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Job ix. 33	417	xxvi. 29	92	xxiv. 29	169	v. 14	458
Ps xix. 1	47, 561	xxxix. 21	93	xxiv. 44	482	v. 16	96
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xliv. 1	222	v. 8	238	iii.	428	ii. 15	7
lv. 5, 6	148	v. 14	77	v.	43	iii. 8, 9	559
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lxxxii.	128	v. 43	273	v. 21	33	iii. 13, 14	517
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lxxxviii.	60	x. 23	237	ix.	43	Col ii. 2	555
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xxix. 13	185	xix. 19	45	xii. 42	291	ii. 6	53
Ec ix. 10	131	xxi. 23	244	xiii. 1	291	2 Ti i. 10	279
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xxxiii. 17	134	xxiv. 15	54	xiii. 7	423	Ja iii. 5	554
xxxv. 7	236	xxv. 1–13	447	xiv. 8	287	iv. 5, 6	381
xliii. 22–25	270	xxvii. 12	277	xiv. 9	384	1 P v. 8	512
l. 4, 5	24	Mk vii. 26	520	xvi. 22	323	1 Jn i. 4	323
liii. 3	177	vii. 34	516	xviii. 15	291	ii. 12	459
lv. 1	416	viii. 29	463	xx. 19	320	iv. 19	27
lxi. 1, 2	483	ix. 29	372	Ac vii. 45	50	v. 7	378
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xxxi. 15	482	x. 17	45	xiv. 12	528	ii. 17	175
Ezk xxxvii. 3	31	x. 21	551	xxiii. 8	291	xiii. 8	337
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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Our debt to Greece is incalculable. Apart from the spheres of law and religion, most of the thinking and many of the activities of modern men are inspired by thoughts that had their origin in her. It was she who gave the ultimate impulse to our philosophic, and in one sense even to our scientific, thought. Physics, mathematics, politics, history, linguistics, literature with its multifarious kinds of prose and poetry—ancient Greece has largely conditioned the forms which these intellectual activities have assumed in the modern world, and has largely determined the vocabulary in which these activities are expressed.

Any good book on Greece will therefore always be welcome to all who are interested in how the modern world came to be. And such a book is that by Principal Maurice Hutton of University College, Toronto, on *The Greek Point of View* (Hodder & Stoughton; 7s. 6d. net). Principal Hutton has for many years been Professor of Greek, and every page of his book attests his familiarity with his subject. Yet, though he loves Greece, it is not with that passion which is blind to the defects of the beloved. He has caught the Greek spirit of criticism. Indeed he is very critical of Greece, and over and over again he puts his finger upon what he regards as her supreme defect, viz. her exaggerated emphasis on the things of the intellect; and a chapter which he adds on Rome almost persuades us that at the bottom of his heart he has a warmer regard for Rome than for Greece.

One criticism we would make to begin with. The discussion hardly satisfies all the hopes raised by the title. It is very largely confined to an appreciation and criticism of Socrates, Plato, and Aristotle. Now it is true that in these great men the spirit of Greece can be more than obscurely discerned. They came at the end of a period of extraordinary vitality, in which the nation had created immortal history and immortal literature, and these philosophers were more than usually well qualified to gather up its meaning. But, great as they are, they do not exhaust Greece. Homer and Hesiod, the lyric poets, the dramatic poets, the historians, the Anthology, all in their own several ways illustrate the Greek point of view; and of these we do not hear much, though we do hear a little, in this volume. But after all we have no right to quarrel with an author for selecting from so vast a field the particular area he desires to traverse; and the area Principal Hutton has chosen is one which enables him to do justice to his own very real powers of ethical analysis.

May we make one more criticism, suggested by the rather touching preface? In it, quoting a colleague, the Principal says: 'The painful student who has laboured at the art of expression for a

lifetime has nothing to express; the man who has a life and a story to tell has never acquired the art of expression.' We should have thought that a writer like Conrad, with his full and stern experience of life on the inhospitable sea and master surely of the art of style, is a sufficient refutation of this dictum. But is it not refuted by Greek literature itself? Mr. Livingstone, in his charming book on 'The Greek Genius,' has pointed out that part of the greatness of Greek literature lies in this that it springs so immediately out of life: Thucydides the historian, for example, was an admiral. That literature was not the product of the study, it was the outflow of life, written by men who for the most part were immersed in the actualities of life; and their power of expression no one who knows that literature will question.

The subjects dealt with in successive chapters are these—The Greek City-State, Virtue is Knowledge, Virtue and Art, Hellenism in Character, Hellenism in Language, Naturalism, Socrates and Plato as Theists, Greek Religion, Stoicism, and Rome. Subtle and illuminating things abound in every chapter; illuminating—for the Principal has the philosopher's interest in the meaning of life, and the preacher's interest in the secret of the good life, and he makes his knowledge of Greek literature contributory to the satisfaction of those interests. 'Life,' he remarks, leaning on the *Phædo* and the *Apology*, 'is essentially for the good man a venture of faith, a speculation of hope, a gamble of love.'

There are gentle ironies, too, interspersed throughout the discussion. Alluding to a remark in the *Metaphysics* of Aristotle, he slily adds, 'this Divine life is thinking upon Thought, *whatever that may be*' (italics ours). And of eloquence this is what he says: 'No man who knows is ever eloquent and no man who is eloquent ever knows his subject; a man is eloquent out of half-knowledge, out of the little knowledge that is dangerous; the great orator is eloquent because he has a mystic vision and one idea; if he saw further and knew more his eloquence would fail him; and he would become as ineffective on a platform as an historian or a philosopher are ineffective.' Incidentally this sentence illustrates a curious habit of Principal Hutton's—curious in an accomplished Greek scholar—of building long compound sentences out of simpler sentences separated by semicolons. There are many such sentences a page in length.

The Principal knows very well, of course, that the sentence last quoted is a paradox, but it is a paradox with its measure of truth; and he is led into writing it in the course of, and indeed as part of, his criticism of the Socratic paradox, equally if not more inadequate as an expression of ultimate truth, that virtue is knowledge and an art. This is the point at which he challenges most drastically the Greek contribution to the science of the good life. Repeatedly he insists, as he well puts it on p. 56, that 'virtue depends not upon knowledge, but upon the disciplining of the will to follow such instincts as are dimly felt to be best, until, in the fullness of time they come to prove themselves best, and he that has willed has learned of the doctrine (to adopt the familiar words of the New Testament), and the scales of lower passions have at last fallen from the eyes.'

The defect of the Greek was that, in exalting the understanding, he ignored the will. Socrates ignored it, because with him the will unhesitatingly obeyed the understanding; the average Greek ignored it, because he was constitutionally deficient in will-power. Strictly speaking, the Greek is not interested in virtue, as we understand it: the word which is commonly rendered 'virtue' means with him 'excellence'—excellence as much in non-ethical as in ethical spheres. Athens is a University rather than a State, and the typical Greek is the clever man, a man, for example, like Themistocles, to whose career the Principal devotes three interesting pages—a man very adroit and entirely unhampered by scruple.

Cognate to this defect was the Greek distrust of

those instincts and impulses which lie embedded deep among the ultimate things in our human equipment, and it was the very lucidity of the Greek intellect that created or, at least encouraged, this distrust. The Greeks were intolerant of vagueness, everything had to be sharply defined, with the result that, as many things, including some of the deepest, in our experience are incapable of exact definition, Greek explanations are not seldom superficial, inadequate, and unsatisfactory.

But in the two chapters on 'Socrates and Plato as Theists' and 'Greek Religion' Principal HUTTON supplements and qualifies his indictment against the Greek view of life by reminding us that, in spite of its prevailing intellectualism, there flashes out at times a 'certain passionate Theism.' Socrates and Plato were religious men, their spirit is occasionally, though no more than occasionally, even Christian; and in them there are anticipations, both in phrase and in spirit, of the New Testament. We do not quite agree, however, with the Principal when he suggests that '*only* in the philosophers, in Socrates and Plato, does religion seem to be part of their serious view of life'—what of the tragedians? —any more than we agree with him when he says that 'the Greeks shone *only* in prosperity.'

The book makes us feel afresh how much the modern world may still learn from Greece, in spite of and because of her shortcomings. We learn from the turmoil of her history that a patriotism which is nothing more than an enlightened self-interest will not carry us very far, and that the individualism, which showed itself politically as state self-determination, leads in our own days, when pushed as it has been to mad extremes, to 'a wild and chaotic nationalism of petty states.' All this, and much more, will be found in this suggestive book—interesting comparisons, for example, between the logical and nimble-witted French and Greeks, and between the honest, if somewhat stodgy, Romans and British.

There is much, too, in the book to arrest the preacher—among other things, a fine parallel between Socrates who cared for the intellect, and Jesus for the character, of his disciples. 'Socrates, like the Master, spoke in parables; in parables homely to grotesqueness but in parables; Socrates, like the Master, spoke of a second birth of a kind, an intellectual re-birth or "conversion" necessary for his disciples and over which he presided; Socrates, like the Master, was at home in humble houses and spent much of his time, like St. Peter, "in the house of one Simon a tanner" (or a shoemaker),' etc.

Excellent, too, is this, from the passage in which the Principal is contrasting the Pauline with the Greek conception of humility: 'St. Paul tells us at first whilst he is still a novice in the faith of Christ, that he is the least of all the Apostles and not worthy of being called an Apostle; at a later date when his knowledge of Christ has progressed, that he is the least of all "saints" or Church members; and last of all, when he is finishing his good fight and keeping the faith, that he is the chief of sinners; as he grew in grace his sense of his imperfections found ever stronger expression; clearly it was his moral aspiration and his purified will that prompted this rising scale of self-abasement, and not a nice perception of his own claims as measured by the claims of his neighbours.'

We are all of us grateful to Dr. L. P. JACKS for the service he has done to religious thought by his writings. But there is sometimes a strain of perverseness in what he writes. And this is apparent in an article he contributes to the current number of the *Hibbert Journal* on 'A Creed in Harmony with Modern Thought.' He quotes the phrase as one that has been much in evidence of late as indicating one of the aims of liberal theology, and especially of the Modernist party in the Church of England. Is the achievement hinted at in the phrase possible? That is the question Dr. JACKS discusses.

He begins with a kind of amiable snarl at creeds in general. Harmonizing is a two-sided process, he says. And modern thought may not be willing to be harmonized with 'the creeds,' the characteristic of modern thought being, precisely, its aversion to all creeds whatsoever. But does the phrase quoted above really refer to 'creeds' in this sense at all? When any one uses it what he means surely is simply a religious belief. If he aims at 'a creed in harmony with modern thought,' what he wants is a religious belief that is in harmony with all we have really discovered about the world and God. The Modernist in the Church of England, for example, is the very last person who wishes to construct a creed of the kind to which Dr. Jacks refers.

But it is equally necessary to look at the other term of the phrase, namely, 'modern thought.' What does this mean? Dr. Jacks apparently thinks it means the opinions of everybody who can be considered a modern thinker. 'A creed in harmony with modern thought would be a creed that satisfied not only Sir Joseph Thompson, Dr. J. S. Haldane, and Mr. Julian Huxley, but also Sir James Frazer, Professor Gilbert Murray, Mr. Bertrand Russell, Dr. Graham Wallas, Dr. William McDougall, Dr. Samuel Alexander, and last, but not least, M. Alfred Loisy.' This sentence is very daunting to the inquirer who wishes to find a faith that is reasonable. It suggests a picture of a bewildered person going the round of these eminent men, and many others (for the list 'might be extended indefinitely'), to discover if they are all satisfied with his faith before he can commit himself to it. He would have a job in hand!

One difficulty would prove insoluble. He would go to M. Loisy and then to Professor Harnack, and he would find them quite irreconcilable on the most important points, and he would thus be 'as far as ever from a creed in harmony with modern thought.' No doubt. And he would be in the same geographical position if he tried to satisfy all the distinguished persons whose names have been given above. But do we really need to wait until they can all be satisfied before we believe anything about God and His truth? There would never have been any belief at all in the world if men had waited, hat in hand, till every distinguished person had no more objections to offer.

There have always been thinkers in the world who have differed widely from orthodoxy and even from truth as it came to be ascertained later. But no sensible person has ever imagined that faith is impossible till all kinds of thinkers have come to an agreement. The plain thinking man tries to find out what God has revealed about Himself in any and every sphere to which he has access. And he lives this out from day to day. His 'creed' consists in the truth he has verified for himself with what is to him sufficient certainty. And so 'a creed in harmony with modern thought' is *not* a creed that satisfies a long list of eminent men, but one that is in harmony with the ascertained results of honest investigation, that is uncontradicted by any sure facts within the plain man's knowledge.

Dr. Jacks thinks, however, that there is one person whose conclusions may, if they are verified, overthrow everything that can be called Christian belief, and his article has been written really to introduce us to M. Alfred Loisy's contentions about primitive Christianity. Briefly, his position is that Jesus Christ is 'a mere point or nucleus round which the illuminism of the first century consolidated itself into the faith of the Church.' Between this and the contention of Drews that Jesus never existed there is little perceptible difference. M. Loisy also contends that what we have in Luke's Gospel and Acts is not the original Gospel or Acts at all, but a superstructure erected by the Church to take the place of the original, and erected by one who was a forger (*un faussaire*) and whose work is a species of jugglery (*escamotage*).

These conclusions, as Dr. Jacks points out, are in conflict with Harnack's results. And Dr. Jacks' comment is: 'All the same it cannot be denied

that the fortunes of Christianity are in a very precarious condition so long as they are made to depend on the victory of one school of critics over another.' This is true. But one may ask, Who, with any common sense, would make the fortunes of Christianity depend on the results of a dispute between two antagonists, even so distinguished? There have been such antagonisms all through the ages. There are many to-day. But the fortunes of Christianity do not depend on, do not wait for, the victory in any such contest. The truth will certainly appear sometime. Meantime the Christian faith rests on stronger foundations than 'modern thought.' It rests on history, and on experience, and on the person of Christ Himself, and that is a threefold cord not easily broken.

Recent events in America have made it evident that the Fundamentalist controversy is likely to disturb the peace of the Church for years to come. To many Christian minds—they may be unenlightened—Science and Genesis are still unreconciled and the principles of the Higher Criticism are anathema. It is too hastily assumed in some quarters that these questions were settled in Britain for good a generation ago, and that the religious storm across the Atlantic need not trouble us. This is undoubtedly a mistake. Apart from anything else, it is a serious matter that a very large section of religious opinion in America regards the Protestant Churches of Britain as having betrayed the faith. That belief constitutes a formidable bar to brotherly relations, as was evidenced at the recent Pan-Presbyterian Council.

Moreover, is it so certain that Christian opinion on this side of the Atlantic is as unanimous as appears to be assumed? On the contrary, the truth is that the rank and file of the Churches are still largely in the position of having their minds uninformed and their opinions undecided. Preachers generally, even those who have accepted the principles of the Higher Criticism, have not felt it their duty to deal in the pulpit with questions of literary and historical criticism. The suggestion that this is due to moral cowardice is grotesque. The simple reason is that preachers, finding that the Bible, after passing through the fires of criticism, remains the Word of God no less than before, are more concerned to break the bread of life to their people than to trouble them with matters that seem remote from the problems of daily life. This may or may not be wise, but it means that the average Church member knows little about Higher Criticism and cares less.

It must be added that there is latent in many Christian minds a vague suspicion and dislike of the spirit and methods of modern criticism, a dislike which has some justification in the attitude and utterances of many critics. Too often the assumption seems to be made that reason and science are all on the one side, and only ignorance and prejudice on the other. This may be clever and effective as a weapon of controversy, but it is never a wise and becoming assumption, and in discussions among Christian brethren it is deplorable. It provokes antipathy where conciliation is most needed, and leads to the formation of hostile camps. This has already happened in America, where the Fundamentalists have declared that 'it is going to mean war to the knife, knife to the hilt,' and it is a danger from which the Protestant Churches of Britain are by no means free, for if a popular appeal were made with passionate conviction no one could predict how large a proportion of the rank and file might be swayed towards the Fundamentalist position.

These reflections have been suggested by the reading of *A Scientist's Belief in the Bible* (Marshall Brothers; 3s. 6d. net). The author is Professor Howard A. Kelly, M.D., LL.D., a surgeon of great distinction and the writer of standard medical works. As the production of a man of science the book is amazing, so completely does it ignore, while professing strictly to follow, scientific method. It is useful as a reminder that distinction in one branch of science does not make a man an authority on other

subjects. A distinguished physicist is not necessarily an authority on spiritualism, nor a popular novelist on religion. In this case Dr. KELLY is clearly off his beat. He does not even know what Higher Criticism is. To him it is simply 'a destructive analysis of the Holy Scriptures,' the effect of which is to 'tear the Bible to pieces,' discredit miracles, and deny the Deity of our Lord, His atoning death and resurrection. This, of course, is to confuse methods of historical study with results, and summarily to excommunicate all Higher Critics.

Dr. KELLY confesses himself to be a thoroughgoing pragmatist. Finding, as he believes, that the Bible, 'manifestly everywhere claimed in all its parts to be the very literal Word of God to men,' he so accepted and applied it. 'Tested in this way, the Bible worked, and from that day on I became as a Christian philosopher, a member of the great school of pragmatists, for pragmatism defines practicability as the supreme test of any doctrine: it only asks, Does it work well?' The substance of his book is devoted to showing that the Bible works, or, in other words, is adequate to the spiritual needs of men.

But all this is beside the point. It has never been denied by believing critics. On the contrary, they have confessed it *ex animo*, and no one with more passionate conviction and impressiveness than Robertson Smith, the great protagonist of modern criticism. 'Of this I am sure at the outset,' he wrote, 'that the Bible does speak to the heart of man in words that can only come from God—that no historical research can deprive me of this conviction, or make less precious the divine utterances that speak straight to the heart.' In these circumstances it must be accounted deplorable that Christian men, who equally find in the Bible the living Word of God to their souls, should fall asunder in mutual suspicion and enmity, with charges of heresy on the one hand, and of bigotry on the other. May there not be something to confess on both sides?

The Fundamentalist has been accused of 'compromising Christianity before the intelligence of the world,' of 'scattering thorns in the path of the young Greeks of our day who would see Jesus.' Must it not also be said that some Higher Critics, in clearing the path of the young Greeks, have appeared to throw formidable obstacles in the way of simple believers, have worked too much in the cold light of science, have in effect taken that very sacred and living thing, the gospel, and exhibited it, all duly dissected and labelled, but dead? There is need of much forbearance and conciliation, above all of clear instruction, given with all patience and sympathy and warm Christian feeling, so that, while doubts are cleared away, the timid may be reassured and the wayfaring man may be taught to turn with fresh interest to his Bible, and find it more human, more vital, more precious than before.

A Factor of Old Testament Influence in the New Testament.

By J. RENDEL HARRIS, LITT.D., LL.D., D.D., MANCHESTER.

THE general problem of the influence of the Old Testament on the New has been the subject of a multitude of investigations, undertaken from different points of view, and dating from the earliest days of the Christian Church. Such studies were both natural and necessary, if the dictum of the Church that the Holy Ghost spake by the Prophets was to acquire creedal value. Our concern here, however, is with but one aspect of the subject, namely, some quotations from the

Old which are embodied in the New. In modern Greek Testaments, the presence of such quotations in the text is usually indicated by a change of type, leading the reader at once to the Hebrew original, or, more commonly, to the related text of the Septuagint. If, on the other hand, we were in possession of a copy of Marcion's New Testament, we should not find any variety of type, or marginal references suggestive of other sources. Quotations from the Old Testament, or any reference to it as an authority, would have been fatal to Marcion's theological theory, so he simplified matters by omitting such dogmatic references from his version of the gospel. Some, indeed, slipped in, in spite of him (he would have been very lynx-eyed to detect them all), and these became arrows, for use against him, by Tertullian and other controversialists. Perhaps, then, the actual practice of making marginal references had, in the first instance, a controversial intention. However that may be, it would be easy to show that there is, of necessity, much theology involved in these O.T. texts and their associated marginal references. Often, too, they serve to correct the text of the N.T. itself from transcriptional or other errors.

There is one direction in which it seems probable that results of definite theological value may be obtained from the quotations and the marginalia. We may raise the question of particular books, and the evidence for particular themes. The subject of Isaiah's influence on N.T. writers comes under the one head; that of the Suffering Servant under the other. If we treat them together, we must do so under the title 'What Christ and His disciples thought of Isaiah, and what, in particular, was the use that they made of the 53rd chapter.' The study might yield some valuable results. One reason for making such a statement lies in the fact that the student will soon be able to verify (what might indeed have been assumed) that the treatment of the O.T. in the N.T. is unequal. There are large sections of its text from which nothing has been borrowed, and there are others which have been the subject of special attention, the reason of which we are sometimes able to divine.

For example, there are two adjacent chapters in Deuteronomy, containing respectively what are called the *Song of Moses* and the *Blessing of Moses*. Of these two chapters the former is credited by Dr. Hort with four times as many quotations in the N.T. as the latter. Admit that the former is a good deal longer than the other, there is still a disproportion in the number of quotations which sets us on the search for its cause. Why should the one be more used than the other as a source of authoritative appeal? When we examine the *Song* by the side of the *Blessing*, the difference between them stands out clearly. The *Song* is almost the opposite of blessing: it is 'near to cursing'; for it contains a catalogue of the aberrations of the chosen people, and adjusts Divine judgments to them; misfortunes are read in the light of misdeeds; infidelities and their consequences are described in detail. In this fact we find the answer to our question. The plenitude of quotations from the *Song* is due to the material it furnishes for an arraignment of the Jewish people; it is a natural treasury for *Testimonia adversus Judæos*.

We can verify this hypothesis in a number of ways. Suppose we turn to Justin's *Dialogue with Trypho*, and examine whether he makes any use of the *Song* or of the *Blessing*: the *index locorum* will show us at once that he quotes the *Song* on nine occasions, involving the following verses, 4. 7-9. 15. 16-23. 30 (four times), and 43; on the other hand, the *Blessing* is only twice referred to, and the quotation covers some three verses. This shows that the same preference for quotation from the *Song* prevails in the *Dialogue* as in the New Testament generally. In the case of the former, of course, we are definitely concerned with anti-Judaic propaganda and the exigencies of anti-Judaic controversy. It seems natural, therefore, to infer that, when the *Song* is quoted in the N.T., the probability is in favour of the belief that the quotation is used anti-Judaically. The importance of this consideration will appear if we take an actual case of such quotations. In Ph 2^{15} the Apostle desires that his disciples may be the 'blameless children of God, in the midst of a crooked and perverse generation.' Here modern editors point out by indications in the type used, that there is a reference to Dt 32^5 in the text of the LXX, where Moses speaks of the Israelites as being 'no children of God, blameworthy, a crooked and perverse generation':

οὐκ αὐτῷ τέκνα, μωμητά·
γενεὰ σκολιὰ καὶ διεστραμμένη.

Now let us see how Lightfoot will comment upon the observed parallel: he says, 'A direct contrast

to the Israelites in the desert, who in the song of Moses are described, etc.' No doubt that is correct as far as it goes, but it will be much more vivid and to the point at the moment when St. Paul is writing, if for 'Israelites in the desert' we understand 'the Jews among whom you live'; and, indeed, St. Paul has made that interpretation almost inevitable by adding in his text the words 'in the midst of' before the 'crooked and perverse.' He is thinking of the Jewish opposers of his preaching and teaching when he was at Philippi and after he left them. It was they, of the living present, who were for St. Paul the crooked and perverse people, though he saw them also as the inheritors of an unbroken tradition of collective infidelity. The children were doing what the fathers had done.

This instance of anti-Judaism in the text of Philippians is but one out of a complex of O.T. testimonies against the chosen people. We will take another illustration to show how the recognition of this complex will help us even in the editing of the text of the N.T. In 1 Co 10 St. Paul is resolving cases of conscience for the new community, and, in particular, the question of the use that may lawfully be made of meat that has been associated with idolatrous worship. Here, at least, we might expect freedom from hostility to Judaism or of any anti-Judaic reminiscences. We should expect, *a priori*, that both the Gentile and the Judaizer would be in agreement on the question at issue, would feel the same difficulty and accept the same solution. Or, if it should be objected that persons of Jewish extraction or Jewish sympathy would naturally eat Kosher meat, and therefore must be reckoned as outside the discussion, that would be an additional reason for regarding the chapter to which we are referring, as containing and resolving Gentile perplexities in a Gentile environment. But let us see what really goes on in the mind of the Apostle. Instead of ignoring the Jews, he drags them into the discussion. He tells his inquirers to 'observe the carnal Israel!' That is a hostile opening. Then he proceeds to quote the *Song of Moses* in the words: 'What they sacrifice is worship of devils, not of God.' This is Dt 32^{17}, with only a change of tense; and it is clear that the subject of the word 'sacrifice' is the carnal Israel. This startling conclusion is evaded by most of the N.T. MSS, which insert the words 'the Gentiles' before the verb, so as to read ἃ *θύει* [*τὰ ἔθνη*], *δαιμονίοις θύει καὶ οὐ Θεῷ* instead of ἃ *θύουσιν, δαιμονίοις θύουσιν.*

Now let us turn to Cyprian's *Testimonies* (i. 1), where we find him opening his classical anti-Judaic campaign in these words: *Item in Deuteronomio: Sacrificaverunt* [*sc. Judæi*]*—daimoniis et non Deo.* It is clear, then, that in 1 Co 10 St. Paul is quoting an anti-Judaic testimony, already current in his own time. The scribes of the Epistle, at a later date, could not believe that he was using the words in their original application, and they amended the text; in which course they have been followed by the English Revisers, and, with some hesitation expressed in a bracket, by Dr. Hort.

To show further how the mind of the Apostle was dominated by the text of Deuteronomy, we may notice that he sums up his argument against sacrifices and participation in them, in the words, 'Are *we* going to *provoke the Lord to jealousy*'? This again is a parallel with the *Song of Moses*, in which it is said that they (*i.e.* the Jews) provoked the Lord to jealousy with non-God, and irritated him with their idols. The Apostle is asking the new believers whether they are going to fall into the same condemnation through idolatry as the Jews were in and continue under. Evidently the condemnatory words were familiar to his mind; the theme that the Jews had provoked God was already a commonplace. If we are in any doubt as to the anti-Judaism of these quotations, we have only to observe that in the great repository of anti-Judaic matter in the Epistle to the Romans we have the further sequence (Ro 10^{19}) where Moses says: 'I will provoke you to jealousy with a non-nation: with a foolish nation I will enrage you.'

Now let us see how this passage is used by the early Christian Apologists. Aphrahat the Persian, in his eleventh homily entitled *On Circumcision*, says that Moses, in that *Hymn of Testimony*, points out the people of the Gentiles, and says, 'I will provoke you to jealousy by a people that is not a people.' Here we notice not only the use of the quotation in an anti-Judaic sense, but the description of the whole as a *Song of Testimony*. There can be no doubt about this; for in the previous sentences Aphrahat says, 'Moses, their leader, testified against them. . . .' In the *Hymn of Testimony* he said again, 'Your vine is from the vine of Sodom, etc.' (Dt 32^{32}). Clearly Aphrahat regards the *Song of Moses* as a storehouse of anti-Judaic

arguments. The quotation is repeated in his 16th homily, which is a demonstration that 'the peoples' have been substituted for 'the People': here again he says, 'In the *Song of Testimony* (Moses) says to the people: I will provoke you to jealousy, etc.' (*Dem.* 16, 1.).

The student of testimonies will find frequent use made of these Deuteronomic passages in Justin, in Greg. Nyss., in Bar Ṣalibi, etc. As the last-named writer's work is not yet published, we give one quotation from his *Testimonies against the Jews*: 'Listen to Moses how he said: Israel hath grown fat and got prominent eyes: he waxed fat and grew strong and he obtained riches and he forgot God who made him. I also will make him jealous with not-my-people, and with a foolish people I will provoke him to anger.' Perhaps enough has now been said to show the strength of the influence of the *Ode* or *Song of Moses* on the N.T.

How far back is this anti-Judaic use of O.T. passages traceable? The question is an important one. Two opposed opinions prevail at present; one inclined to regard the definite massing and ordering of such polemical matter, as little, if at all, earlier than the days of Cyprian; the other which affirms that these texts formed part of the earliest Christian propaganda, that this use of them is reflected in the N.T. literature, and may, with reason, be credited to the Apostles themselves; perhaps, even to their Master.

In the particular case we have been considering, that of the *Song of Moses*, the evidence certainly points to its early polemical use, but was it used earlier than by St. Paul? Is there any trace of it in the Gospels in the language of Jesus?

Here is an interesting case which has recently attracted the attention of the textual critics. In Lk 9^{41} the Lord addresses the crowd which had gathered round Him on His descent from the Mount of Transfiguration as a 'faithless and perverse generation.' This is not very remote from the 'crooked and perverse (διεστραμμένη) generation' of Dt 32^5. At this point two of the oldest Western MSS omit the words 'and perverse.' Professor Burkitt, reviewing Streeter's new book in the *Journal of Theological Studies* for April 1925, suggests that the Western omission is right, and that the added words have been introduced by parallelization from Dt 32^5. 'The geographically Western text is right,' according to Burkitt. He has, however, overlooked the fact that there is a closer reference in the *Song* than the one which he quotes. In v.[20] the Jews are described as 'a perverse generation, children in whom is no faith': γενεὰ διεστραμμένη ἐστίν· υἱοὶ οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς.

This is much nearer to the language of Jesus than the 'crooked and perverse generation,' and therefore if the text of the Gospel has been discoloured from the *Song*, this is the passage to refer to. But in that case it does not look like a scribe's variation taken from the LXX, but a free quotation. In other words, it is the original text of the Gospel, and is a formula of Jesus Himself. So we have one more suggestion of His polemical use of the O.T.

The discovery that Aphrahat the Persian employs extracts from Dt 32 in an anti-Judaic manner, saying that they are taken from a *Song of Testimony* would, of itself, be almost sufficient to prove that he had access, not only to the text of Deuteronomy, but also to some tabulated extracts from the same source. We can, however, carry our investigation a step further, for the very expression, 'Song of Testimony,' is taken from the previous chapter of Deuteronomy. Here we find Moses himself saying, 'Write this song . . . that this song may be *a witness for me against the children of Israel*' (Dt 31^{19}); and again, 'This song shall *testify against them for a witness*' (Dt 31^{21}).

The origin, then, of the expression *Testimonia adversus Judæos* is not to be looked for in Cyprian, or in any other of the sub-Apostolical fathers; it comes from the Scripture itself. It is a Mosaic creation. The formation of a collection of Testimonies began with the 32nd chapter of Deuteronomy, and may very well have opened with 'Moses says.' The anti-Judaists had Scripture on their side and the Jewish legislator himself for their inspiration.

We may test the accuracy of this conclusion by examining the way in which Justin Martyr in his *Dialogue with Trypho* introduces his quotations from the *Song of Moses* (for, as we have shown above, Justin has the same tendency as the N.T. itself, to quote from the *Song* rather than the *Blessing*). For instance, in c. 20 we find him criticising the Israelite people as follows: 'You were prone and very ready to depart from his knowledge, as *Moses also declares*, that "the people ate and drank and rose up to play,"' (Ex 32^6); and again: 'Jacob

ate and was satisfied, and waxed fat, and he who was beloved kicked: he waxed fat, he grew thick, he was enlarged; and he forsook God who had made him' (Dt 32^{13}). The passage is interesting as showing that, when St. Paul quotes Ex 32^{6} in 1 Co 10^{8}, he is working in a Testimony. Similarly, in c. 130, Justin introduces his Testimony by saying, 'I wish to add some other passages *from the very words of Moses*,' and in the opening of c. 30 he says, 'I will now adduce some passages which I had not recounted before. They are recorded by *that faithful servant Moses* in parable and are as follows: "Rejoice, O ye heavens, with Him, and let all the angels of God worship Him, etc."' This quotation is specially important because it shows not only that Moses is made responsible for the *Song of Testimony*, and is introduced as the speaker into the *Dialogue*, but as showing once more that the verse in the opening chapter of Hebrews ('Let all the angels of God worship him'), as well as St. Paul's quotation in Ro 15^{10} ('Rejoice, ye Gentiles, with his people'), are taken from the *Testimonies* involved and contained in the *Song of Moses*.

In the same manner in *Dial.*, c. 119, Justin quotes eight verses from the *Song*, beginning thus: 'That the *saying of Moses* might be fulfilled, they provoked me with strange gods, etc.,' where the N.T. parallels should again be noted. It is clear, then, that Moses and his *Song* are the point of departure for the earliest collection of *Testimonies*.

If our reasonings are correct, and we have found the right view-point from which to study the collection of *Testimonies*, we can easily picture the evolution of the early anti-Judaic Literature. Our starting-point is the *Song of Moses* in the 32nd chapter of Deuteronomy, but we have shown that there is, in the 31st chapter of the same book, a wider outlook than that revealed in the *Song*. For Moses completes his instructions as to the use of the *Song*, with a command: viz. that this book of the law, to wit, Deuteronomy on the large scale, is to be laid up in or beside the ark, *that it may be there for a witness against thee*. Thus the reader is invited to use the whole book anti-Judaically, and not merely the *Song*. That the Christians did so may be seen from the following extract taken from the *Dialogue of Timothy and Aquila* (p. 89): 'For this very reason Moses, wailing and lamenting over you, *testified of these things in Deuteronomy, and more especially in the Song*. Yea! in the *Song*, too, he spoke of the Gentiles and visaged their return to God.' We may take this to be a fair representation of the evolution of the controversy between Jews and Christians. Its first source is the *Song of Moses*: its chief characteristic is to stress the infidelity of the Jews and their ingratitude. It is significant that this is also the accusation of Cyprian, in his first book of *Testimonies*, which begins with the statement that the Jews have been guilty of grave offence against God, in forsaking the Lord and following idols; a fair summary of the assertions in the *Song*, where we are told that 'Jacob deserted God who made him,' 'provoked God with strange gods,' 'deserted God who begat him,' 'provoked God with their idols.' Moreover Cyprian, as we have seen, almost immediately quotes a proof-text, '*Item in Deuteronomio, Sacrificaverunt dæmoniis et non Deo.*'

Justin Martyr, too, gives extended proof of Jewish infidelity, starting from the words of the *Song*, and proving also that the believing Gentiles are the true Israel and people of God, concludes with the injunction, 'Rejoice, ye Gentiles, with his people,' as St. Paul does in the Epistle to the Romans (Ro 15^{10}). The *Song*, then, was the basis of controversy and of polemical denunciation at an earlier date than that of the Pauline Epistles.

In conclusion, let us notice how the new point of view with regard to the influence of the 32nd chapter of Deuteronomy upon early Christian theology will clarify the interpretation of a passage in the Apocalypse. We have seen (and the evidence might easily be added to) that the early Apologists and Controversialists deduced, from the words of Moses, the doctrine that the Gentiles had come into the Divine Inheritance, and were the true Israel of God. Now in the 15th chapter of the Apocalypse we have one of the *Songs of Victory* which is sung in the regions celestial. It is called by the writer the *Song of Moses and the Lamb*; and it has been the custom of commentators to explain that this song has its parallel in the exultation of the Israelites on the shores of the Red Sea. In view of our study, the parallel appears to be erroneous. The *Song of Moses*, as we have seen, is the 32nd chapter of Deuteronomy. The writer, indeed, reveals his sources. He says, 'Great and *true are all thy works*, Lord God Almighty. *Just* and true *are all thy ways*, O King of the Gentiles: . . . The Gentiles shall come and worship before thee. . . .' The expressions italicized are clearly under

the influence of Dt 32^4, 'God, his works are true, and all his ways judgment.' Moreover, we have seen that the first generation of Christians argued from this very chapter the entrance of the Gentiles into the inheritance of the Chosen People. This fact has been lost sight of by interpreters of the Apocalypse. For ourselves, we trust we have succeeded in showing, in some measure at least, the important place which the *Song of Moses* occupies in the early Christian literature.

Literature.

DR. GLOVER ON PAUL.

Dr. Glover, having tried, with a success now known to all, to picture for this generation the historical Jesus, has essayed the task, in some respects far more formidable, of picturing for us the greatest disciple of Jesus—*Paul of Tarsus* (S.C.M.; 9s. net). For this work he has several important qualifications. His classical studies stand him in good stead, not only in such larger matters as his instructive account of the Tarsus of Paul's day (in which city Paul must have early learned that interest in the Gentiles which played so prominent a part in his later life) and of the Stoic philosophy, to which some think Paul's debt was considerable, but also in the translations that reveal the accurate scholar; for example, 'we shall not all sleep, *i.e.* we shall none of us sleep.' (Is he equally accurate in accepting the reading from which he gives the paraphrase: 'Death has lost its sting, *the grave* will lose its victory'?)

Further, he has considerable first-hand acquaintance with life in non-Christian lands, especially in India, which sheds so much light on New Testament problems. He has sympathized with the Muhammadan's contempt for popular Hinduism, with the puerilities and immoralities of its idolatrous temples. The impossibility of believing that an Indian Muhammadan, turned Christian, will go to the mystical school of the Hindu Chaitanya for language in which to express his deepest feelings, increases the difficulty of believing that Paul found much of his inspiration in the heathen mysticism of his day.

Dr. Glover makes us feel, too, that the great interpreters of Paul are not necessarily those who may have some acquaintance with the environment in which Paul lived (Paul may never have come into vital contact with certain aspects of his supposed environment), but those who have had a spiritual experience like his own. Augustine and Luther and Wesley are better guides to Paul's thought than an expert on the comparative study of religion.

The book reveals the author's healthy belief that a recondite explanation has no necessary advantage over a simple one. If Paul once thought of his pre-Christian self as a bullock hurting itself by kicking against the driver's goad, he got his picture, not from Pindar, but from the draught-oxen he saw every day doing this very thing. If he called Jesus 'Lord,' it is more likely that the term was suggested to him by its frequent use in the Old Testament than by the Mystery cults. (Is not the truth rather that the Greek word 'kyrios' was used in practically every sense of the English word 'lord,' and that the very width of its range was part of the attraction for the early Christians who applied it to Jesus?) Nor did Paul require to go beyond the frequent experience of his own eyes for his metaphor of himself as a slave, a branded slave, of Jesus.

Dr. Glover whole-heartedly arrays himself with the increasing number of scholars who decline to believe that Paul was the founder of Christianity, and that he turned the simple religion of Jesus into a Mystery cult with Jesus as its 'Lord' and 'Saviour.' Paul used expressions derived from Stoic philosophy, from Jewish Apocalyptic, and from the Mysteries; expressions which were, doubtless, part of the current speech of the day. But his religion was derived from his own God-guided experience of Jesus of Nazareth. Dr. Glover does not rule out the possibility that Jesus actually 'appeared' to Paul on the way to Damascus, while leaving room for more modern and psychological explanations of the 'vision.' In any case he knew the exalted Jesus and became a new man, and through him multitudes of others have learned to know God in Jesus.

To scholarship, sagacity, spiritual sympathy, and expository power, Dr. Glover adds another indispensable requirement of the interpreter of Paul; he recognizes that he is in the presence of one of the master minds and spirits of all time. The one student of Paul for whom there is no place is the man who approaches him, not with humble reverence and gratitude, but in a spirit of critical superiority. Dr. Glover's testimony to Professor H. A. A. Kennedy is a testimony to his own penetration. 'The scholarship and the sanity of this book,[1] and its author's real acquaintance with Paul's mind, put it in another class than Reitzenstein's loose-hung work.'

Dr. Glover's book is a welcome addition to the recent studies, such as those of Harold Dodd, Peabody, and Deissmann, which have given us new insight into the mind of the great Apostle.

SOME BOOKS ON RELIGIOUS EDUCATION.

It is a curious paradox that in the United States, which has no national system of religious education, greater attention is being paid to the subject than over here. Perhaps it is not a paradox after all. It is probably because observant persons in America see so clearly the need of religious education that they have devoted so much thinking to the subject. In some colleges there is a faculty devoted to this subject alone, with a body of professors more numerous than any theological faculty in this country. It is natural, in these circumstances, that the books we receive dealing with this topic should be largely by American scholars, and that experiments in religious education should be made to such an extent 'over the water.' Four books that have recently been published are all from American authors, though two of them are to be had through the National Sunday School Union in London. These are both by Dr. A. J. W. Myers, who is Professor of Pedagogy at the Hartford School of Religious Pedagogy. They are published in the 'Every Teachers' Library,' which has already given us Professor Mackenzie's book on Psychology and Christian Personality and other good books. The first of Dr. Myers' books is entitled *What is Religious Education?* (The Pilgrim Press; 2s. 6d. net). It is a popular account of the aims and content and methods of religious education. Dr. Myers is apt to announce well-known truths as original discoveries, but this is due to his enthusiasm. His points are well made and most of them are well worth making. He is well up to date in his attitude to the Bible. But he occasionally presses a point too far. While insisting rightly on teaching everything about God from the standpoint of Jesus, he says, 'this criterion will cut out a great many of the generally accepted Bible passages. . . . Too long have trusting little children been given Jewish and pagan ideas of God simply because such notions are taught in parts of the Bible.' If this means that the Old Testament is to be discarded it is a false inference. The doctrine of God in the Old Testament is a growth, and ought to be taught in the light of Jesus' teaching, but the very growth in the Old Testament is valuable and no part of it is without its value for training. We must not let the teacher 'cut out' any of it.

[1] *St. Paul and the Mystery-Religions.*

The second book is on *Educational Evangelism* (The Pilgrim Press; 2s. 6d. net). It is a sound piece of work, based on the truth that what is needed to make people Christian is not a revivalist 'conversion' under the influence of emotion, but the development of what is in the person, under the influence of truth and Christian personalities. We ought to educate people up to God or to the recognition and love of God. This is expounded in several interesting chapters, and the gist of it all is that training should take the place of the old revivalist meeting conversion.

Much more elaborate are two other books which have one subject, but deal with it in different ways. The subject is the new conception of teaching and of the curriculum as based on the enriched and controlled experience of the learner rather than on materials systematized into a curriculum. The first of the two books is by the Professor of Religious Education in the College of the Bible, Lexington, Kentucky, William Clayton Bower, and is entitled *The Curriculum of Religious Education* (Scribners; $2.25). The central principle of the book may be said to be that, if the concepts of religion are to be real and vital in the life of the growing religious person, they cannot come to him through formal and external instruction or precepts, but must come through actual experience, real religious ideals and concrete experiments in living. Accordingly the writer condemns the older conceptions of teaching, the Herbartian method, for example, with its ideal of knowledge imparted by the teacher. Everything is to be won by the pupil through being worked out

in experience. Truth is not to be imparted; it is to be achieved. This sounds well. But Professor Bower's book has two defects. It is unduly severe on older methods and fails to perceive the ways in which they can be, and are being, adapted to newer conceptions. The Herbartian method and ideal, for example, cannot be abandoned, because they have in them essential elements of good teaching, and because in the hands of a good teacher they need not be merely the impartation of knowledge from above, but can be vitally attached to the experience of the pupil. The other defect of this book is that it is vague and indefinite. It would have gained enormously by concrete illustrations of what the writer means by teaching through experience. There is a great deal of intelligent criticism in the book but it lacks point and carries little assured conviction.

What Professor Bower's book lacks is exactly what is supplied in abundance by another book on the same subject—*The Project Principle in Religious Education*, by Mr. Erwin L. Shaver (University of Chicago Press; $2.75). This is a book that will deeply impress the reader and will certainly revolutionize the methods and aim of any teacher into whose hands it is put. What Mr. Shaver means by the 'Project Principle' is exactly what Professor Bower means by teaching through controlled experience. A 'project' is an experience representative of a real life-situation. What it means in teaching is this: There is nothing in the nature of ideas *about* honesty or purity or kindliness which by itself translates such ideas into good conduct or character. You cannot teach morality *in vacuo* or from above. The teacher's question ought to be, not 'How can I teach this lesson?' but 'How can I help John to be more thoughtful of his parents, to decide upon the best kind of life-work, or to do team-work?' The school is to teach the child to think, to acquire ways of meeting life-situations, rather than to fill him with knowledge. Christian education aims to help the child to live as a Christian. This can best be done through actual experiments. A child in a class, for example, is ill. There is an opportunity. Let the class discuss what he would like. This will set them to tasks of a helpful kind, writing a letter from the class to the sick boy, making picture books for him, and so on. Then the children *become* kind through being kind. Or again, a severe accident that happens to a child raises questions about God's character, and these are discussed with the class. A whole curriculum can in this way be drawn up for religious education out of actual life, but it has to be elastic, since situations are constantly occurring of which the teacher can take advantage. Mr. Shaver gives sketches of nearly eighty 'projects' and how they were worked. He also gives a list of scores of others and discusses fully how a 'project' ought to be gone about. He is wise enough, too, to perceive that traditional methods of teaching can be used, and ought to be used, in developing the 'projects.' His book is one of the most suggestive and fertile we have seen for long. It ought to be widely circulated. Even teachers who do not adopt it wholesale will find many pages in it stimulating in a high degree and useful in the most practical ways. We have heard of the 'project' idea before, but nothing so satisfactory in the way of exposition has reached us as this admirable handbook.

A HISTORY OF GREEK RELIGION.

Under the title *A History of Greek Religion*, Professor Martin P. Nilsson (Professor of Classical Archæology and Ancient History in the University of Lund) has given to the public in an extended form a course of lectures on the history of Greek religion delivered before the University of Upsala (Milford; 12s. 6d. net). The excellent translation from the Swedish is made by Mr. F. J. Fielden. In the Preface, Sir James G. Frazer remarks that Professor Nilsson has long been known to scholars as one of the most learned and sagacious exponents of ancient Greek life and thought.

The volume is as remarkable for the author's independence and freshness of viewpoint as for his learning and mastery of the materials. In the first chapter he writes most suggestively of the prehistoric period, and in the last he comments on the popular Greek religion of to-day.

No literature, the author says, goes out of date so quickly as work on mythological research. Its ephemeral nature he attributes to the one-sidedness of so much study in this department. This is his explanation of the general failure to note a point that he regards as of great significance. The well-known cycles of Greek myth and legend have long been regarded as the creation of the Hellenic mind. In reality the great cycles of myths belong to the great centres of Mycenæan culture, in Crete and on the mainland, and presumably owe much to Minoan

and Mycenæan influence. It was in the second millennium that Greeks migrated into the country that was to be theirs; and Professor Nilsson feels certain that the Mycenæan fortresses of the mainland belonged not to colonists from Crete, but to Greeks who had adopted the Minoan culture. This theory of Greek mythology is elaborated with much erudition.

The heroes are not 'depromoted gods'; on the contrary, the 'hero-cult' is 'originally nothing but the cult of a dead man who belongs not only to a single family, but to the people in general.' Thus the heroes were regarded as ancestors, and the early history of the people was just the story of the deeds of the heroes. The hero is thus essentially local, being tied to his grave, though several graves may lay claim to the same hero. The rising belief in immortality seems to have been due rather to a revival of the cult of heroes than to the introduction of the cult of Dionysos, to which it has been attributed.

The distinguishing mark of Homer and all later Greek religion is anthropomorphism, which has its starting-point in animism, but owes something also to the folk-tale and the necessity of visualizing the gods; though where a god existed in actual form his development as a god was arrested. The sun-god, for example, hardly became the real object of a cult. Neither omnipotence, omnipresence, nor omniscience was ever fully possessed by the Greek gods, and in proportion as they were Nature-gods they had nothing to do with morals, 'the rain falls alike on the just and upon the unjust.'

Incidentally light is thrown on many Biblical passages; on the stories, for example, of Lot's wife, of Samson and of Jonah, and on the conceptions of animal sacrifice, hell, and the laying-on of hands. The volume is a valuable contribution, not only to the study of the history of Greek religion, but to the comparative study of religions in the widest sense. Note the distinction drawn between the two kinds of folk-tales and myths: the 'inventive' tale which has no definite end beyond the pleasure of the story itself, and the 'ætiological' tale, the object of which is to explain some phenomenon of later times.

BUSHMEN OF THE KALAHARI.

In *Pygmies and Bushmen of the Kalahari*, by Mr. S. S. Dornan, F.R.G.S., the well-known traveller (Seeley, Service; 21s. net), we have the story of the explorer whose real mission is the study of Anthropology, as distinct from the Christian missionary and pioneer of Christian civilization. The purpose of Mr. Dornan's book with its numerous and excellent illustrations is to give an account of the hunting tribes inhabiting the great arid plateau of the Kalahari desert, their habits, customs, and beliefs, with some reference to Bushmen art and to the neighbouring African tribes. Robert Moffat, that notable pioneer among South African missionaries, settled at Kuruman on the borders of the Kalahari desert in 1821, and it was from his home that David Livingstone set out in 1849 to explore the desert and to discover Lake Ngami. Here is a far extended plateau between 3000 feet and 4000 feet elevation with the immense area of 140,000 square miles, sparsely peopled by the native tribes, but a hunter's paradise with abundance of beasts, birds, and reptiles, with an innumerable addition of spiders, scorpions, bees, hornets, wasps, centipedes, ticks, beetles, ants, mosquitoes, and flies in swarms. The seekers after big game in such a country find that there is more than enough of little game to make life a torment. Of the present inhabitants of the country the best known are the Bushmen and Bechuanas, by reason of the efforts of John Mackenzie and of their great chief Khama to save them from the disastrous overlordship of the Transvaal Boers. Mr. Dornan gives a full account of their origins and history, their family and religious life, with its omens, divination ceremonies, and totemism. There are a good many touches of Nature that seem to make these South African native tribes kin with European civilization. The Bechuanas are very keen on buying and selling just like certain highly civilized natives of Europe and America. The seller will hold out stiffly, asking generally more than he intends to take. Such a custom is not unknown here. Then they find that their native art in water jugs and pots is being destroyed by paraffin tins and other evidences of European civilization which have been dumped upon them. This experience is so common. Then the old games have gone out of fashion. In the old days a thick kind of porridge was made from the grain by women. To-day, instead, they eat bread baked in pots and drink quantities of tea and coffee. In like manner also do the natives of Scotland. Mr. Dornan's

chapter on 'The Cult of the Witch-doctor,' who is generally a male, contains a good deal that suggests the cult of the quack doctor at home in the twentieth century.

The views of Karl Marx have been sufficiently discussed to make them tolerably familiar to all who are interested in social and economic problems. It seems somewhat belated, therefore, to publish an address on *Value, Price and Profit*, delivered by Karl Marx in 1865, but it is felt that it contains a clear and summary exposition of the views more fully set forth in the first volume of 'Capital.' It is edited by his daughter, Eleanor Marx Aveling, and the publishers are Messrs. Allen & Unwin (1s. net).

It should be noted that *Christianity and the Roman Government*, by E. G. Hardy, D.Litt., Principal of Jesus College, Oxford, is now published by Messrs. Allen & Unwin (5s. net). It has been out of print for some time, and it is good that this standard work is now accessible.

A Flying Visit to the Middle East, by the Rt. Hon. Sir Samuel Hoare, Bart., C.M.G., M.P. (Cambridge University Press; 3s. 6d. net), gives a brief but interesting account of the recent visit of the Air Minister to Mesopotamia. Questions of public policy are omitted, and the record is restricted to the less official aspects of the journey. The narrative is fresh and vivid, and the whole situation is dramatic—the great air buses speeding across the blue sky, while far below, caravans can be seen crawling across the desert, 'which might have been the Children of Israel moving forward into the Promised Land.' The sense of contrast is heightened by the excellent illustrations, for on the same page may be seen Ur of the Chaldees associated with three desert aeroplanes.

It will be remembered that Mr. Carveth Read, M.A.(Cantab.), published in 1920 'The Origin of Man and of his Superstitions.' A second edition has now been required, and the publishers—The Cambridge University Press—have issued the two parts of the work as separate volumes—*The Origin of Man* (5s. net), and *Man and his Superstitions* (12s. 6d. net).

Donald Macfarlane of Gigha and Cara, by Mr. Sydney Smith (James Clarke; 3s. 6d. net), reads like the title of a biography of a notable missionary in some of the islands of the South Pacific. It is really the biography of a minister of the Church of Scotland in the West Highlands, of remarkable gifts and influence. Gigha and Cara are two tiny islands lying off the coast of Argyllshire exposed to the full fury of the Atlantic breakers. And yet in this very limited sphere this son and grandson and great-grandson of the Scottish manse was able to exercise a far-extended spiritual influence.

The Very Rev. J. N. Ogilvie, D.D., has brought his history of *The Presbyterian Churches of Christendom* up to date. The new edition is completely revised and is much enlarged (R. & R. Clark; 5s. net).

A further instalment of texts from Nippur is presented in *Sumerian Religious Texts* (Crozer Theological Seminary—Babylonian Publications, vol. i.). These were copied in Constantinople by the author, Dr. Edward Chiera, Assistant Professor of Assyriology in the University of Pennsylvania, and he holds in reserve another work on historical texts from the same site. In addition to this, mention is made in the introductory pages of 'a volume by itself' dealing with epic materials, and of another concerned with a legendary series relating to Babylonian origins. Numerous references to kindred texts already published are detailed. The impression conveyed is that while much has been done, a great deal remains to be done. The present work ought to be very useful when the scattered Nippur materials have all been assembled and made accessible in book form.

The name of King Dungi of Ur is here read *Šul-gi*.

Our Communions, by the Rev. T. H. Passmore, M.A. (Wells Gardner; 3s. 6d. net), is the work of a religious enthusiast. Whatever he believes he believes passionately, and the rush of his language carries him at times to the verge of incoherence. The volume contains three sets of three sermons each on Our Communions, The Biology of Prayer, and the Unjust Steward. In the first of these stress is laid on frequent communion, and 'the strange cultus of the first Sunday of the month' is declared to be 'a kind of moon-worship.' In the interpretation of the parable of the Unjust Steward the view is advanced that 'God is the Landlord of this

world, Christ is the Steward who dispenses it for Him.' The device of the steward in dealing with his Lord's debtors is represented as 'a wonderful picture of the Atonement.'

If any one wishes a really good teaching book on the Decalogue, or indeed on morality generally, he could not find a better than *The Two Duties of a Christian*, by the Rev. Percy Dearmer, D.D. (Heffer; 4s. net). It is the fourth of a series of volumes of 'Lessons on the Way,' the others being on Christian belief. To say that this is a simple exposition of the Ten Commandments is to give no idea of its rich contents or its delightfully original and unconventional method. Dr. Dearmer writes as if he were talking to a company of boys, and no boy that we have met would find talk of this kind dull. The Ten Words in Dr. Dearmer's hands become alive with all kinds of suggestiveness and winsomeness. There is not a trite or dull page in the whole book. It will be a godsend to teachers and parents, but we can easily imagine that preachers will find a book like this full of practical hints, and any preacher who uses it in the right way will enrich his sermons immensely. If goodness can be imparted at all by instruction and inspiration, this is the way to do it.

Dr. W. Mackintosh Mackay has been urged—chiefly, he tells us, by his American readers—to add to his 'Bible Types,' and so he has now given us a series of Studies of the Apostles. The title is *The Men whom Jesus Made* (Hodder & Stoughton; 6s. net). And paradoxically the last chapter concerns Judas, 'The Man whom Jesus could not Make.' How does Dr. Mackay treat Judas? For if we see that we shall see something of his method. First, there is a psychological analysis of character. Dr. Mackay traces Judas' downfall not to political ambitions, but to jealousy because he was not first of the Twelve. Then, dishonesty, 'He began to keep for himself what he was supposed to have given to the poor,' and from that to hatred, 'He felt that he was seen through.' After his analysis of character Dr. Mackay draws two lessons. First, that privileges abused become a curse, and then, that sin is invariably lonely. The Studies make suggestive and interesting reading.

Critical Moments in British History, by Professor Robert S. Rait, C.B.E., LL.D. (Hodder & Stoughton; 3s. 6d. net), contains ten sketches which are expansions of some talks on history given within recent months from the Glasgow Station of the British Broadcasting Company. They are at once popular and instructive, and have all the charm which one associates with Professor Rait's historical writing.

Forty years have passed since the death, at the age of nearly 101 years of *Moses Montefiore*, that notable figure among the Jewish race during the greater part of last century. The full story of his public and private life was published soon afterwards, and the Jewish Publication Society of America have now issued a more concise record written by Mr. Paul Goodman with the entire sympathy and enthusiasm of a co-religionist. Among the many races driven from Europe into exile in the States of America there is undoubtedly a sufficient number of the children of Israel to justify this life-history of the man whose greatest aspiration and inspiration it was to see Palestine repeopled by returned exiles. Moses Montefiore accomplished much in his day, but even his century of life did not permit him to see the Turk driven from Palestine and the dawn of the new day for the Jewish race in that country.

The Adventures of a Spiritual Tramp (Longmans; 5s. net) is Mr. Stanley B. James' account of his physical, mental, and spiritual wanderings—cowboy, soldier, minister in the Congregational Church, influenced in turn by R. J. Campbell and by Dr. Orchard, until in the words of Father Knox, who writes the preface to the book, he 'finds himself in Peter's net at last.'

Why did he find himself there? Well, Father Knox explains it this way. 'If Mr. James' career had followed the lines originally marked out for it; if he had passed straight into the Congregationalist ministry at the end of his educational course, he would have remained content, perhaps, in the closed circle of his own ideas. But a wandering, jack-of-all-trades life on the further side of the Atlantic had taught him the great lesson; he saw himself not in the centre of his world, but on the circumference of his world; he had learned to want a sun round which to revolve. To be a Protestant, and especially to be a Protestant minister, you must be your own sun; Mr. James tried it and found it impossible. So much human explanation you can give of the motives which repelled him into the Truth.'

Christians of To-Day, by E. Vera Pemberton (Longmans ; 2s. 6d. net), is described in the subtitle as 'Twenty-four Problem Lessons for Use with Adolescents.' The lessons cover a very wide range from Belief in God and Old Testament Difficulties to Politics, Recreation and Betting, the Life after Death, and Communion with the Dead. Curiously no single lesson is given to Jesus Christ or any distinctively New Testament problem. A clear outline of each lesson is supplied, with hints as to methods of teaching and the aim to be kept in view. Teachers of classes for lads and girls will find here much that should prove helpful.

Miss Florence S. H. Young, who has written *Pearls from the Pacific* (Marshall Brothers ; 6s. net), has the pen of a ready and a graphic writer. She has so much that is interesting and at times thrilling to tell of her work as a missionary, first among the Kanakas in Queensland, secondly among the Chinese, and then among the heathen of the Solomon Islands of the Pacific, that she would have done better to condense considerably the story of her earlier years. She was in China at the outbreak of the Boxer rebellion, now almost forgotten in the story of recent events. But reasons of health obliged her to return to the work among the Kanaka labourers in the Queensland sugar plantations. Thence she undertook the bolder adventure among the heathen of the Solomon Islands, reckoning nothing of dangers or difficulties or discomforts well-nigh incredible. 'What patience and tenderness is needed,' she writes, 'to teach in broken English, with all its limitations, the Gospel of redeeming love, to minds which have never understood what true love is, and who have no conception of sin. And what a wonderful tribute to the power of the Gospel, that, even when inadequately spoken, it should have the power of renewing these debased heathen and lifting them into the image of Jesus.' From what varied fields of missionary labour has this message been sent home !

The Transfiguration, by Mr. J. H. Thompson, B.Sc., F.R.Met.S. (Marshall Brothers ; 2s. 6d. net), is a minute exegetical study of the Gospel narrative. The writer disparages commentaries, which simply means that he would clear the ground for his own. His principle of interpretation is that 'every verse in the Bible may possess three meanings or interpretations, namely, (*a*) an actual meaning, (*b*) a prophetic meaning, (*c*) a typical or spiritual meaning.' He writes in a devout and reverent spirit, but much in his interpretation is fanciful.

The Department of Philosophy of Columbia University has issued a second volume of *Studies in the History of Ideas* (Milford ; 15s. net). The first volume, under the same title, appeared in 1918. The present work contains thirteen papers, covering a wide field, from the Socratic Dialogues of Plato and The Logic of Mysticism in Plotinus down to William James and the Development of American Pragmatism. It includes a paper on Unwritten Philosophies in which the writer, with great wealth of imagination, suggests that all ideas, enthusiasms, and prejudices, 'even a weakness for bananas or a fear of snakes,' might function for the production of philosophical dogma. The treatment, though whimsical, is a wonderful exercise of intellectual agility. The general tone of the volume, however, is marked by competent scholarship, acute criticism, and considerable distinction of thought. It forms a notable contribution to philosophic discussion.

'*And the Villages thereof*,' by Maud Elizabeth Boaz (Morgan & Scott ; 3s. 6d. net), gives a chatty account of the everyday life and work of a woman missionary in the interior of China. The book is brimful of incident and without a dull page. It is fitted to kindle the missionary spirit in youthful hearts, for the joy of the work shines over all. 'Is it worth it ? Is it a happy service ? These questions can be answered with an unqualified "Yes !" There are the disappointing days, the lonely days, the days when things look very grey, but *none* counts in comparison with the joy of the Lord Himself, which is our strength as the days go by—the joy of being used by Him, even in the smallest measure, to help and uplift others.'

Can a Man Be a Christian To-day ?, by Principal W. L. Poteat, LL.D. (Oxford University Press ; 7s. net), contains three lectures delivered to students under the McNair Trust. It may be said at once that they are in every respect admirable, and indeed of unusual distinction. Rarely does one meet with so much ripe wisdom, united with sound scholarship and adorned by noble diction. The first lecture gives a masterly survey of the intellectual conditions of to-day ; in the second, under the title of Baggage, the distinction is elaborated between the essence of

the Christian Faith and the various forms through which it has been expressed in thought and life. In this connexion the Fundamentalist controversy is dealt with in a sane, conciliatory, and helpful way. The last lecture is entitled Peace, and points the way to a firm foothold in the realm of faith. Principal Poteat's conclusion may be sufficiently indicated by the following quotation: 'If you ask me what is a man of intelligence to do in this scientific period to preserve peace in the family of his ideas, I answer in one word: Consider Jesus. Press through a thousand professional interpreters to Him, see Him at His gracious ministries, hear His original, unamended word. If A or B or C or D intervene and protest "Who are you to ignore the succession of rabbis and set aside the ancient formula?" answer "Only a lover of the Truth bent upon lighting my taper at the Master light, only a limping follower trying to keep in sight of Him, only a happy slave responsible to his Master alone and not another" . . . Press through to Jesus.'

The catholicity of the Student Christian Movement is well known (using the word in the sense of breadth of sympathy), but it is somewhat surprising to find it broad enough to include such a book as *Some Catholic Methods of Prayer*, by the Rev. H. L. Hubbard, M.A. (1s. net), which has just been issued by the Movement. The book is one of a series designed to help in the spiritual life, and the authors are expressly said to represent different religious traditions. Mr. Hubbard evidently belongs to the Anglo-Catholic tradition. He recommends us to begin by choosing a spiritual director, and defends the use of the Rosary and the devotion to the Blessed Virgin. Those whose religious tendencies are in this direction will doubtless find help in this earnest little book.

'Europe in ruins—can she be rebuilt?' This question has been confronting both the statesmen of Europe and America and the Christian Churches in all lands during the last half-dozen years. One result is that people have failed to realize what is actually being done, in more ways than they have any idea of, to grapple with the great problem. In *Rebuilding Europe* (S.C.M.; 4s. net), Miss Ruth Rouse, formerly Travelling Secretary of the World's Student Christian Federation, has written a most interesting and inspiring narrative of what has been and is being done by the co-operative undertaking of the students of the world known as European Student Relief. At a time when there is so much pessimism about the supposed failure of Christianity to grapple with the problems and crying needs of the day, we see here how immediate was the opening of this campaign of practical help by the students of other lands for their comrades in the universities, colleges, and higher schools in the vast region of Central Europe devastated by the War.

A Family in the Making, by the Rev. R. O. Hall (S.C.M.; 3s. 6d. net), is described as 'a discussion of the place of the Christian Church and of the parson in God's purpose for the world.' The writer's comments on present-day life and religion are clear and vigorous, at times caustic. His words have an edge upon them, and as often happens in such cases they sometimes tend to caricature. Many of his observations, however, are singularly penetrating and arresting. In his view God's agelong purpose may best be defined as the making of a family. In the fulfilment of this purpose, while many agents have their part, there is a special place assigned to the Church and the parson. The whole Christian community is God's instrument, of which the parson is only the representative. Some striking things are said about 'the parson's job,' and not least this, 'if you are one of those people whom the "average" parson not only annoys, but makes furiously angry, the probability is that you ought to be a parson yourself. You could not be angry like that unless you had seen a glimpse of God's love for men. You have plainly got the passion which is so essentially necessary. And you will learn, being a parson will teach you, the necessary humility.'

Cantate Domino (S.C.M.; 3s. 6d. net) is somewhat of a literary curiosity. It is the hymnal of the World Student Christian Federation, and contains sixty-four hymns, each given in three languages. English, French, and German predominate, but thirty-two are in other tongues which no reviewer could hope to criticise unless he were able to talk his way to the Great Wall of China, and perhaps farther. The hope is expressed that 'these hymns, voicing the inspiration of many churches, many nations, many races, may symbolize the union of all Christians in the peace of Jesus Christ.'

The John Clifford Lecture of 1925 is now published

in greatly expanded form under the title of *The Growth of Brotherhood*, by the Rev. Arthur Dakin, D.Th. (S.C.M.; 2s. 6d. net). It gives a clear and admirable sketch of the manifestations of the Christian spirit of brotherhood, first under the falling civilization of Rome, second amid the rising civilization of the Middle Ages, finally and much more fully in the expanding civilization of the modern world. The writer convincingly shows how brotherhood has succeeded where force has failed, and in his outlook upon the future he is optimistic enough to believe that the same force, under the inspiration of the Spirit of Christ, will work out a better world order. The whole treatment is most fresh and illuminating.

There have not been many volumes of children's sermons lately, so one by the Rev. W. J. May, *The Mother of Iscariot* (Teachers & Taught; 3s. 6d. net), is specially welcome. But it is welcome for itself also. Mr. May's parables for children are already well known to the readers of this magazine. In his present book, however, he takes a new line in which he proves himself as much a master as in the old one. The method is to choose a Bible story and allow his imagination play upon it, filling in the local colour—'local colour' is the expression used on the jacket of the book, a phrase which has become popular since the publication of *The Local Colour of the Bible*—and carrying the story a step farther than the Bible does, and so successfully that one feels that the conclusion is the inevitable one.

In *The Marvels of Modern Physics* (Watts & Co.; 2s. 6d. net), Mr. Joseph McCabe continues his work of giving to the man in the street a vivid and understandable account of some of the wonders of modern physical science. In this book, avoiding mathematical formulæ and technical phraseology, he writes most instructively about the structure of atoms and electrons, the mysteries of light and wireless waves, and the ultimate constitution of the universe. The picture, he says in conclusion, 'is only an outline sketch. Our knowledge is still very superficial. But enough has been said to show that physicists have achieved a remarkable triumph in the course of the last hundred years. The living thing, which has been the toy of the elements for hundreds of millions of years, is becoming their master.'

Psychology and Religion.

By Principal W. Robinson, M.A., B.Sc., Overdale College, Moseley, Birmingham.

Psychology is—so to speak—in the air. It has left the halls of learning and descended to the pavement. It is now available in lecture form for all who are prepared to absorb it, and books on the subject—good, bad, and indifferent—are literally pouring from the press. No doubt there is a good deal of charlatanism connected with this popularizing of the subject, and not a few people are rapidly making fortunes from many who are only too willing to cast money into the lecturer's coffer, which once they quite as cheerfully bestowed upon the purchase of patent medicines. Such is the glamour of the subject that very few people stop to inquire the credentials of a would-be lecturer, and fewer still doubt his infallibility or question the potent magic of his ware. There is, of course, some gain in this popularizing process, but it cannot be doubted that it is also attended by serious danger; for people are acquiring a smattering of the subject without making any serious attempt to master it in its details. But be this as it may, the fact is that psychology is no longer a kind of luxury science which most people might neglect without serious loss, neither is it any longer to be classed with occult sciences—though much of the popular interest in it is unfortunately occult enough at bottom. Psychology is now no longer a subject to be studied by educationalists alone: it enters into the lives of the medical man, the economist, the criminologist, the minister of religion, and it meets us in our daily newspapers. Moreover, men everywhere have a sort of (very often vague) idea that

it has to do with religion and theology, and some even imagine (let it be admitted that they have not generally thought very deeply on the subject) that it has given, or is about to give, the death-blow to religion in every shape and form. But let us see.

Over fifty years ago Archbishop Temple declared that it would soon be necessary to rewrite theology, not in terms of metaphysics or logic, but in terms of psychology. We are not, therefore, surprised to find the following from the pen of his son, the present Bishop of Manchester: 'The true case for Theism does not rest upon general Philosophy alone, nor upon religious experience alone, but upon the coincidence and convergence of these two.'[1] That both the prophecy and the statement are profoundly true there can be no doubt, for in a very real sense psychology is a new science—in fact, it bids fair to be *the* science of the twentieth century, as biology was of the nineteenth—and undoubtedly theology will have to come to terms with it; for psychology deals with human experience of which religious experience is a real part. But in another sense psychology is not new (though a good number of present-day psychologists seem to be unaware of the fact). No one who has read Aristotle, or St. Thomas Aquinas, or the Old Testament, or the mass of literature constituting Roman moral theology, can doubt that psychology—the thing itself—has never been absent from the theistic argument. True, there are any number of forms of the argument which have ignored it and have preferred to rest their case solely upon logic and metaphysics; but there is a line of witness to the truth of theism which has never lost sight of the fact that religious experience is a real factor which cannot be neglected. Indeed, Schleiermacher preferred to rest the whole case for theism on religious experience, and not a few both sophisticated and unsophisticated Christians have been prepared to follow him. That he went too far in his claims there can be no doubt, and, as Dr. Temple shows, we should prefer to rest our case on the convergence of religious experience and philosophy. But on the other hand science, which has satisfied itself almost entirely with empirical methods and has, in the main, eschewed philosophy, has strangely enough adopted a cavalier attitude towards *religious* experience, often dismissing it quite contemptuously as unreal. But the facts of religious experience are as strictly empirical as the facts with which the positive sciences deal, and they cannot be dismissed in this way. Psychology is bound to take account of them, and has already begun to do so.

It is often asserted, and more often assumed, that theologians are slow to take into consideration the results of scientific investigation and that this is the sole cause of the conflict between science and religion. Be this as it may—and it is a very doubtful assertion indeed—it cannot be denied that in the matter of psychology, far from being slow to take up the results, the very opposite has been the case. Theology has been for the past fifty years gradually restating itself in terms of psychology. The number of books on the subject which has issued from the press, written by theologians of repute, is sufficient witness to this. So much is this the case that it may be felt that some have rushed in where angels would have feared to tread. Every important book on the Philosophy of Religion, and not a few on the great doctrines, which has been written since the days of Martineau, has been full of psychology. Much has been gain, but not all. Many have been so confident that they have looked to psychology to heal—and that right speedily—all the quarrels of however long standing which stand to the account of science and religion. That psychology will eventually assist in this great task there can be little doubt. But we may question the over-confidence of such a statement as the following: 'Psychology has opened up lines along which one may look to see effected that reconciliation between science and religion, the attempt to secure which led to an *impasse* a generation ago.'[2] Rather we may anticipate a real conflict between psychology and religion, a conflict more severe than that between biology and religion. In fact, signs of the conflict are already evident and will become more so as the New Psychology, with its special methods of investigation—psycho-analysis and auto-suggestion—becomes more fully developed.

But when the conflict comes it will not really be new: it will be the old conflict between naturalism and theism in a new dress. There are signs of over-confidence on both sides. Some theists, as we have seen, are ready to assert that psychology

[1] *Christus Veritas*, 39. The book is perhaps the most complete statement of theism in terms of psychology that has yet appeared in English.

[2] Quoted by Professor H. R. Mackintosh in *Some Aspects of Religious Belief*, 200.

will heal all the festering sores and close all the gaping wounds which the nineteenth century has bequeathed to us; and many psychologists are already claiming that psychology is about to give to religion the final death-blow, which biology was unable to administer. But is psychology really capable of doing either of these two things? What is its proper function and what its proper domain? These are questions which need to be answered, and to a large extent they are being ignored. The simple fact seems to be that just as biology was able to give us a clearer understanding of how purpose and design are wrought out in the creative process, so psychology is attempting (and has already achieved a good deal) to explain to us how the religious consciousness works. Further, just as many self-confident naturalists and determinists imagined that to know how purpose and design worked was to rid ourselves once for all of a Purposer and Designer—that explanation meant final explanation—so the same class in the ranks of psychologists are asserting that to know how the religious consciousness works is to resolve all religion into subjectivism—to deny any outside influence on the human mind. That is, they are not satisfied to exploit the findings of their science to bolster up a mechanistic view of the universe, but they start their study of the subject with mechanistic preconceptions. They are prepared to beg the whole question from the start. From another point of view we may claim that they are treating psychology, not as a science able to supply data for philosophic discussion, but as a branch of metaphysics itself. And others who are not prepared to go so far as this, but who have the same presuppositions, are using the results of psychology—illegitimately, I think—to bolster up mechanism, much in the same way as men half a century ago were using the results of biology.

The fact is, as Professor McDougall has pointed out in his *Outline of Psychology*, that there are two classes of psychologists and two methods of studying the science.[1] We may start by regarding all events as links in a mechanical chain of causation—and that not merely as a methodology within the field of our science—but as a true and ultimate explanation of all things. Or we may start by admitting purposive striving as something entirely different from mechanical sequence. Professor McDougall himself started out along the first way and found it very inadequate. He tells us that this 'mechanical psychology naturally and almost inevitably adopts the atomistic or mosaic theory of mental processes. . . . When it seeks to explain the clusterings and sequences of these elements, it does so by imagining each one to be attached in some manner to an elementary brain process; and it seeks to explain the conjunctions and sequences of the elementary brain processes in a purely mechanical fashion, by aid of laws of the physical and chemical sciences.'[2] He further claims that such psychology is decidedly preponderant at the present time, and frankly admits that his own work is a polemic against it. As he says, nothing is to be gained by slurring over the issue: there can be no real advance until it is resolved, until there is general agreement upon fundamentals. The fact is that psychology touches the issue between mechanism and teleology far more closely than ever biology did. Biology, dealing as it did with the principle of life, came nearer than the physical sciences; but psychology, dealing as it does with psychical states, comes nearer still; and that is why it is that the conflict between psychology and religion will be fiercer than any that has yet been. Professor McDougall regards mechanistic psychology as resulting from oversimplification. 'This tendency to simplification is in fact the root of the mechanistic mosaic psychology, that which describes mental processes as made up of static elements, units of feeling, atoms of sensation, particles of mind dust, neural entities or what not. And this type of psychology is still with us and still predominant. Its latest exponent, Mr. Bertrand Russell, has performed the service of reducing it to the lowest level of banality in his *Analysis of Mind*. Recently it has begotten upon psychology a most misshapen and beggarly dwarf, namely, Behaviourism, which just now is rampant in this country (America).'[3] He is, however, hopeful for the future and sees welcome signs of something better in the work of such men as Henry Head in England, and Pierre Marie and Bergson in France, as well as in the turn of the tide in Germany since 1900.

What we have said so far will serve to show clearly that psychology is not all of one type, and we must not be blind to this fact. Both theology and philosophy have greatly benefited from the results already achieved; but the real question at issue is

[1] See the Preface.

[2] P. viii.

[3] P. ix.

whether these results are patient of a mechanistic interpretation, or whether they demand a purposive explanation of the universe, and I submit that this is a question which psychology, *qua* psychology, cannot answer. It can supply the necessary data for the discussion, but the discussion itself must be carried out in the field of philosophy, to which field psychology—it may be admitted—is related more closely than any other science.

Further, we must remember, when discussing the bearing of psychology on theism and religion, that psychology only deals with one phase of human activity. The psychological interpretation of religion is not, therefore, in itself complete. It must be supplemented both by philosophy and history. Religion, especially the Christian religion, is grounded in history, and so far as Christianity is concerned, it has more than once successfully combated attempts to wholly absorb it in philosophy, as it will equally well resist any attempt to finally explain it in terms of psychology.

The study of the psychology of religion naturally brings into prominence the subjective element, and this has led many to suppose that it resolves all religion into pure subjectivism. Religion, they say, is merely the 'projection' of human desires, hopes, and fears. The real question, then, is whether religious experience is a mere projection of the subliminal consciousness, or whether it is the result of genuine intercourse with a higher Being. Is it just the product of auto-suggestion, or is it real communion with a spiritual world? Here, again, it is necessary to emphasize that psychology, *qua* psychology, cannot answer this question. Psychology is concerned with processes and their results and not with final explanations.[1] Because I know as a result of psychological investigation *how* the mind works, say, in the process of conversion, I am not therefore able to say *why* the mind so works.

[1] Dr. Selbie in his recent book, *The Psychology of Religion*, points to two modern German psychologists who maintain that it is the proper province of psychology to pronounce on the truth or falsity of religious ideas, Georg Wobbermin and W. Stählin. Of this position he himself says: 'While psychology naturally and properly indicates the part played by the intellect in religion and insists on its usefulness in purifying our intuitions and selecting among them those which have a right to dominate the mind and heart, it cannot pronounce definitely on the truth or falsehood of religious ideas, or on the reality or validity of the objects of religious faith or worship' (p. 62). He justifies this position throughout the book.

Psychology cannot deal with the objective reality which may or may not lie behind the experience. It may supply new and important data, but the question as to objective reality is, strictly speaking, a philosophical one. It is quite inadmissible to deny on the ground of psychology that there is any objective reality behind religious phenomena, and to conclude, as many do, that psychology justifies the view that religious experience is purely subjective and the result of auto-suggestion or hetero-suggestion on the human level. Such a conclusion altogether neglects philosophical, ethical, and historical considerations which must be taken into account, and, moreover, passes over in a most shallow fashion the tremendous results which, in the course of the world's history, have sprung from religious experience. With some psychologists it would appear that auto-suggestion has become a kind of universal solvent with which religious experience may be quite safely treated. Unfortunately this is a case of 'biting off too much,' for the solvent will be found to be equally potent with all other forms of experience. In this connexion we may claim that that form of Pragmatism which justifies the idea of God as useful, but will not allow that it is in any sense true, that is, that it corresponds to any reality, is not really justifiable on psychological grounds. At any rate, if the idea of God corresponds to nothing objective, but is merely the result of auto-suggestion, we are in no better case with the rest of our ideas, whether in the fields of philosophy or science. It may be difficult to make the plain man see this, but it is nevertheless true that this kind of Pragmatism lands us pretty much in the same place as Hume's scepticism: it strikes at the roots of science equally as at the roots of religion; for it really means that we can be certain of nothing beyond our own individual existence. As Professor Pratt says: 'Important as is the pragmatic element in the God-idea, it is not the only element. And any attempt to prove it such is both bad psychology and bad epistemology. Bad psychology because it neglects altogether certain real elements in the religious consciousness, whether found in philosopher, priest, or humble worshipper,—men who through all the ages have truly meant by "God" something more than the idea of God, something genuinely transcendent. Bad epistemology because based ultimately upon a viciously subjective view of *meaning*, a view which would identify our objects with our

ideas of our objects, and which, carried to its logical conclusion, would result in solipsism.'[1]

We may safely reject all those theistic arguments based on the religious consciousness, which rest their case *solely* on intuition or on isolated individual emotions, and which renounce both logic and metaphysics. They are not of themselves broad enough for us to base our belief in God on them. We may therefore refuse to follow both Schleiermacher and the modern exponents of intuitionalist theories, who are constantly urging us to forsake intellect for instinct. But when we have done so we have to reckon with the fact that religion is a normal thing in man's experience—it is universal. And it is not sufficient to explain this in any of the ways common to mechanistic psychology, and say, for example, that it is due to man's tendency to personalize—to give flesh and blood, so to speak, to his ideas. For, apart from the doubtful truth of this assertion, when we have accepted it we cannot in any sense regard it as a final explanation. It only tells us *how* man's religious consciousness works. It does not tell us *why* he has a religious consciousness. After all, the real question is why does man have the tendency to personalize—to give objective value to his ideas, and why does he have such ideas at all? Or again, if we accept the dogma that man's religious experience arises by the process psychologists call projection, that it springs from the subliminal consciousness, that it is merely the result of his giving reality to the objects of his desires, his hopes, and fears (all, again, a very doubtful explanation and not at all adequate): we have not in any sense reached a final explanation. Again, we have only stated *how*, and have still to explain *why*, man universally possesses these hopes and fears, and why universally he tends to clothe their objects with reality. Neither will it do to say that man creates God in his own image, just as a child personalizes its playthings. Nor do we really get anywhere by pointing to anthropomorphisms (blessed word) in primitive conceptions of God, and then going on further to say that if it could a cow would make a cow-god and worship it.

[1] *The Religious Consciousness*, 209. The whole work should be read. See also Rudolph Otto's epoch-making book translated into English under the title *The Idea of the Holy*. So far as this book is concerned, its importance cannot be easily overestimated. For the next generation at any rate, no one will be able to write on psychology and religion without coming to grips with this book.

We may here be describing the process by which man comes to worship God, and some may be able to accept such a simple description; but it is in no sense an explanation; for we have yet to inquire *why* men do make God in their own image, and why everywhere they seek after Him if haply they may find Him. The simple fact is that cows do not worship cow-gods, while men everywhere—at whatever stage we find them—do worship a supreme being or beings. And this fact needs explanation. It is either due to chance or it is natural to man. But chance explains nothing, and we are therefore shut up to the conclusion that man is by his very nature religious. However different the idea of God may be at different levels, there is an underlying similarity which testifies to the fact that it is neither artificial nor manufactured, but a normal possession of the human race. Man even when he acts instinctively reaches the same goal as when he consciously reflects. Reflectively his reason finds God necessary to explain the universe, but at the lowest stages he finds the same necessity to rest in powers outside himself. Moreover, it is out of this attitude of man that the development of conscience has sprung and the evolution of society in general is no less dependent upon it. If the religious consciousness be not real, how are we to explain development within its own field? If the religious idea be not valid, if it corresponds to nothing real, then so must everything which has been built upon it be invalid, and we may as well relinquish ourselves to complete scepticism in the field of knowledge and sarcastically inquire with Pilate, 'What is truth?' For the religious consciousness is never a matter of pure feeling; even at the lowest stages there are elements of knowledge as well as of will and emotion, and wherever there is knowledge there is some distinction between subject and object; there is no such thing as purely subjective knowledge.

We may claim, therefore, that psychology is not only passing outside the limits of its own domain, but pronouncing on a matter on which it is not capable of giving judgment, when it states categorically that religious experience is purely subjective and the result of suggestion; and we may look forward to work of real value being done in the field of religious psychology providing psychologists will rid themselves of this *a priori* supposition, which is little more than a superstition.

In the Study.

Virginibus Puerisque.

Some Dunce.[1]

'Morning by morning he awakens me to learn my lesson, and never have I disobeyed or turned away.'—Is 50[4. 5] (Moffatt).

'MORNING by morning he awakens me to learn my lesson: and never have I disobeyed or turned away.' Here is a man, you see, who says that every day he lives he learns something new. And surely we too should all be doing that in this glorious world with so many splendid things to see, and such a heap of them to ask about (Father, why this? and Mummy, why that?), and scores and scores of lovely ploys to do, and such exciting adventures always happening to one.

It is just like some of you fellows when you were off for summer holidays, who couldn't pack all that there was to do into the longest day; and wouldn't stay in bed one moment after the sun wakened you, but were up and away. There were so many things to see, the birds in their nests, and the rabbits popping out of their burrows, and the squirrels racing round and round the trees, and, oh, so many others (how were they all after the night?), you just hadn't a minute to spare, but must get to them at once. And so the very second your eyes opened, you were out of bed and off. And, says Isaiah, every morning God comes and wakens me, and says, 'You're not still lying fast asleep in bed are you? Why, there's another day come hours ago! And there are heaps and heaps of glorious things to learn and see. Up! up! and come with Me, and I will teach you something splendid.' And he says, I always leap out from under the blankets and begin the day at once, wouldn't miss a moment, for every one of them is better and more interesting and exciting than the last.

I wonder if we do that, you and I. Or if, when they waken us, we grunt sleepily and turn over; and the next time they come—'Yes, yes,' we cry, 'just getting up,' yet off we drop again! And when we do get up, we can so dawdle over dressing, can't we? Why, we can easily waste whole ten minutes in the bathroom, playing with a sponge, and watching how much water it sucks in, and lets none of it out again! And so it is all through the day. We fritter it away, and don't learn much. When in the evening we sit down to lessons, perhaps we don't really try much, don't stick in. But, because they are hard, we lose heart, and fling away the book. 'I can't,' we say. How can I ever get these horrid Latin verbs into my head; or learn in spelling all these dreadful words in 'ough,' or remember whether the 'e' or the 'i' comes first in 'piece' or in 'receive'? We don't try much. But this man says that he did try, did do his best, and did learn something every day. And so do you too, in a way, in lots of ways indeed. The teacher sent you a message the other day down to the Infant room; and it seemed so funny to you to see them sticking at quite simple things, at easy words like 'tell' and 'say' which you could read so easily. But once they were as hard for you. You're getting on; are learning something every day; can read far quicker, and can spell much better, than you used to do; can add now, and subtract, and even multiply a little, though the eight times bothers you. Oh yes, you're getting on in English and arithmetic. But God, you know, has a class where He teaches us the best of all the lessons, how not to sulk or whine, not to be selfish and grumpy, and catty, and all that kind of thing. And I wonder if you are learning much from Him. 'Come,' He says, 'and I'll teach you something every day.' But are the days and weeks and months slipping away, and leaving you as cross and as peevish as ever? Are you learning, in God's class? Some of His pupils have done splendidly, the horse for one. For all kinds of creatures are in God's class; it's a lovely class to be in, not only boys and girls, but birds and beasts, and every kind of thing. The horse has been a glorious pupil, has tried hard, and learned a lot. Long, long ago, you know, horses weren't one bit like what they are now; they were quite small, perhaps some eighteen inches high, just wee poor things. But God said to them, 'If you listen to Me, and learn day by day, I can teach you how to grow big and strong and swift and beautiful.' And they did listen, and did learn; and look at them to-day, how wonderful they are! But there were other creatures in God's class that wouldn't work at all. Long, long ago there were horrid beasts like the things you see in

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

nightmares, when you waken screaming, and just must have Mummy. They had the tiniest heads, these ugly brutes, and no real bodies, were all neck and tails. And they were huge, bigger by far than any beasts are now. And nobody like you or me, you would think, could have got away from them. For, even if you did climb up a tree, they would just shoot out their long, long necks and pick you off the topmost branches; horrid brutes! But they're all gone. Because they wouldn't learn. 'Come,' said God, 'and I'll teach you to grow wiser and better every day.' But they wouldn't. 'We don't need to learn,' they said; 'are far stronger than any other thing,' and stuck where they were. And little creatures who did learn, grew cleverer and wiser, by and by passed them, and took away from them their lordship of the earth, and killed them in the end, and a good riddance too, the ugly crawly things. And there is one creature in God's class that has been sitting in it now for millions and millions of years, and all that time it has learned not one thing. You may be pretty slow, but fancy sitting in the infant class millions of years, and still be unable to read one atom better than you could the first day you went there! The wise men have found in the rocks lingulas who lived, oh, so dreadfully long ago: and the lingulas living now are just the very same; they have learned nothing, not one thing in all that time. The horse has changed altogether: and men have grown from savage things to what they are to-day, have learned whole heaps and heaps, how to make fires, how to write, how to put on clothes, how to stand up on two feet, how to speak, how to read, always they are learning something new. To-day it is wireless, to-morrow it is flying. But the lingula has learned not one thing. It is the dunce of God's class. But is it? Are you learning any more than it? How old are you? Six, seven, ten! And though all that time God has been teaching you not to be cross, you are cross quite often even yet! Are you a dunce too, like the poor lingula? Well, here is another chance coming to us. For God is a very, very kind and a very, very patient Teacher. And so He stoops, and lifts you on His knee, and is not one bit angry, puts His arms round you, and says, 'Yes, little one, I know it is very hard. Still, we shall try again, and this time we may manage, you and I.' Wouldn't you like to learn, how to please God at last, how to be good-tempered and unselfish and the glorious things He teaches in His class?

A Good Report.[1]

'Having obtained a good report.'—He 11^{39}.

I met a schoolboy in a tram last week. He was bubbling over with gladness, and before I had time to ask him what was the reason of it all, he broke out in that stammering way we have when life seems crammed full of good things, 'We've broken up—and I've got a good report.' The grim old man who was sitting near began to smile, and I expect he began to think over the times when he went to school. I wonder what sort of report he used to get, although perhaps they didn't learn all the hard things we do, and perhaps they didn't trouble about reports. Somehow everybody seemed to share the boy's good spirits. When he reached home there was more fun still—father and mother were as jolly as he was, and indeed his father, who is a preacher, said he could understand now that story of the great Teacher about the good servants who heard the Master say, 'Enter thou into the joy of thy Lord,' for something like that had happened in their household. Jim could do nothing wrong that day—father and mother had a blind eye—perhaps two blind eyes, which is better still—for all his faults, because in their hearts they were saying all day, 'He's got a good report.' None of the troubles of the term mattered now, although behind that report there were plenty of troubles. The report, for example, just said 'Times late—o,' which looked splendid, but oh! the rush sometimes to get that record—especially once, when he had gone to the cinema and the bed pulled so hard the next morning. He didn't find time for much breakfast that morning, but never mind, there's the report. And the Latin! Well, he always liked that, and he was first in the form. As for the Maths, that was a puzzling business, but he had gone up from tenth to fifth place, and the report said, 'He is working hard at this subject.'

Then in church he heard this lesson read about folk who, like himself, had earned a good report. Now, they were folk to be interested in. Some of the Bible folk were a long way off, but these seemed to come very near. What had they done? What did their report say? He found they had to put up a fight for it, but then who wants a good report unless it tells the truth about a bit of real work. There wouldn't be any fun in it, if it did not represent the best thing a fellow could do, and these folk had

[1] By the Reverend R. Strong, M.A., B.Litt., Norwich.

been through the storm. The writer's words came tumbling out. What mighty words they were too! 'They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins.' No wonder that God admired them and was not ashamed to be called their God. That's rather like the boy's father, who is so glad himself about this result that although he doesn't say much he goes about as if he were proud to be the father.

This is part of the joy of God when we plod on to the end through our disappointments and difficulties, keeping our faith alive right to the end, and so gain like these splendid ones of old 'a good report.'

On the 'Phone.[1]

'Continue in prayer.'—Col 4^2.

You all love 'listening-in,' I expect, and by this time Uncle Wex, as a little friend of mine calls him, and the other uncles at 2LO seem quite like old friends. But don't you ever feel when 'listening-in' at the Children's Hour, or when some great singer or player is delighting you with lovely music, that you would like to talk back, or at least say 'Thank you.' That is a privilege that 'wireless' cannot give you as yet.

But there is another wonderful invention—so common now that we forget how wonderful it is—that does give you that privilege. If you are 'on the 'phone,' you will know all about it. For, by the telephone, you can not only listen to people miles, hundreds of miles away, but you can talk to them as well. It is this that makes the telephone a beautiful illustration of Prayer.

Sometimes when we call up somebody on the 'phone we get no answer—the person we want is not there. In the Old Testament there is a story of some people who called on their god Baal, and though they called in desperate earnestness from morning to evening, no answer came through. But we pray to the real God, the living God, and He's always there, never too busy to listen, waiting to answer.

Sometimes when you get on the 'phone the person you want is engaged with somebody else, and as long as the line is engaged, you have no chance of speaking to him. But children in India, China, Africa, as well as in England, can all ring up upon this 'phone to Heaven, and the great Father attends to them all, attends to them each. Multitudes of prayers are going up to Him at the same time too, but He can pick out your little prayer, and has a special answer for you, and there is nothing to pay. When you use the public telephone you are not put through until the lady at the Exchange hears the pennies dropping, but the high privilege of speaking to God is without money and without price.

Sometimes the telephone wires get broken. During the War the enemy often tried to cut the wire between headquarters and the firing-line. It is a serious thing when the line is cut. The man in the firing-line may be in great need of reinforcements, but how can he let his General know if the line is broken? And sometimes the prayer-line is broken.

Sin cuts the wire. 'If I regard iniquity in my heart,' said an old Psalmist, 'the Lord will not hear me.' How could He? Indeed, if we are indulging in any evil way, we are not likely even to ask Him. Sin makes God deaf and us dumb.

Mr. Fullerton tells the story of a Bible-woman who used to visit the sick folk in Leicester Infirmary. One day as she was leaving a ward, a young doctor stopped her, and said, 'Well, Mrs. Cobley, I suppose you have been telling these people that God hears prayer?' 'Yes, sir,' she said, 'my Father always hears His people when they cry.' 'I am very glad to hear it,' said the doctor, 'for I am very hard up this morning. Do you think that if I asked your Father for a five-pound note He would give it to me?' She replied, 'Suppose you were introduced to the Prince of Wales, do you think you could put your hand in his pocket the first day you knew him, and ask him for a five-pound note?' 'No-o-o, I suppose I would have to wait until I knew him better,' was the reluctant reply. 'Yes,' she said, 'and you will need to know my Father better before you can ask Him for five-pound notes.'

Any unkindness or wrong-doing to others cuts the wire. Our Lord taught that, if our brother has anything against us, it is no use to offer God our gifts. And if we have done anything mean or wrong or shabby to any 'brother' of ours, we must first be reconciled to that brother before we can offer our gifts of prayer.

That reminds us that, though the wire be broken, it may be mended. But only One can mend it—Jesus. We have redemption through His blood, the forgiveness of sins. When we are shy and

[1] G. C. Leader, *The Gate of Pearl*, 31.

awkward with God, because of our sinful thoughts and ways, it is the Lord Jesus who makes us friends again. We are 'reconciled to God through the death of his Son.' And so the connexion is restored, and if we 'abide' in Jesus, that is, if we keep on following and obeying Him, the line keeps unbroken between us and the Throne of Grace.

And it means a great deal to keep that line unbroken. Prayer makes all the difference even in the work of life—yes, even in lessons, however hard and dry they seem.

Mr. Richmond, a famous painter, once found for a whole fortnight that nothing went well with him; his hand seemed to have lost its cunning. He told William Blake, another great painter, his trouble. Blake turned to his wife suddenly, and said, 'It is just so with us, is it not—for weeks together when the visions forsake us? What do we do then, Kate?' She said, 'We kneel down and pray.'

The Christian Year.

Eighteenth Sunday after Trinity.

Loving God.

'We love, because he first loved us.'—1 Jn 4^{19}.

I. *The Spring of Love.*—What have we to start with? What will send us forth to win the great prize which life holds out? There is this. The certainty of being personally loved.

The certainty of it lies in the command that is laid upon every conscience. 'Thou shalt love the Lord thy God with all thy heart.' It is individual and personal, addressed to each of God's children without any distinction. And the demand it makes carries with it the assurance of love. We do not and we could not ask for the love of any one for whom we had no care. To say to our friend, 'The only thing I ask of you is your love,' is to assure him that we love him.

To every one, then, comes the great news that he is loved by the best and the highest, that the One Being whose love is most worth having is already pledged to his care, that however grim, sordid, or sad his life may be, the rainbow is always in the cloud, the light of God's countenance always upon him.

II. *The Practice of Love.*—For every man there is the great fact of God's love. But there are many, even of those who know something of its personal side, with whom it never becomes a power. The reason is that while they have recognized the gospel that lies in the command 'Thou shalt love,' they have not gone further and tried to put it into practice. They have shrunk from any serious examination of the claims of the old yet ever new command, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'

The command runs in that way because Divine Love calls for an answer that will be akin to itself. The sacrifice of the will, the intelligence of the mind, the emotions of the soul, the practical power of the strength, are but different aspects of that reflection of the Divine Love which bears down upon us. For the Divine Love is not single, is not complete in one expression. We can trace at least four characteristics which make up its conception: Self-sacrifice, Wisdom, Beauty, and Humility.

1. The first aspect is the love with 'all the heart.' All the heart of man leaps forth to all the heart of God, and we long to place our wills in His will—the 'heart' here, according to the best lexicographers, means 'will.' 'To love him with all the will.' Is this what He asks for? This, then, we will give. With Saul on the road to Damascus, when first Eternal Love was revealed to Him, we say, 'Lord, what wilt thou have me to do?' And we expect the answer to be clear, definite, decided, so that we can move at once, and freely. And there is nothing of the sort. 'It shall be told thee,' and the telling means darkness, doubt, hesitation—many, many years of delay, here a little, there a little, and only slowly the purpose getting clearer. It is eight years after his conversion before St. Paul goes on his first missionary journey, and fourteen before the plans of his life's work as Apostle to the Gentiles really becomes plain to him in the vision of the Macedonian. We are surprised. We had thought that once the will was surrendered there would be no doubt. We did not expect to find, as the great Apostle found, that we should encounter objections and controversies, that some Peter would have to be withstood to the face, that some Barnabas would have to be left, that important people would have to be consulted to see if what we supposed to be Divine will were right. Yes, the giving up 'the will' does not mean that it is a perfect instrument because it is surrendered. It has to be shaped and pointed, to be made strong and steady.

The love of God with 'all the heart' or 'all the will' means not only patient care in discerning what

the will of the Lord is, and stern self-surrender in following it even when it is contrary to our interests, but a ceaseless willing along the path of God's will. It is in the daily exercise of prayer that we are to exercise this power. We are to discover that prayer is not a cry of despairing weakness, but a great force setting in one or in another direction great currents, scattering enemies, unloosening, as it were, and setting free 'God's will to move according to the proper law of God's will; God's will which is the crushing of evil, and the life of love and joy. By prayer we are instruments of God's will to bear with victorious omnipotence against evil—the evil which ensnares and torments—ourselves, or our dear ones, or our brethren in all the world.'

2. As the will moves in obedience to the Divine self-sacrifice, so the soul in response to Divine beauty. In the soul God has given us a wonderful instrument by which we can make the response His beauty calls for. As the will is expressed in strength, so the soul in feeling. And as the love with all the heart finds its natural channel in prayer, so the love of 'all the soul' in worship. Worshipping then becomes a joy and exhilaration, for into Psalms, Canticles, and Hymns we pour all the emotions by which we have been stirred. It may be some act of self-sacrifice of which we have read or heard, which finds a natural place when we throw it, as it were, into the Ocean of the Sacrifice of the Son of God, giving a fresh meaning to the old words, 'We give thanks to thee for thy great glory,' not only reflected in Calvary, but in the deed that has moved us. It may be some beautiful scene of hill or valley, the recollection of which gives a new meaning to the lines, 'In his hand are all the corners of the earth, and the strength of the hills is his also.' Or some teaching on the Incarnation has stirred us, and we sing with new force, 'My soul doth magnify the Lord, my spirit hath rejoiced in God my Saviour'; or some fresh vision of God's love has quieted and calmed restless feelings, and we can sing with Simeon, 'Lord, now lettest thou thy servant depart in peace.' In this way, worship becomes a real response of the soul to the touch of God, a rekindling of the faculty of admiration and devotion.

3. We must now examine what lies under the claim made for 'all our minds.' Shortly we say, that as Love must be unselfish and warm, so it must also be intelligent. We must love with all the capacities and powers of the mind, and we must also love with all the range of the mind. It is no easy thing to arrange the complexity of our intellectual interests. What is to be done not only with the newspaper, the magazine, and the novel, but with the study of history, science, or law?

The method of our forefathers who were much troubled by the new world of romance that was opening out at the beginning of the last century was stern and unbending. 'Throw away the books, banish the newspapers and magazines, rigidly limit the claims of study and give your whole mind to the Bible.' But we can make no such sharp distinction between what is sacred and secular. All knowledge is of God. Through history, science, and philosophy we learn to know Him better, and are brought nearer to Him. We are not, then, inclined to exclude, but rather to include. And suddenly there is a cry made 'The Bridegroom cometh,' and we are brought sharply up with the rough reminder that our life is half-spent, and that our real knowledge of God is no larger or deeper than it was twenty years ago.

When we are face to face with our difficulty we remember again that Life is a response. All these yearnings that knowledge stimulates, these mental struggles that it creates, are our endeavours to give an intelligent response to Him who is asking so many questions, are the promptings that will lead to love with all the mind. He rejoices in the scholar who, laying aside all pleasure, is giving his mind to the expression of Truth. He encourages the prophet poet who is ever diving deep into the ocean of Wisdom in order to find some clue to its mystery and sing of it to the world. But He sadly wonders why so little attention has been given to the method He Himself has pointed out.

4. 'With all thy strength.' Here is Love's last demand. The body reverenced and won by countless acts of discipline is never for itself, but always 'for the Lord.' And therefore, following along the footsteps of His great example, we take it and reverence it in order that we may break it. It was no solitary experience that led the faithful Elizabeth Gilbert, who used her gift of blindness with such remarkable results, to say, when one of her friends hoped that she was not working herself to death: 'Work myself to death? I am working myself to life.'

As the love of the will becomes manifested in unselfishness, and that of the soul in spiritual beauty;

s the mind when devoted to God becomes filled vith wisdom, so the love of God with all the strength rings out the special feature of the Incarnate Word vhich each one bears.

'What was it,' writes Mr. Brierley, 'that Charles Lamb saw on the countenance of the Quaker ladies on their way to the Bishopsgate meeting making hem "as troops of shining ones"? Very much, we suppose, like the smile that people saw on the face of St. Vincent de Paul, and which transfigured features which were in themselves homely to ugliness. It was the gleam of the supernatural in man, the shining through mortal flesh of a sun behind the sun.' [1]

NINETEENTH SUNDAY AFTER TRINITY.

Reverence.

'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'—Ex 3^5.

Very noteworthy is the unanimity with which the gifted writers of last century gave to reverence a high place, and almost the highest place, in the holy family of the virtues and the graces. In a well-known passage in *Wilhelm Meister*, Goethe declares reverence to be the essence even of religion. This conception was taken over by Carlyle, who, with characteristic heat and iteration, insisted on 'the indispensableness of reverence,' and insisted on it the more because in the form which it assumes in hero-worship—in loyalty and obedience to the great man—he saw the only hope of making much of the stumbling hordes of our weak and foolish world. Ruskin preached it as unweariedly as Carlyle, while practising the virtue more consistently. And the philosopher Martineau describes it as 'the apex and crown of character.'

It is true that from the point of view of Scripture this strain of panegyric may seem exaggerated. In the teaching of Scripture some other things are counted more important—as repentance from sin, faith in God the Father and the Lord Jesus Christ, obedience to the holy and righteous will of God. But, while reverence is certainly not the be-all and end-all of religion, it appears in Scripture as an indispensable symptom and accompaniment of true religion. Religion, when it is a heartfelt reality, necessarily shapes for itself a ritual eloquently expressive of dependence upon God, of penitence, adoration, and trust. In the homage of the bowed head, the closed eyes, and the shoeless feet, in the appeal of the outstretched hands, in the ritual of bodily prostration and the putting on of sackcloth and ashes, the piety of the Old Testament found expression no less picturesque than vehement. We may also recall how Jesus Christ inculcated and practised a deep reverence for God's name and His works, when He bade us to swear neither by His throne nor by His footstool; for His Word, which He warned us against making of none effect by our traditions; for His house, which He cleansed of an unholy traffic; for the image of God in man, which He discovered even in the most insignificant, degraded, and wretched of the children of Adam, and because of which He taught us to attach to the individual soul a value exceeding that of all the material wealth of a world.

1. *The modern decay of reverence.*

(1) To begin with, there has been a marked change in the relations of what the Catechism calls superiors and inferiors. We have witnessed a general uprising of the inferior. One of the most noticeable features of family life in recent times is the self-assertion of children, who at the best offer their parents affection rather than reverence. It is a common remark of middle-aged people that they would never have dared to address their parents in the way in which their children speak to them. In earlier times the common mind was much impressed by the apostolic injunction not 'to speak evil of dignities'—which was interpreted to mean that every one in a public station, from the king on the throne to the magnate of a parish, was to be protected from malicious and contemptuous criticism by the dignity of his position. To-day there is a vast number of people whose intellectual luxury is to talk the language of detraction, and perhaps of calumny, about those whom they dislike because of their superiority to themselves, or only because of their greater success in life. The change is, of course, no matter of regret so far as it means that even the greatest must now submit to moral criticism, and also that there is a decay of the spirit which Thackeray satirized in the *Book of Snobs*. But there is still a virtue which lies half-way between irreverence and servility.

(2) There is also much irreverent handling of great themes. There has been a rather noticeable change in the general tone as regards the providential order of things, and the sacred and solemn things of human life. Occurrences which were formerly spoken of with reverence as the acts of God are now treated

[1] G. H. S. Walpole, *Life's Chance*, 81.

unthinkingly and habitually as the subject of complaint or jest. Experiences of human life, with which are bound up so much of its beauty and pathos, furnish the occasion of an infinite output of frivolous thought and speech. Birth, love, marriage, death, and the domestic relationships are found to have their amusing aspects, and to provoke the witty sallies of the brighter spirits.

(3) The decay of reverence has also been increasingly apparent in the sphere of holy things, narrowly so called. As touching God's Day, it is possible to think that there was too much of the Old Testament in our traditional method of Sabbath-observance, and at the same time to hold that it is an irreparable loss when the Sunday ceases to be observed as a day dedicated to worship, to serious reading and reflection, and to works of mercy. The Word of God, when it is not treated with the utter neglect which is the extreme of irreverence, is often made use of in a way that would have shocked the piety of an earlier age. As touching God Himself, it will hardly be disputed that there has been a general weakening of the sense of the presence and rule of the Almighty which was a characteristic note of the religion of earlier days, and that few draw near to Him with the reverence and godly fear that beseems the finite and sinful creature in making the approach to an infinite and all-holy God.

The human spirit, however, is very complex, and there is another side which must in fairness be recognized, and which even shows in certain fields a growth and deepening of reverence. There has been evident in our time, apart from the temporary check of the war, a growing reverence for man as man. It was said that one of the most distinctive features of our Lord's teaching was that He emphasized the unique dignity and immeasurable value of the soul of man as a being made in the image of God, and this has entered deeply into our modern thinking. A profound reverence for human life, a high estimate of the value of all that appears in human form, underlies the extraordinary zeal and energy which have been directed in recent times to the relief of the sick, the infirm, the aged, and even of the insane and the criminal.

And, another striking fact, of similar character, is the growing reverence which is felt for childhood. It has been said that children do not seem to revere their parents as in former days, but there is an offset to this in the fact that parents now show much more reverence for their children. There is a deep realization of the immeasurable possibilities that open out before the young, an earnest desire that, avoiding our sins, they may escape the punishments which followed, and a prayer and a hope that they may be guided and used as instruments in bringing in a better and brighter day in our old sad world.

2. In what way can we cultivate the *spirit of reverence*?

(1) It is generally agreed that for the instilment of reverence much depends on the character of those with whom, in the formative period of life, a child is brought in contact. It is in reverence for parents and teachers that the culture naturally begins, and those are unfortunate indeed who did not discover in their home life the objects that draw out the instinctive capacity for reverence. This point was strikingly put by Carlyle in a reference to the influences of his own childhood, 'The highest whom I knew on earth I saw bowed down with awe unspeakable before a higher in Heaven. Such things, especially in infancy, reach inwards to the very core of your being; mysteriously does a Holy of Holies build itself into visibility in the mysterious deeps; and reverence, the divinest in man, springs undying from its mean envelopment of fear.'

(2) In the second place, it should be pointed out that for the culture of the spirit of reverence no small importance attaches to outward acts. In the book already referred to the wise Goethe taught that if children are to imbibe the spirit it ought to be expressed in attitudes, postures, and gestures which symbolize the attitude of the reverent soul towards the universe around us, and to the God who has been revealed to us in exaltation and humiliation. The reverent action, when it has become habitual, is a constant summons to reverence of soul.

(3) And lastly, let us remember that the grand object, and also the enduring spring of reverential feeling, is God. For human experience is to some extent a process of disenchantment in regard to those who were idealized and glorified by the optimism and faith of youth. The imperfections of our nearest are painfully, if unwillingly, realized. We outgrow many of our early heroes, we are disappointed in many of our friends. The great need of our minds is so to realize God—the Almighty, the All-wise, the All-good—that He supplies a permanent factor in all our serious thinking, a sacred vein in our deepest feeling, and a powerful incentive in all deliberate and weighty actions. And because

t is difficult for us to apprehend Him in His transcendence and His infinitude, He has drawn near to us in Jesus Christ—so that we can behold His glory in the face of one like to ourselves, can believe that he that hath seen Him hath seen the Father, and may be drawn by His word and His grace into the experience of the life of God.[1]

TWENTIETH SUNDAY AFTER TRINITY.

The Valley of Dry Bones.

'Son of man, can these bones live?'—Ezk 37[3].

The situation on which Ezekiel looked out was sombre enough. When Jerusalem was captured, the conquerors carried through a relentless sifting of the nation, and all that was brave, well-born, intelligent within it—the nobles and leaders and craftsmen—were singled out and banished, and only, as the historian allows, 'the poorest sort of the people' were left, and they, with a king to match them, went straight for the abyss. The exiles were handled with real political skill, with the deliberate purpose of extinguishing the national life. Their patriotic spirit was broken, and an ignoble contentment laid hold upon them, so that they did not desire to be other than they were. How could such men build up a nation?

Ezekiel tells us how the situation looked—like some ancient battlefield, where the dead had long been dead. There were not even groans of the stricken to suggest that something might still be done, but an unendurable silence. Beast and bird had had their will, and over all the valley floor there was strewn the indiscriminate litter of human bones. He wandered round the field, and wherever he turned death confronted him—death which had already forgotten that life had ever been; and when the outspread desolation had sunk into his spirit, the question rose within him, 'Can these bones live?'

1. There are times in the history of the Church which resemble the time of Ezekiel.

God takes the man of little faith, takes him like Ezekiel, carries him back in spirit through history to the dark ages of Europe. He sets him in the valley of the dark ages, when the Spanish Moors had more light and life than the Christians of Europe. He asks him, 'Can these bones live?' He cannot say, but God's answer is the wonderful eleventh, twelfth, and thirteenth centuries.

Or, again, God takes him onward, and sets him in another dismal valley, the church of the Borgias and the Medicis, amongst the parched bones of faith, when the former revival had shrunk to a mere renaissance, when Paganism was not in the Empire, but in the Church's own heart and head. He points him to the wicked Church of all the cultures at Rome in the valley of the fifteenth century, when the faithful had all but ceased to be. 'Can these bones live?' He sees not how. God's answer is Luther, Calvin, and the sixteenth century, the rediscovery of St. Paul, the coronation of faith, the vitalizing of Europe, Puritanism, the birth of democracy, the rise of constitutionalism, Free Churchism, and the dawn of modern times. No, the past is not dead.

And once more He plants him by the English Church of last century, with Deism outside, and drought within, but no thirst. Can they live? God's answer is Wesley and the Evangelical revival, Newman and the Oxford revival.

2. There are times in our Churches to-day parallel to that in which Ezekiel lived.

What preacher but is cast into occasional despair by the question of the text as he looks upon many spiritual skeletons about him? What preacher has not many a time to answer, with Ezekiel, that they can only live by some miracle of God; he, poor son of man, has failed, and is hopeless. He is preaching, perhaps, out of duty more than inspiration; he often prophesies in obedience rather than in hope. Well, preach hope till you have hope; then preach it because you have it. 'Prophesy over these bones; call out to the Spirit,' says the Lord.

But it is not with bones or mummies that the preacher has chiefly to do. He comes, let us say, and lifts a vital voice. He is a man of parts and force; he collects a following, he is the centre of an interesting congregation. It looks well, comfortable; it is no skeleton crowd, it has flesh and blood. What is lacking? Perhaps the things that are not revealed to flesh and blood, the unearthly lustre in the eye, and movement in the mien, the Spirit of Life.

The bones are clothed, but not quickened; they know about sacred things, but they do not know about the Holy Ghost. So prophesy once more, Son of man, saith the Lord. Prophesy to the Spirit of life; preach, but still more, pray; invoke the abiding Spirit to enter these easy forms.

Preach to them great things. Let the trivial rubbish alone that occupies too much of our Church interest. It is possible to lose the soul in the effort to

[1] W. P. Paterson, *In the Day of the Ordeal*, 147.

win souls. Dwell less upon the minor truths, dwell more upon the mighty truths which grow mightier by iteration. Take care of the spiritual pounds, and the current pence will look after themselves.[1]

3. There are individual lives where the question arises, Can these bones live?

Sometimes it looks as if a man were going to be drawn right over into the kingdom; his interest grows and deepens—and then he turns away. 'There is no breath in him,' and yet the most careful observer cannot point to any reason for the failure. In conversion one meets with instances of a sunny and beautiful ease. 'As I reached the end of the sentence,' says Augustine, 'the light of peace seemed to be shed upon my heart, and every shadow of doubt melted away.' But without any warning, you run in other cases on obstacles irremovable, which almost justify Pascal's terrible saying, 'You will understand nothing of the works of God, if you do not start with this, that He has made some blind and some to see.' 'The wind bloweth where it listeth,' said Jesus.

But is that the final word? It is good for men to feel their limitations, and to realize that this business of transforming a life passes human wit and force; that drives them back on God. But is it true that God makes men blind? And does His Spirit come on men, desultory and inconstant, like the wandering breeze? Jesus bade us do good to all, 'despairing of no man'; can it be that He Himself despairs? He told His friends that whoever had seen Him had seen the Father, for in Him they might see what God is like; and throughout His life, from first to last, there appears an unchanging patience of hope.

God's Spirit is like the sea, beating up against the shores of every human life, besetting, invading at the slenderest invitation, and then transforming. And thus the business of preaching is not to call on men to wait for exceptional outburstings of the Spirit of God, but even now to stand aside and give God His way, as He seeks to give and to do for us.

> I deem that there are powers,
> Which of themselves our minds impress,
> And we can feed this mind of ours
> In a wise passiveness.

'A wise passiveness,' that is faith; to draw back the obstructions of our pride and independence, to be content that He should be the Doer and we the receivers, that is what God desires, and this miracle of Divine renovation waits on the consent of our human will.

When Fitzgerald wished Carlyle to leave London, he says, 'I tried to persuade him to leave the accursed den; and he wished—but—but—perhaps he did not wish on the whole'; and in that mood no extrication is possible. Augustine notes in his *Confessions* how when mind commands body there is obedience at once, the hand moving so promptly that it is hard to distinguish wish from performance. But when mind commands mind there is rebellion. 'Whence and why is this anomaly? It does not will wholly, and therefore it does not command wholly. It is not the full will that commands . . . This "will and will not" is no anomaly, but a sickness of the mind, weighed down by evil habit, so that it cannot rise wholly even when it is uplifted by truth.' Ah, some of us are like these half-awakened figures of the prophet's dream, with bone and flesh and some surface look of life; we are interested and inclined to believe in truths and powers which are Christian, but we have never given that whole assent which lets God have His way. In us He can do no mighty works; and it is for an ancient reason, because of our unbelief; and the Lord Himself, as He sees us troubled by mean cares and by some instinctive dread of God, and finding nowhere any remedy for care, says from His heart, 'Oh, that my people would hearken unto me; for then would their peace be like a river, and their righteousness like the waves of the sea!'[2]

Twenty-first Sunday after Trinity.

The Romance of Two Wills.

'Wilt thou be made whole?'—Jn 5^{6}.
'The Son quickeneth whom he will.'—Jn 5^{21}.

The romance of this story of Bethesda lies in the meeting of two wills—the will of the Son of Man who 'quickeneth whom he will,' and the will of the impotent man, who has only this germ of potency left within his paralysed being that he is willing to be made whole.

1. Let us look at the meeting of these two wills by the pool of Bethesda. We shall speak first of *the will of Christ the Saviour*. For in His own reflections upon this incident of Bethesda, amid the controversy which immediately followed, we find these words: 'The Son of man quickeneth whom he will.' There is a fine note of royalty about the

[1] P. T. Forsyth, in *C.W.P.* lxi. 314.

[2] W. M. Macgregor, *Some of God's Ministries*, 204.

phrase. Royalty—not arbitrariness—a glorious and defiant assertion of His own independence of human restraint in working out the works of His Father. He refuses to be trammelled in His working by the prejudices of the Jews: 'the Son of man quickeneth *whom* he will'—yes, and *when* He will. Indeed, He also refuses to be trammelled even by the likelihoods of circumstance, or the heavy fetters of human despair; He glories in an unlikely case, and triumphs over it in the fullness of Divine energy; He heals a man who has been thirty-eight years in his infirmity, and thrusts him like an emblem of hope before the eyes of despairing humanity: 'the Son of man quickeneth whom *He will*.'

Think yourself back for a moment into those shadowed porches by the pool, crowded with sick and weary folk, waiting for their chance. Christ comes into the midst of them and His will begins to work. First, it works like a searchlight. You have seen the searchlight of a warship flashing round a horizon on a dark night, revealing the ships at sea, the fortifications on shore, the people on the beach, huts, houses, palaces, with its moving, momentary gleam, so swift and so revealing. So we may see Christ's will moving round that dismal company, revealing, considering, deciding. Then His will comes to rest upon a certain man: it resolves itself from a searchlight into an electric energy: it directs itself upon him in the question, 'Wilt thou be made whole?' So the two wills meet: the man has his chance: if there is will in him to respond to redeeming will, nothing is impossible.

Is it possible to gain any insight into the principles on which the will of the Saviour wrought by the pool? It is not like Him to be arbitrary: even when He is most royal, He is not arbitrary: there is a sweet reasonableness about Him, which we expect to find here because we find it so continually. The impotent were all round Him that day: why did He choose one over against the rest? May we not say that this man was chosen because he was the neediest, because he was the most friendless, because he was the most helpless? There is a poetess who, thinking out with herself a reasonable doctrine of Election, sings:

> Need shall my witness be
> That I am loved of Thee . . .
> Nor will Thy soul reject
> Him whom Thou dost elect
> To be Thine own through weakness, search, and need.

This man might have taken these words into his lips. The Friend of the friendless found him out because he was friendless: the good Physician came straight to him because he was most in need.

The fact is that in this scene by the Pool of Bethesda we are watching the inauguration of a new era, dawning at last upon a world that has been waiting for it long. As Dr. Matheson puts it, the law hitherto has been the survival of the fittest: that law still holds in the porches of Bethesda: see how the strong hold back the weak at the critical moment, and how those who have friends to help them push aside those who have none. Here comes One into the midst, of whom you might almost say that the law of His Kingdom is the survival of the unfittest, the survival of the unlikeliest—One who allows the lame to take the prey, and who gives the Kingdom to the sinful, the weak, the poor, and the helpless. Welcome this glorious election! We may be willing to be counted among the poor and needy, if so be that, because of our poverty and need, He thinketh upon us.

But whether we can always see the principle on which it works or not, that Sovereign Will, imperious and divine, is still working among us. It may seem impossible to reconcile a world ruled by Almighty Will with a world in which there is room for finite choice. But sometimes we have to accept conflicting opposites and leave their reconciliation to the day when we have a larger light. How can we reconcile the two ideas of pressure and tension in any solid body? Physicists tell us that in any solid body such as a block of wood, every particle of matter attracts every other and yet at the same time repels it. We cannot think to ourselves the going-out of these two forces from the same atom at the same moment in the same direction—force of attraction and force of repulsion: it is unthinkable; yet though it is unthinkable it is true. And in the same way it may be impossible for us intellectually to reconcile the Sovereign Will of God with the free will of man, yet both alike may be realities. The point where the practical issue emerges is this—that however many be the points of life at which God says to us 'I will,' there are some points at least where He says 'Wilt thou?'

2. So now let us turn for a moment to *the other will*, which might seem a comparatively weak and small factor in the case, but upon which really hung the last issue of that fateful hour. '*Wilt thou?*'

The help of God had come near: the man had his chance: it lay with him to seize it and to use it.

Those who work in the slums of great cities, where the devil's castaways are found among the rubbish-heaps of life, sometimes find that their initial task with a human life is to awaken hope: if that can be done, everything is done: if that cannot be done, nothing is accomplished. Can you imagine the rekindling in this man's eyes of the light that had faded for many days? Desire this long time had been a bitter pain, because unsatisfied. Desire, as by a magician's touch, was now transformed into joy, for hope once more was mixed with it, and the man's will was caught in the grasp of Christ's Will, to find that it was a good will, full of power and promise. And his consenting will was the point at which the electric energy of that greater Will touched him and entered into his life: he arose, took up his bed and walked: the sad porches of Bethesda knew him no more.

There is a lesson here for *the threshold of the life divine.* Willingness is that threshold. There is no other. Nothing can take its place. There are ways and means by which the appeal of Christ's Sovereign Will still knocks at our door. It may be in a sermon. It may be in some sudden and silent thought when we are alone and the doors are shut upon our fellow-men. It may be in some solemn event of Providence, or in some sharp reminders of the flight of time. But it says to us 'Wilt thou?' as truly as if that message had been spoken to us in the syllables of articulate speech or written on the sky in living flame. However it comes, it is our chance.

Speaking of the modern tendency to regard crime as merely a disease, Mr. Chesterton says: 'The fallacy of the whole thing is that evil is a matter of active choice, whereas disease is not. If you say that you are going to cure a profligate as you cure an asthmatic, my cheap and obvious answer is, Produce the people who want to be asthmatics as many people want to be profligates. A man may lie still and be cured of a malady. But he must not lie still if he wants to be cured of a sin.' *He must not lie still.* He must at least be active and alert enough to answer 'I will' to the Divine 'Wilt thou?'

But the lesson of the threshold is also a lesson *of perpetual obligation.* Christ's Will is mighty: how mighty this man found when the healing poured into him. But we are not meant to make that might a temporary refuge. Our wills are weak. Our impotence returns upon us. The world and our habits are strong. We need to keep close to Christ's sovereign and conquering Will all along the way. Again and again we need to re-unite our wills with His, that His may be to us not only guidance but power.

> Renew my will from day to day:
> Blend it with Thine.

And He whose Will was energy to the impotent long ago, will answer our self-surrender by enduing us with somewhat of His own great strength. To submit to Him is not overthrow, but victory. To keep His Will enthroned over ours is not bondage, but health and liberty.[1]

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Soul's Three Tenses.

'One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal.'—Ph 3^{13} (R.V.).

That is a very remarkable summary of a life's programme, of a whole outlook and attitude of the soul, and it is none the less remarkable in that it comes from a man whose earthly race is almost run, who has lived an exceptionally full and strenuous life, and is now writing from prison, with the prospect of death hanging over him. It is a strange thing to us that a man so beset should write a letter so serene, so uncomplaining, as this Epistle of Paul's to the Philippians. Isn't it more likely, says the sceptic, that the whole thing was invented, and the letter written years after the alleged events by some scribe who merely imagined the scene and surrounding conditions? Some years ago, Mr. Chesterton, dealing with just this sceptical temper which dismisses as untrue whatever is sublime, wrote a most stimulating essay on 'The Heroic that Happened,' and gave instance after instance of events, actions, and sayings that ought to have been legendary, only they chanced to be absolutely historic.

Well, now we turn to our text 'forgetting the things which are behind, this one thing I do—I press on toward the goal.' That is the summary of a life's programme; it denotes a definite outlook, it gives us the soul's three tenses.[2]

1. *The past tense of the soul*—'forgetting the things which were behind.'

It was Bergson in recent years who startled and

[1] J. M. E. Ross, *The Christian Standpoint*, 91.
[2] J. Warchauer, *Challenge and Cheer*, 132.

illuminated our minds by telling us that the true function of the brain is not to enable us to remember things, but to enable us to forget things. That but for this power which a sound brain has of shutting off certain floods of recollection which are irrelevant to the purpose in hand, our entire past would at every moment come crowding in upon us, every separate memory claiming to have as good a right to be there as any other, the consequence being that we should be unable to deal definitely with any immediate issue.

St. Paul is saying in the well-known verse which is our text, that it is God's gracious Will about us, His gracious permission towards us, that we should forget certain things. It may have been that the Philippians were troubling themselves about the treatment which Philippi had given the Apostle. It may have been that they were ashamed of themselves and of others, and that, with St. Paul now a prisoner and perhaps never to return again, their shame and grief over themselves had become an agony.

For certainly it is the case with us as we get older, if at the same time we are getting finer, that it comes to be not enough for us to believe that God has forgiven us for what we may have done or may have been; we cannot forgive ourselves.

Now, perhaps there is no deeper question than just this: How are we to deal with ourselves in the light of things of which our conscience accuses us? This is a question which man has put to himself from the beginning, a question with which the great literature of man has laboured as in travail through all ages. It is the burden of the Bible. It is the problem of Greek tragedy. It is the almost maddening preoccupation of the great Russians—of Tolstoy and Dostoievsky.

The answers which have been given to the question fall on the whole into two classes. On the one hand, there are those who say that the proper and only sensible way is not to trouble oneself for a moment about such morbid shadows; that when a thing is done, why, that is the end of it! Now it would be quite sound to base our practice upon a saying like that, if it were true. But it is not true. When a thing is done, that is not the end of it; and for various reasons. One of those reasons is, that you or I who did the thing are still here. Another reason is, that this thing which we did, we did towards another, or towards others.

And then if this world of ours is a place which means a moral order with a Holy God behind it—why then, what we did, and our own uneasiness about what we did, are matters which we cannot for ever be satisfied to have treated as though we had done nothing more than switch off a leaf from a tree in a forest as we sauntered through it carelessly.

But there is another answer—the answer of the tender-hearted, the scrupulous, the believing. And what is that answer? Well, it is this. We also believe that in some way we must be enabled to forget the things which are behind; but it must be not by denying the reality of those unhappy feelings, but by accepting them, and by accepting ourselves in the light of them.

The deepest thing in Christianity is the offer of forgiveness, the promise given us by our blessed Lord that in a deep sense we might forget the things that are behind. But it was to be a forgetting as a means towards a holier and wiser condition, of which the basis should be this very experience of the charity of God. It was to be a new *action* of the entire man, facing himself, accepting himself, made soft by penitence, made strong by faith in God's understanding of him and acceptance of him; and all for the sake of a new life along the line of this new insight which already had made the old life henceforth insupportable.[1]

2. *The present tense of the soul*—'this one thing I do.' One thing—no limping between two opinions, no good-natured open-mindedness which leaves convictions to strenuous souls who do not understand how to say 'Yes' and 'No' in the same breath. One thing—no frittering away of life's energies on a dozen objects, all, perhaps, good in themselves, but all of them demanding the first place in the interest of those who would pursue them with success.

'One thing I do' is the principle that produces success in so preponderant a proportion of cases that we may fairly set it down as a universal rule. Yes, but what is success when it is attained? The little child achieves success when he masters the art of spinning his top. John Couch Adams achieved success when he traced to its hiding-place among the stars the distant planet Neptune. Between these two successes there lies a whole world of varying achievements, great and small, not often renowned among men, according to the true scale of greatness. The success of selfish scoundrels who pile up their millions by ruthlessly 'cornering' the livelihood of the masses—such a success may be

[1] J. A. Hutton, *Loyalty: The Approach to Faith*, 240.

as truly built on the maxim of our text as the success of the man who first brought to Europe the gospel message of God's love to men. The maxim is therefore neutral, unmoral, a mere formula which governs the accomplishment of any object, good or bad, which a man may set himself to gain. So everything turns on the object which is aimed at by this strenuous concentration of effort.

Something within a man is always telling him, until he stifles it into silence, that he was meant for immortality, for an endless sequence of ever-widening accomplishment and responsibility which will expand with the growth of powers created in the image of the Infinite God. Here is what St. Paul speaks of as the upward calling. Out of the depths of his heart one of the giants of human history is telling us of the Divine voice which he hears, and which he would fain make us hear. There was a time when his own ambitions were strangely different, though pursued with the same single-minded energy. Christ laid hold of him. And to lay hold of Christ, the prize now set before him, became his master-passion.

Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

3. And so we reach *the soul's third tense—the future*—'I press on toward the goal.'

If only we knew how to make the kingdom of Christ on earth the one end of life, and everything else a means to that end! The upward calling sounds to us to-day with a voice clear as in the days when St. Paul followed it, and its watchword is still the same. If serving two masters has become more and more difficult in the spheres of ordinary life, it has not become easier when the highest ideals of man are concerned. One Lord, one faith—one ambition, one reward—everywhere that Divine number rings in the ears of him who would please God. John Wesley's rule for his helpers, 'You have nothing to do but to save souls,' is not meant for any one class of Christians alone; it belongs to all. For there is not one method only of saving souls. The aim to win human lives by the example of a life that belongs entirely to Christ is one which must be supreme in every real Christian's heart, but it will work itself out in many ways. So it falls that the voice which bids every disciple say, 'One thing I do,' calls him to do many things, because he will do them all to the glory of God. The Master bids His servants eagerly enter every field of human activity to claim it for Himself. They should be foremost in the pursuit of knowledge, for all truth is of God. They must be foremost in every systematic work for the alleviation of human suffering, for their Master ministered to the bodies as well as the souls of men. In Parliament, to see to the passing of good laws; in local government, to watch over everything which tends to the purification of life in town or country; in business, to promote justice and brotherliness between employers and employed; in all these things and many other spheres, in countless different ways, one thing they do, for every task they accomplish is done for the glory of God, which is the good of men.[1]

[1] J. H. Moulton, *A Neglected Sacrament*, 144.

Buddhism and Christianity.

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III.

While missionaries and monks can co-operate in such movements as the 'Brotherhood of Religious Friends,' described in a former article, there is much bridge-building waiting to be done by the laity.

The Japanese Government is active in organizing educational propaganda abroad; its exhibits of art are well known at international expositions; and whoever studies Japanese art is inevitably drinking in the spirit of Japanese Buddhism. The French Government has lately sent a good exhibit to America. Is it too much to hope that our Government can rise to such heights of intelligence? Why not send to Japan some of the masterpieces of Western art—the best of which are as much a

product of Christianity as Far Eastern art is of Buddhism? Money spent in such ways is better spent than in fortifying Singapore or holding on to Wei-hai-wei!

But if constructive internationalism is as yet beyond the purview of governments, it is the central business of the Church to promote peace and goodwill amongst men and to help all nations to bring their gifts to the Christ.

Artistic peoples like the Japanese have not yet had revealed to them a beautiful expression of Christianity: the vast mass of even educated Japanese have seen nothing but the ugly side of our civilization; this they were too quick to imitate, but from it they are now recoiling.

Why not at this critical time show them the Christian heart of all that is lovely in it in the form of a small but superb collection of its religious masterpieces, asking in exchange a similar collection of the great works of Buddhist art? My friend Dr. Anesaki and I have confessed to one another the thrill with which we each discovered the great things of the religious art of a different civilization. He in his visit to Italy fell in love with Saint Francis of Assisi, and the art of the Quatrocento; he says that he understood Christianity anew through its masterpieces. I in my visit to Japan came under the spell of men like Shinran and Nichiren, and found infinite illumination in the great things of Buddhist art. To see the Chion-in in Kyoto is like seeing St. Mark's, Venice—it is a great illumination.

That is one suggestion, surely not very difficult to carry out. Are Japan and China to know us only by our ugly industrialism and our utilitarian architecture, which are invading them apace? Right understanding is the only sure basis for respect and a true internationalism.

Now in this sphere it is quite obvious that if the Buddhist peoples of Japan and the Christian peoples of America and Europe cannot put the principles of their religion into practice, the future is dark indeed. It is also clear that if they fail—others will fail. The Buddhist, believing in the words of his Master, that 'Hate cannot cease by hate, but only by love,' and the Christian, called by his Master to 'judge righteous judgment,' and 'to cast out fear by love,' can they not get together?

The present missionary enterprise has been called the one indubitable Christian flag still flying. In many ways it is worthy of this tribute. It is true that its hospitals, its schools, its generous relief work, are all examples of a loving ministry in the name of Christ. And yet it remains true that for the most part the missionary enterprise savours too much of a campaign, and too little of an adventure of magnanimous friendship. It is surely time for the Christian Church to offer to co-operate with Buddhists fully and without reserve, in such things as temperance movements, campaigns against prostitution, projects in education, whether of adults or of children, and, above all, in the great and central enterprise of world-friendship.

Let thoughtful Buddhists and thoughtful Christians come together frequently as they have just done at Honolulu for conference, and find out the religious bases and the moral ideals which they hold in common. Let them enter upon a noble emulation, each seeking to outdo the other in magnanimity and in the spirit of adventure. Neither party need fear. If Buddhists are more loving and more constructive than Christians, then Christians should not hesitate to acknowledge it, and to seek the hidden sources of such superior power. If, on the other hand, Buddhists find Christians moved by some Divine power of which they themselves have not the secret, let them freely and cheerfully acknowledge it. It is surely true that the spirit of Christianity may be trusted to win the victory if it be given free course. The spirit of Christ Himself can only pass between men who are friendly to one another.

To put it in more concrete language still, why should the Christian Church hesitate to help in training teachers for Buddhist Sunday schools, secretaries for the Y.M.B.A., or any other type of leader which in the course of its history it has learned to train and to employ? Why should the Buddhist architect not show the Christian missionary how to build a church which suggests an Oriental Christianity, and does not look like a bad copy of a Mid-Western conventicle? Why, above all, should the Buddhist and Christian not unite in such enterprises as the scientific study of the race problem, and the penetration of the press with a spirit of true internationalism? Here is ample scope for the laity of both religions.

And these are only a few of the many projects in which idealists everywhere are equally interested. It may be that Buddhist sects co-operating in these things with Christian sects both will learn to resolve their own internal difficulties. I remember visiting a Buddhist priest in Kyoto. Across the way was a temple almost identical with his, and having the

same central doctrines of salvation by faith and of the need of moral earnestness, and expressing their common creed in an identical ritual. 'Do you get on amicably together?' I asked him. 'We fight like brothers,' was his genial reply. And I thought at once of the insane sectarianism of some of our own Churches, and of the inefficient and sinful waste of energies which might be diverted to humaner purposes.

What, for instance, must the thoughtful Chinese reflect when he sees one of America's 'China-towns,' a few blocks of houses, besieged by all sorts of Christian agencies seeking with very indifferent success to convert it? 'Why,' he may well ask, 'do you not send all this energy and devotion to some needy and neglected inland province of China, where you will find little competition?'

Or visiting Britain, he may well marvel at the immense denominational machinery of missions, and ask, 'Why do you not at any rate unite to train the young people you send to China? What do they learn from your great organizations of our culture or of our beliefs before they are sent to change them?' After a hundred years and more of Protestant missions the training given is grotesquely inadequate. It is time to insist on this. The Societies must budget for an adequate training, even if it means cutting down numbers. And, anyhow, to dilute is not to strengthen their forces.

The time is overdue also for the appointment of able Oriental Christians to our Mission Headquarters and to our Theological Faculties.

The Eastern Church should have its say as to whom and what it wants from us, and in helping to train the recruits for this delicate and all-important service.

How great a work for international friendship and understanding such men could do! And how desperately it is needed!

They would be there to remind us that what matters is an Oriental Christianity, not a perpetuation of our differences; or in secular matters that the future of China or of India is more vital than the safeguarding of our commercial interests. And with such action on our part a new spirit would enter into the young Churches of Asia; the spirit of partnership in a great common enterprise.

In political matters—still more in religious matters—what we need are imagination and magnanimity. In a word, Love will succeed where mere justice fails. And to say to the great peoples of China and India: 'Come and tell us how we can help; come and choose your helpers; come and train them to serve your peoples,' is not much more than mere justice demands; it will be accepted as a proof of our love and respect.

The real problem in Asia is that these are lacking. The white man is always in danger of underrating the yellow or brown man. A Chinese is killed by an American sailor—the compensation awarded to his family is £10; a Bavarian is killed by Chinese—the compensation to his country is a province! Police-officers and soldiers who 'shoot to kill' are merely crude exponents of a theory accepted by their betters. When governments refuse to punish them they are at any rate honest. But they are not wise.

Now Buddhism and Christianity alike call us to Brotherhood. Here they can co-operate in a huge but urgent task. To accomplish it will need all their spiritual power. For we all accept the theory and reject the practice.

Recent Foreign Theology.

In his series of *Studies in the Psalms*, the Norwegian scholar Sigmund Mowinckel reveals one of the freshest and acutest minds at present working on the field of the Old Testament. The fifth volume,[1] which deals with Blessing and Cursing in the Cult and the Psalter, carries us vividly into the primitive modes of thought that underlie those religious acts. To blessing and curse alike, and to the rites and words which accompanied them, a certain mysterious power attached—in the case of cursing, a power associated with magic. A prophet's promise of victory or threat of defeat to a king before a battle in a sense actually created the victory or defeat, and the stones which Shimei hurled

[1] *Psalmenstudien: Segen und Fluch in Israels Kult und Psalmdichtung* (Jacob Dybwad, Kristiania).

at David were themselves charged with the curse.

Mowinckel prepares the way for his discussion of the Psalter by examining very carefully all the other Old Testament references to blessing and cursing in the cult; for example, the priestly blessing in Nu 6^{24-26} and the ordeal prescribed in Nu $5^{11ff.}$ for the woman accused of adultery. There is a specially valuable discussion of the solemn ceremony described in Dt $27^{11ff.}$ (cf. 28) which, it is inferred,—no doubt justly,—does not so much describe the acts performed on that occasion as the regular practice at one of the annual religious festivals. Traces of the cultic blessing and curse are to be found in many psalms—blessing, for example, in Ps 118 and 122, while Ps 109 may well preserve an ancient formula of imprecation. In weakened form these contrasts appear in Ps 1 and 112, also not infrequently in the Wisdom literature, while cultic usage has conditioned even prophetic utterances such as Jer 17^{5-8}. Ps 15 and 24^{3-6} remind us that in Israel's religion the blessing or the curse is determined by the ethical qualities of the worshipper.

Volume vi.[1] discusses the authorship of the Psalms. It is argued that, while *l'dawid* came to be regarded as indicating Davidic authorship, the real force of the preposition is put beyond doubt by the superscription of Ps 102, 'a prayer *l'ʿānî*, i.e. *for the use of* the afflicted.' Originally, therefore, the other phrase meant 'a psalm for the use of David,' *i.e.* such as he used or might have used in a specific situation, and which might therefore be confidently recommended to others similarly situated. This does not of course imply that David composed these psalms; indeed, though some of them might be as early as his time (or even earlier, cf. 19^{1-6}), others are evidently much later. Mowinckel argues that David had other things to do than compose poetry, and he regards even the Davidic authorship of the famous elegy over Saul and Jonathan as psychologically improbable. The psalms would be for the most part composed by the Temple singers, who were akin to the Temple prophets, and this accounts for the apparent depreciation of sacrifice characteristic of some of the psalms (*e.g.* 40, 50, 51, 69). But neither such utterances nor the similar ones of the pre-exilic prophets are to be interpreted as an absolute condemnation of the sacrificial system. The man who could write, 'Let the lifting up of my hands be as the evening sacrifice,' could dispense with the cult, but he did not despise it. This part of the book is a genuinely helpful discussion of the vexed problem of the relation of the prophets to the sacrificial system.

[1] *Psalmenstudien: Die Psalmdichter.*

Theodor Hopfner has contributed to the *Beihefte zum Alten Orient* a little volume[2] on 'Greek Philosophy and the East,' whose aim is to dispel the delusion cherished by ancient classical writers and revived by certain modern scholars, that the impulse to Greek philosophy came from the East. More particularly with Egypt are the early Greek philosophers associated, but it is ominous that the classical writers who so associate them are all late, hardly, indeed, earlier than the first century B.C., and that the statements grow more positive the further they recede from the events. Hopfner argues that such intercourse between Greek philosophers and Egyptian priests, as these traditions imply, would have been practically impossible in the earlier period, that in any case Greek science and philosophy have no real analogy (except in India) in ancient Oriental speculation, and that it is only in the period beginning with the conquests of Alexander the Great and issuing in Neoplatonism that Oriental influence becomes prominent and profound; but by this time philosophy has become merged in theosophy and mysticism. Hopfner has ably defended his thesis that the great period of Greek philosophy, from the Pre-Socratics to Plato and Aristotle, owes nothing to the East.

To most people Egyptian literature is a sealed book: Professor Adolf Erman, by his delightful volume of excerpts from it,[3] has brought its variety and charm within the reach of all. He has written it, he tells us, 'not for the narrow circle of Egyptologists, but for the many who are interested in antiquity, but to whom Egyptian literature has hitherto been inaccessible.' The chapters, which are preceded by a useful chronological table and an introduction which discusses in a highly interesting way the development of the literature, the enormous difficulties that attend the deciphering of it, the forms of its poetry, the minstrels and story-tellers and other literary matters, deal in succession with the pyramid texts, narratives, wisdom, laments,

[2] *Orient und griechische Philosophie* (Hinrichs'sche Buchhandlung, Leipzig; geh. Gm. 2.40).

[3] *Die Literatur der Aegypter* (Hinrichs'sche Buchhandlung, Leipzig; geh. 7.50, geb. 9 Gm.).

secular poetry, love-songs, etc., from every period, and there is a delightful chapter on schools, which reveals the almost Chinese respect of ancient Egypt for scholarship and which contains the following naïve confession of a pupil to his teacher. 'Thou didst smite upon my back, and thine instruction entered into mine ear.' Most of the extracts are of considerable length and many of them are highly entertaining. Here we have the famous tale of the Two Brothers, whose influence is felt in the story of Joseph; here also is the glorious Hymn to Amon. Apart from the high intrinsic interest of the selections, the book is of real value to the Old Testament student, who is reminded at many points of Genesis, Exodus, the Psalms, Jeremiah, Job, and, above all, of Proverbs and Ecclesiastes. In this valuable book exact scholarship is made to serve the edification and the entertainment of the ordinary man.

To all who are interested in ancient civilization, Dr. Pierre Montet's book[1] will furnish a veritable feast of good things. The decorations of the tombs are drawn upon to illustrate that ancient Egyptian life, which through this book passes before us in all its bewildering variety. Here are illustrations and accounts of hunting, fishing, navigation, agriculture, horticulture, viticulture, music, dance, games, sport, and a score of other activities. Students of Egyptology will welcome the frequent texts and translations scattered throughout the book; while the fine illustrations, the illuminating comment, and the continuous narrative will make an irresistible appeal to all lovers of art and students of human life. The writer wears his learning lightly, and he has written a book which can be read by the unerudite not only with profit but with joy.

[1] *Les Scènes de la Vie privée dans les Tombeaux Egyptiens de l'Ancien Empire.* Milford, 35s. net.

JOHN E. MCFADYEN.

Glasgow.

Meditations in the Apocrypha.

BY THE REVEREND ARTHUR F. TAYLOR, M.A., CANTERBURY.

Ecclesiasticus i. 1, 9, 10, 26.

'All wisdom cometh from the Lord, and is with him for ever. . . . He . . . poured her out upon all his works. . . . She is with all flesh according to his gift. . . . If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.'

THESE verses give us the sum and substance of this very interesting book in briefest compass. They state the author's four fundamental propositions concerning Wisdom; the four first principles of his thought and life.

All wisdom has its source in God; it is immanent in all creation; it becomes articulate in the Law; and the wisdom of man consists in regulating his life by this articulate wisdom of God.

It is a majestic and poetic conception when we grasp it as a whole. It lifts us first into the height of heaven and gives us a soul-elevating vision of God (cf. vv.[5-8]); it carries us, as it were in a moment, throughout the whole of creation. God is both transcendent and immanent. It saves us from a vague mysticism and emotionalism by its clear recognition of the value of the spoken and written word, whereby the wisdom of God assumes for us mortal men definite and helpful form; it safeguards us from a fruitless intellectualism by reminding us that the word of God is not something merely to be known, but to be obeyed. Man's wisdom—man's assimilation of the wisdom of God—is not to be merely philosophic, reflective, theoretic. It is to be ethical and practical also, issuing in a life.

From the eleventh verse onwards this first chapter is a beautiful little essay on 'the fear of the Lord.' Doubtless James, the author of the Epistle, was familiar with it.

Ecclesiasticus ii 2.

'Make not haste in time of trouble.'

It is not easy to endure affliction. It is not easy to stand quiet and patient while calamities sweep over one's soul or desolate one's life. It is but natural for us to hope that our troubles will soon have an end. It is natural for us to try to extricate ourselves from them as speedily as possible. It is difficult not to be impatient.

Some people try to escape troubles by running

away from them, and some by withdrawing themselves from the strain and worry that are all but inseparable from an active, serviceable life. The one is the way of the coward and the other is the way of the recluse.

But it is not much use making haste in time of trouble, for by making haste we do not as a rule extricate ourselves—at least not permanently. Sometimes in rushing out of one trouble we only rush into another, and a worse one. We *are* 'born into trouble as the sparks fly upward.' We have to lay our account by it. How shall we most wisely and bravely face it?

This chapter gives us some counsel on the matter. Let us pass from the second verse to the sixth and we have an answer to our question, which is further amplified in other verses. The best encouragement of our souls, we are told, is a resolute trust in God and a resolute integrity of life: 'Put thy trust in him, and he will help thee. Order thy ways aright, and set thy hope on him.' A man must by no means play the coward: 'Woe unto the faint heart, for it believeth not; therefore shall it not be defended' (v.[13]).

He must not lose patience: 'Woe unto you that have lost your patience; and what will ye do when the Lord shall visit you?' (v.[14]). Neither must he seek refuge in divisive courses: 'Woe to the sinner that goeth two ways' (v.[12]). He must remain steadfast in faith, steadfast in integrity, unbroken in patience, inexhaustible in hope.

Ecclesiasticus iii. 1–16.

As the author of the Book of Ecclesiasticus was almost certainly professionally engaged in lecturing to young men, and as his book was designed and was probably used as a text-book for this purpose, it is only to be expected that it should have somewhat to say on the relations to one another of parents and children. The first sixteen verses of this chapter form an effective little essay on filial affection; and after having read it the reader will do well to turn to $7^{27.\ 28}$, and the first five verses of chap. 16.

Some of these verses have more than a touch of pathos in them. Can the plea of parents with their children go further than this: 'Give glory to thy father with thy whole heart, and forget not the pangs of thy mother. Remember that of them thou wast born, and what wilt thou recompense them for the things that they have done for thee?' ($7^{27.\ 28}$). And there is surely a plaintive appeal in v.[12] of this chapter: 'My son, help thy father in his old age, and grieve him not so long as he liveth; and if he fail in understanding, have patience with him, and dishonour him not when thou art in thy full strength.'

Quite apart from details, however, one of the most charming features of Jewish religion is the strong domestic sentiment that pervades it. It is essentially a religion of the home life—binding parents to their children, and children to their parents. What is the Book of Deuteronomy from one point of view, but just the world's greatest text-book of family religion, and the very last verse of the Old Testament is not only peculiarly earnest, but peculiarly characteristic. And the quality remains. Any one who has made a study of Jewish prayer-books must have been impressed and affected by the tenderness of their references to parents and children, and must also have noted by the way how this shows up a certain regrettable defect in the Book of Common Prayer of the Church of England. That Prayer Book, based on the old Horæ composed by the monks, contains almost no references to family life in its forms for morning or evening worship. If the Prayer Book should indeed be revised, room may perhaps be found some day for an enrichment of it in this respect, even though it should come somewhat near the attempt 'to gild refined gold.'

Ecclesiasticus v. 6.

'Say not his mercy is great; he will be pacified for the multitude of my sins; for mercy and wrath come from him, and his indignation resteth upon sinners.'

Here we have the reproof not of a carnal (as in v.[1]), but of a spiritual security. One can easily understand how an evangelical hyper-confidence should emerge as a kind of disease in Christianity, for it is just the exaggeration of a great and comforting truth. Paul himself was annoyed with those who abused or misrepresented his gospel of grace. But from this verse it would appear that gracious views of God were not unknown even in pre-Christian times, and that even then there were men who took otiose views of sin because of their hyper-confidence in the genial loving-kindness of God. Human thought seems to be like the pendulum which is ever seeking the middle position of rest and in the very effort continually swings from one to the other side of it.

But, after all, what are the rights and wrongs of it?

What is the truth concerning God's attitude to the sinner? Sins are punished and some of them very severely, and we must conclude that sin itself is above all very hateful to God, but is there any limit to God's willingness to forgive sin? Not to His willingness, certainly. Our Lord's teaching would seem to be decisive on that point. But ethical considerations must to some extent control that willingness. 'Mercy and wrath come from him, and his indignation resteth upon sinners.' 'Behold the goodness and the severity of God!'

Still our 'hope is in the everlasting' that He will save us. There is no other hope. But the condition is that while we hope in His mercy, we must face up to our faults, and be able to say sincerely that we hate our sin. If God hates sin and we hate sin, we are at heart of one mind with Him, even though we have grievously sinned and are still entangled against our will in the meshes of sin. But if we love sin while He hates it, what ground have we to hope in His mercy?

Ecclesiasticus vii. 36.

'Whatsoever thou takest in thy hand, remember the end, and thou shalt never do amiss.'

Here is a counsel which we should do well to lay to heart. It seems so simple and withal so easy that before we do anything we should try to realize what will be the result of our doing it, and how we shall feel about it when it is done. But this simple advice is not so easy to follow. It requires the exercise of imagination and the practice of continual recollectedness; and neither of these is easy.

Who has not had the experience of doing something without much anxiety, even with zest, and immediately thereafter being overwhelmed with fear or shame, or remorse. After we have done the deed we wonder how we could ever have contemplated doing it. The other side of the deed shocks and surprises us, and we wonder how we could have been so lacking in imaginative foresight as not to have understood this beforehand. It seemed to Jesus the son of Sirach that if only men could learn to exercise this foresight they would never sin at all. A petty theft, a momentary inadvertence, a slight impulsive word of ill-temper, a sudden act of cowardice or meanness, may give one weeks or months of agonizing fear or shame. Happy are those who through comparatively trivial and not irremediable blunders have learned betimes the truth of this text, and thus, by the grace of God, may hope to safeguard their lives from deeds that bring an immeasurable remorse.

Contributions and Comments.

Buddhism and Christianity.

In one of the latest numbers of The Expository Times, Professor Saunders reviews some of the recent publications dealing with questions which are of vital interest both for the Buddhist and the Christian religions. One of these volumes is the book I published in 1923 under the title *La Théosophie Bouddhique*. He mentions it with a warm understanding for which I feel deeply thankful. But he blames me, in a most courteous manner, for having struck, in my last sentence, a pessimistic note that the rest of the book had not prepared my readers for. He evidently cannot acknowledge with me that Buddhism has been in the end 'a cruel mutilation of human life.' As this is a most important point, I feel sure that the Editor of The Expository Times and his very distinguished contributor will allow me to explain my opinion. I shall do it, however, in as few words as possible.

Considering all systems which wish to act upon the moral character of individuals and of human communities—pedagogy, ethics, religion, sociology—we have the right to ask what they are and what they do in regard to life, not an hypothetical and undetermined form of existence, but the life we actually live, on this earth. Do they help to make it richer, more beautiful, better, in one word, more really human?

If we examine Buddhism in the light of this criterion, we have to acknowledge that the ideal it pursues is quite different. Its aim is: to realize the Nirvāṇa; and in whatever way it is considered, Nirvāṇa is, in any case, the negation of life, of phenomenal life, *i.e.* the only life which can be acted upon. And its means: to wage war against

all desire, which it knows to be the real active power of life. Where there is no desire, there can be neither activity nor progress. Desire should not be annihilated; it should be disciplined.

In fact, Buddhism has not proved to be so pernicious for life as it might have been, if it had always acted in accordance with its own principles. Often it has been an admirable school of patience, of courage, of charity, of sacrifice. It became an educator, and soul healing was not foreign to it. In India, China, Japan, we see Buddhism helping widely the material, intellectual, and moral progress of the nations in whose midst it spread. It has also often given proof of a noble understanding of purely human duties. That, however, is to be put to the credit, not of Buddhism, but of the Buddhists, who are not solely beings striving after Nirvāṇa, but are men also.

A little while ago, the minister of a big State, thinking evidently that it would please me to hear it, told me that he was Buddhist at heart. The case is not a rare one any more. They are becoming more and more numerous in our anxious and stormy time, the people who seem to be won over by the teaching of the Great Illuminated. Had I had in mind the interest of my book only, I should not have let my readers remain under an impression of disenchantment. But it seemed to me that it was more necessary to warn them against the seductions of a religion, which is suitable neither for our race nor for our time.

PAUL OLTRAMARE.

Geneva.

We have received also a letter on the same subject from a member of the Wesleyan Mission at Badulla, Ceylon, the author of *The Ethics of Gotama Buddha*, and we quote a few sentences from it:

'Some Christians go so far as to say that Buddhism and Christianity are, ethically, so nearly alike, that it is an unwarrantable interference for Christian missionaries to attempt to win Buddhists for Christ. In reality, the gulf separating Christianity from Buddhism is wider than that between Christianity and any other of the great religions of mankind. I am referring here, as always in my book, to Primitive Buddhism, and the creed of the Southern Buddhists, which is still identical with it. About that conglomerate of Buddhism, Christianity, and other religions, which is generally called Northern Buddhism, I say nothing. In confirmation of what I have said, I will quote from the "Findings of the Christian Council Conference at Negombo, Ceylon, September 3–5, 1924."

> '"Between fifty and sixty Christian leaders, European, American, Ceylonese, men and women, ministers and laymen, came together, representing all the Churches and Christian Organisations of the Island except the Roman Catholic Church and the Salvation Army. The aim of the Conference was to discover the reasons why there had been so little numerical increase in the Christian Church during the last fifty years, and how a forward movement could be brought about."

'Three groups quite independently considered Buddhism in its relation to Christianity during the three days of the Conference, and then the findings were discussed in the full Conference. I quote below a finding of the Conference on Buddhism, which was unanimously accepted:

> '"This Conference considers that the contrasts between Christianity and Buddhism are not only many, but fundamental; nothing therefore is to be gained by attempting to rise up to Christian concepts from the basis of Buddhist ideas. The Gospel of Jesus Christ is so absolutely different from anything in Buddhism that it should be presented directly and as an entirely new message."'

C. H. S. WARD.

Badulla, Ceylon.

Two Johannine Miracles.

WE are to speak of the narratives found in John 5 and in John 9, noting also their Synoptic sources or parallels. It may be convenient to begin with John 9. Here we find, as nowhere else in the recorded teaching of Jesus, a repudiation of the world-wide moralistic prejudice that exceptional suffering always means exceptional sin. It is common to quote the early verses of Luke 13 as conveying the same lesson; but the denial, in that passage, of exceptional guilt in those who had so tragically suffered is lost in the greater emphasis laid upon the guilt of the whole generation—that generation to which after the flesh Christ belonged, which refused to repent even at His summons. The atmosphere of eschatology and the message of judgment cannot be explained away. They belong to the best verified elements in the teaching of the Master.

Several Synoptic echoes must strike every reader of John 9; but much the most significant of such parallels from the earlier Gospels seems to be found in the story and in the very name of Bartimæus. It has sometimes been objected that such a name —'son of uncleanness'—is incredible. Does not John 9 give us our clue? The view which is implied in the disciples' question (v.[2]) is blatantly urged by the out-argued Pharisees (v.[34]) and is denied only by Christ—the view that there must be essential uncleanness and guiltiness in any one marked out by peculiar misfortune. Bartimæus in the Synoptics belongs to Jericho; the hero of John 9 is more naturally assigned to Jerusalem, though perhaps not inevitably. Yet both narratives record the memorable cure of a blind man very near the end of Jesus' earthly career; it has even been suggested that, according to the Synoptics, healings had for some time been rare events and that this great wonder revived enthusiasm among the people. There is nothing in the Synoptic record corresponding to the after history of the Johannine friend of Jesus, whose lively and engaging polemic against the by no means vapid objections of Jewish spite, contrasts favourably with many passages of the Fourth Gospel, where the wisdom of the Master is arrayed against blank stupidity. The correspondence of the difficult name Bartimæus with the theological background of John 9 may fairly be described—in words too often used without warrant—as an 'undesigned coincidence.' A further question arises. Does this coincidence strengthen the case for what is most preternatural in the Johannine record? Does the nickname[1] preserved for us by Mark carry with it the implication of *congenital* blindness?

John 5 supplies a complementary and counterbalancing message. While it is false that all suffering implies peculiar personal guilt, yet sometimes suffering has sprung directly from fault, folly, or sin. The victim may have come to forget this. He may now be, to his own habitual consciousness, pitiably unfortunate. Yet in reality he has been guilty, and his conscience may be aroused to bear testimony against him. Here, again, we are reminded of 'Triple Tradition'—of the Capernaum paralytic whose 'sins were forgiven him' before the words of healing were spoken, and who in due course carried off his pallet before the astonished crowd. A. B. Bruce's suggestion—that Jesus in Capernaum spoke *ad hominem*—is surely strangely perverse. If it were a mere superstition that sin had brought suffering upon this helpless man, how could the Light of the World—He who felt as no other human heart could do, the tremendous essential bitterness of sin—confirm such error in the man himself and in all who were listening?

If the Johannine and Synoptic narratives in this instance are more than parallels—if they are variant records of the same event—it would seem that the Fourth Gospel, which leaves so many of its few recorded wonders to Galilee, has transferred this one to Jerusalem.

Also, while in this case—indeed, in both the cases before us—John assigns the miracle to the Sabbath day, and makes Jewish jealousy for the Sabbath one ground for hostility to Jesus, this feature is common in other Synoptic records, but not in those most closely parallel miracle narratives to which we have been referring. Of greater significance perhaps is the circumstance that, in its own way, John 5 includes the major charge of blasphemy and of infringing Divine prerogatives (vv.[17. 18]). The same accusation stands in the Synoptic story of the healed paralytic—Jesus blasphemed when He forgave sin! It is not uncharacteristic of the Johannine mind that that high prerogative and that special form of offence do not appear anywhere in the Fourth Gospel. The forgiveness of sins is not among the keynotes of the beautiful baffling book.

ROBERT MACKINTOSH.

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[1] One assumes that 'son of Timæus' though of course a possible translation, can hardly be correct.

'Sowing with Tears.'

THE reference to tears in Ps 126[5. 6] is at first sight difficult. W. E. Addis, in Peake's *Commentary on the Bible* (p. 393, col. 2), speaks of 'the contrast between painful ploughing and the joy of the harvest home.' But the text does not suggest that ploughing is painful. Why should it? Ploughing may be laborious, but it is a labour of love. There is as much joy in ploughing as there is in reaping. Certainly there is much joy in sowing. R.V. translates 'they that sow in tears shall reap in joy.' Why should people sow in tears? If they do sow in tears, is it not likely that they will do their work badly and reap in tears rather than in joy? I submit that the translation 'in tears' is a misunderstanding. The word *bĕ-dim'ah* should be

translated 'with tears.' Cheyne, in his translation of the Book of Psalms in 'The Dryden Library' (1905), so translates the word, but he does not realize that there is any difference in the meaning. There is. The passage preserves a hint of the primitive belief, referred to in my *Givers of Life* (1923, pp. 54 f., 60 f.), that tears are creative, life-giving, fertility-producing. The whole passage should be translated: 'Those who sow with tears shall reap with shouts of joy. One goes along weeping, carrying the seed-measure; one comes home with shouts of joy, carrying his sheaves.' The last two clauses look like an explanatory gloss on the first clause, which again looks like a proverbial saying. In any case, the meaning seems to be this: Israel has shed bitter tears, but in the end these will prove to be like the sweet life-giving tears which have been credited with the power of fertilizing the soil and producing a rich harvest.

I ought to add that, since the above was written, I find that Mr. Donald A. Mackenzie in his book, *Myths of Babylonia and Assyria*, pp. 82 f., quotes Ps 126, and connects it with agricultural weeping ceremonies. His explanation, however, is different from mine. He writes: 'Corn deities were weeping deities; they shed fertilizing tears; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil "to die," so that it might spring up as corn. This ancient custom, like many others, contributed to the poetic imagery of the Bible.' It is a mistake, I hold, to suppose that in magical and religious rites and ceremonies the shedding of tears always signifies pain or sorrow.

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The Place of an Adjective.

'Good Master, what shall I do?'—Mk 10[17], Lk 18[18].
'Master, what good thing shall I do?'—Mt 19[19].

IN Matthew the divergence is striking. The A.V. retains the form of address—'Good Master,' but in the R.V. 'good' is omitted. Presumably, it did not appear in the original MS. of Matthew's Gospel, but was introduced into the *Textus Receptus*, which is a revision rather than a copy of the original text, and by no means free from inaccuracies. The compilers of this edition would have noted that both Mark and Luke had the form 'Good Master,' and they would conclude that Matthew had made a mistake in shifting the position of the adjective. Swete suggests that the change may have been due to the shifting of the adjective in the original—רַבִּי הַטּוֹב לָה became רַבִּי לָה הַטּוֹב. At all events, the assumption that Matthew made a slip seems to rob him of what we believe to be a deliberate purpose on his part, and takes away from his original contribution to this portion of the gospel history. It has come to be recognized that the Gospels are individual impressions of Jesus, statements by different men, who had a common source of information to draw upon. So each told the story in his own way.

It seems fairly certain, then, that Matthew omitted the word 'good' at the beginning with deliberate purpose, and simply wrote 'Master'; and also that he deliberately inserted the word 'good' where the others omitted it. All three were agreed that the adjective came in somewhere; but Matthew alone felt that there was something wrong with a record which made Jesus call His own Divinity in question. And, in that feeling, most intelligent readers of the Gospels have shared—have felt that there is something incongruous in the question ascribed to Jesus—τί με λέγεις ἀγαθόν; Why should He have objected to ἀγαθόν being used of Himself? A recent number of *Punch* gave a caricature of our colloquial use of the term—a superior lady accosting a perfect stranger with 'My good man,' . . , to which came the disconcerting reply: 'Pardon me, madam, I am not a good man.' Yet, thus do we often address one another—'My good sir,' 'My good fellow'—and how we should be taken aback if the answer were made—'What do you mean by calling me good?' I imagine we would reply that we didn't mean anything by it; that it was only a form of speech. So, even if the adjective had been used in this colloquial sense of Jesus, is it likely that He would have objected to it on the ground that there was nothing in it? It is still less likely that He would have said in so many words: 'I am not a good man; there is none good but God.' Would Jesus have thus distinguished between Himself and God? He who said, 'I and my Father are one.' To Mark and Luke it may have seemed derogatory to Jesus to omit the adjective; to Matthew it called in question His perfect goodness to insert it. The Divinity of Jesus speaks for itself.

That explains the divergence not only in the question but in the answer. Not τί με λέγεις ἀγαθόν;

but τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; 'Why askest thou me concerning that which is good? There is One who is good, even God.' That is to say: 'Is it necessary to ask Me or any one else, what good thing you ought to do in order to inherit eternal life? It is not a proper question. No one good thing, no number of good things will give you eternal life—nothing but the Absolute Good, God Himself. The source of all goodness is in God. Even My goodness is the goodness of God manifesting itself in Me. 'The Son can do nothing of Himself but what He seeth the Father doing.' 'For, as the Father hath life in Himself, even so He gave to the Son also to have life in Himself.' . . . 'I can do nothing of myself . . . but the Father that dwelleth in me, He doeth the works.'

Thus did Jesus bear witness to the goodness of God. His own goodness spoke for itself. This young man was convinced of it, when he saw Him receive and bless the little children. He realized, in a moment, that Jesus had the Divine secret. And he was too greatly moved to address Him in a manner that was either merely conventional or fulsomely complimentary. It is not on complimentary titles that the Divinity of Jesus depends. His goodness speaks for itself. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.'

It is a much needed lesson in the manner we should address our Lord, not simply an interesting point in literary criticism. If we are His true disciples and He is our Master, we can dispense with the complimentary title. It only serves to throw doubt on His goodness. Let us reserve the adjective for our conduct; let us so act that the things we do shall merit the name of good. It will suffice, so far as Jesus is concerned, if we simply call Him Master, and mean what we say. He could not be but a 'good' Master. It is for us to be His good disciples. 'He that hath my sayings, and doeth them, he it is that loveth me.'

O Master, Master,
These sayings of Thine,
Help me to make them
Doings of mine.

E. Macmillan.

Pretoria.

Entre Nous.

Epaphroditus, God's Gambler.

We have pleasure in publishing a letter on the above which we have just received from the Archbishop of Melbourne:

'Sir,—In "Entre Nous," in your May number, you call attention to a fine passage in "As at the First" by my friend Dr. J. A. Hutton. He speaks of Epaphroditus who "laid down his life as a stake," "cast his life like a die." May I call your attention to a further fact, which has not, I think, been noticed by commentators hitherto? Was there any reason why St. Paul's thinking should have been along lines of the gambler's throw? I think there was: for Aphrodite and Venus were the goddesses of gamblers. The Roman soldier who made the highest cast cried "Venus," and called it "Venereus," as Horace and Propertius among the poets, and Suetonius and Cicero among prose writers, have told us. Now the Greeks did the same, and their equivalent was the word ἐπαφρόδιτος. Appian uses it in this sense, and so does Plutarch in his life of Sulla (see Liddell and Scott, *s.v.*). "Blessed with gambler's luck in the throw of the dice because the divine hand was behind it." That is the meaning of Epaphroditus, and so St. Paul writes with a smile, as he did when he played on the name of Onesimus in his letter to Philemon. He says Epaphroditus gambled with his life, but won, because God was there and "had mercy on him." It is like Wiclif's old rendering of Joseph's career, "The Lord was with him, and he was a luckie felawe." The coincidence of thought between St. Paul's metaphor, and the meaning of the name of the man about whom he used it, are surely too striking to be accidental, and I imagine that in addition, this view fixes the reading in favour of the three great uncials as against C.

'May I add, Sir, what a continual delight The Expository Times is to a busy Bishop at the Antipodes in the midst of distractions that invade study all too seriously?'—I am, Sir, Yours faithfully, Harrington C. Lees.

POINT AND ILLUSTRATION.

'The heavens declare the glory of God.'

The Reader in Talmudic at the University of Cambridge, Mr. I. Abrahams, has published three lectures which he delivered at the Jewish Institute of Religion in New York. They will repay careful reading, and they will require it, for they are packed with matter albeit the style is pleasantly discursive. The subject of the lectures is *The Glory of God* (Milford; 3s. 6d. net).

'I recall how, during a determined aeroplane raid on London, hostile bombs and defensive anti-aircraft guns were noisily disturbing the night—when suddenly the skies opened to the natural lightnings, and the thunders pealed out their tremendous notes of glory. How puny seemed man's fiercest efforts in presence of this artillery of heaven. Guns and bombs were silenced: a solemn hush ensued as the Lord waked up out of His holy habitation, coming with cloud and thunder to rebuke His quarrelsome children. I speak, saith the Lord; do ye hold your peace! And as we all stood at reverent attention, with a certain expectancy before this revelation of majestic power, more than one of us must have laughed at the shallowness of Pope's facile *Essay on Man*, with its attribution of such emotions exclusively to savages:

> Lo, the poor Indian, whose untutored mind
> Sees God in clouds, or hears Him in the wind,

'Our minds, we fondly conceive, are more tutored, and so were the minds of the authors of the Mishnah (Berakoth ix. 2). And these bid us, and we obey, at the sight of such natural phenomena to think of the Creator of them, to bless Him whose power and might fill the world. If, unlike primitive races, we fear the storm less, it is not because we are less awe-struck, but because we estimate higher our chances of immunity. We know more of the science of electricity.'

The quotation given above is from the first lecture on 'The Glory of God in Nature.' Mr. Abrahams passes from that, and from the second lecture on the fruition of the experience in the Messianic Age to what interests him most—the conception of the glory of God manifested in its pragmatic application to life.

'It is left to us to vindicate God's love for His world, and His hope in us. We must be ever ready. There is no other time but here and now. This is the pragmatic climax. Joshua b. Qorḥa points out (Exod. R., ch. xlv. end), that at the burning bush, when God appeared to Moses in the fire, he was at first curious, but when God proclaimed Himself, Moses hid his face, for he was afraid to look upon God. Later on, when he yearned to see the glory, he was told, "No man shall see Me and live." "When I sought, thou soughtest not; now that thou seekest, I seek not." Man must not waste his opportunities. He must ever be ready to receive the vision, in a sense to deserve it by surrendering himself—when the vision is offered—"for Thy sake, O Lord, and not for ours." Honour God with thy very substance. There must be no reluctance of expenditure, no limitation of preparedness to give:

> Give all thou canst: high heaven rejects the lore
> Of nicely calculated less or more.

And the glory of God exudes happiness. "What else can I do?" asks Epictetus. An oft-cited saying, but I cite it again. What else can I do, a lame old man, than sing hymns to God?" *Ich kann nicht anders*—how this cry of determination echoes down the ages, it is the cry of the poet, the cry also of the martyrs. Here the glory of God transfigures death. But it also dignifies life. Honesty, generosity, justice, amiability, chastity—all these human qualities are given a richer flavour, make a stronger appeal, when they are seen as acts of glorification. "Thy glory is beautiful, I will beautify it!" is Eleazar b. Hyrkanos' comment on Canticles iii. 14.'

The Seen and Temporal.

Whether it be a sign of grace or no, there is a page in the *Methodist Recorder* that we turn to first every week. It is the page contributed by 'Ezra.' We quote below a story that he told last week of his own little girl—for he is never happier than when, like Lady Glenconner he is giving us the Sayings of the Children:

'It was my little girl's bedtime. She had been bathed and clad in the little pyjama-suit, of which she is prouder than of any of her possessions, because it is just like Daddy's, and allowed to play a little while with her Teddy before being carried aloft. But there were her prayers to be said first, and kneeling on her Mother's knee she

repeated, not without a few promptings, the words we have all learned and so often said. My eyes were very tender as I looked on, for what is there more lovely than the spectacle of innocence at prayer? A picture of demure piety she was, until her little prayer was ended, and then, even as she said "Amen," she leaped to her feet upon her mother's knee, and with eyes that danced, exclaimed, "And now, let's say, 'Sing a song of sixpence,' Mummy. I like it better." I turned away with a smile and a sigh; the sigh being produced by my recognition of my own faultiness in the conduct of my bairn, for I too, only too often, turn away from prayer to mundane things with very similar zest.'

Fear.

'The exponents of certain forms of "new thought," what William James designated "the religion of healthy-mindedness," regard fear as one of the chief, or even the chief, of the opponents of human welfare. But Jesus did not tell men to get rid of fear, so much as to transfer their fear from a less to a more dangerous object. "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into Gehenna; yea, I say unto you, Fear him" (Lk $12^{4.5}$). Does our Lord bid us fear God or Satan? The former view has had the weightier backing; but the latter has recently been revived by Miss Dougall and Mr. Emmet. "Perfect love" for God "casteth out fear" for God (1 Jn 4^{18}); but fear in the form of caution may be needed in a world where evil has still existence and power.'[1]

Have Salt in Yourselves.

'It is not easy to be sure of exactly what was in our Lord's mind when He used this metaphor, nor can we assert that He always meant quite the same. But we know what the word "salt" suggests to us, something that counteracts insipidity and also preserves from corruption. The Christian life, He seems to say, is not all mildness and softness and relaxation. There must be something in it comparable to the stinging saltness of the sea-breeze and the cold sea-water, smarting, stimulating, giving tone to the system. Swinburne writes of the sea, "thy large embraces are keen like pain." James Hinton in his little book, *The Mystery of Pain*, contends that the intensest joys have an element of pain in them, and that life would be poorer, were it not for self-sacrifice, which implies pain. The sacrificial quality of the Christian ethics, that in the personality which delights in hardship and accepts pain, which holds on determinedly through opposition and disaster, which inspires a meek readiness to suffer and die for God's purposes, is the salt of human life. "Every one has to be consecrated by the fire of the discipline." Yes; for nothing mawkish or morbid can exist in God's Kingdom.'[2]

[1] F. A. M. Spencer, *The Ethics of the Gospel*, 158.

Service.

Everyone knows what Toc H. stands for. 'Toc is the army signaller's way of saying T. T. H. means Talbot House at Poperinghe which was opened nine years ago. Toc H. also stands for the motto of the movement, "To conquer Hate." It is a society in which all are equal, and its members are young fellows over sixteen from all grades of life.

'Every branch has a lamp of maintenance, generally presented by some one in memory of his friends. One of these was presented by the Prince of Wales. The members gather round the lamp every week or fortnight to remember those who fell in the War, and to pledge themselves to carry on their work. And this is the ritual when a new member is admitted:

'"John Smith, what lit this lamp?"

'"Unselfish Sacrifice."

'"What alone can maintain it?"

'"Unselfish Service."

'"What is Service?"

'"The rent we pay for our room on earth."'[3]

[2] *Ibid.* 163.

[3] This is from *The Gate of Pearl* (Allenson; 3s. 6d. net) by the Rev. G. C. Leader, B.D. It is a volume of addresses to boys and girls. Mr. Leader has a fine way with the young, and this is the best book he has given us.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is characteristic, both of Dr. C. J. Cadoux and of the age in which we live, that for each of the six periods which he distinguishes in *The Early Church and the World* (T. & T. Clark; 21s.), there is a special section on the attitude of the Church to war. It is safe to say that no subject studied in this most interesting volume will receive more attention. In 'The Early Christian Attitude to War' (1919), Dr. Cadoux had already dealt with the subject; but in the new volume he treats it on broader and fuller lines.

In discussing the non-resistance passages of Jesus' teaching, he rejects all interpretations which emasculate these epoch-making pronouncements. To say that we are to regard not the letter but the spirit of the words, usually means, according to Dr. Cadoux, simply that we refuse to accept the teaching. No more helpful is the suggestion that the dicta of Jesus would apply only in a perfect society; for in a perfect society, whence would come the wrongs that have to be 'non-resisted'?

Nor is it the case that Jesus was thinking only of our attitude as individuals, not of our duty as citizens, with the citizen's responsibility for the punishment of wrong-doing. In point of fact, it was the State or its representatives that imposed the forced labour, which was one of the cases of injury Jesus warned His hearers not to resist. 'An eye for an eye, and a tooth for a tooth' was no mere legalizing of private revenge; it was a regularizing of public justice. Yet Jesus mentions it only to forbid its application.

Further, there is no need to be content with negatives in describing Jesus' conception of the Godlike attitude to those who wrong us. In the Temptation He definitely rejected the method of advancing His plans by political means; not that the result would not have been altogether for the good of mankind, but that Jesus had a horror of compulsion and bloodshed. Dr. Cadoux mentions with respect the Rev. S. Liberty's interpretation of the three Temptations as 'symbolical experiences in which Jesus, as representative of Israel, successively rejects the three Jewish attitudes to Rome, the Sadducaic (material security), the Pharisaic (narrow Messianism), and the Herodian (unprincipled compromise).'

In the very early history of the Church, the question of Christian service for soldiers can hardly have arisen in any practical way. Jews were by law disqualified from service in the imperial armies. Gentile freemen and freedmen, who became Christians, would hardly ever be called on to serve. Throughout the New Testament, soldiers play varied rôles, as reverently appreciative of the Master and His followers, as friendly or unfriendly

agents of the enemies of the Christ and the Christians; but when a Cornelius or a Philippian gaoler becomes a Christian, it does not seem to occur to any one that he should abandon his profession.

When the question did arise as a problem in Christian casuistry, there were several factors at work to prevent the influence of Jesus having its full fruition. One of these was the Old Testament conception of Jehovah as a God of war, and the orders He was believed to have given for the bloody expulsion of the Canaanites. The theory of evolution has come to the relief of the modern Christian conscience, with its suggestion that such conceptions of God were a necessary stage in the spiritual education of Israel. The first Christians apparently saw no problem here; both Stephen (Ac 7^{45}) and Paul (Ac 13^{19}) referred with pride to the conquest of Canaan, and soldiers have an honourable place in the roll of heroes of Heb 11. When the element of blood in the Old Testament began to offend the conscience of the Christians, they had not at their disposal the category of evolution, and found a way out by spiritualizing unwelcome passages.

Again, the Messianic wars played a large part in the apocalypses, even of the Christian Church. Paul, too (apparently), introduced the habit, differing in this from Jesus, of drawing his metaphors largely from warfare. Eph $6^{12\text{-}18}$ is the best known example, but they occur again and again. It is easy to say that these are only metaphors; but Harnack has warned us of the power that warlike metaphors have to produce a bellicose frame of mind. Are we quite certain that it is only spiritual warfare that is encouraged by the singing of such hymns as 'Onward, Christian Soldiers'? It is significant that 'pagan' (a civilian as opposed to a soldier) came to be the technical Christian term for a non-Christian.

There can be no question that the increasing antipathy of Christians to military service was due to their growing horror of violence and bloodshed. Yet, as Harnack has shown, the ethics of a military career for a Christian was in the early days a far more complicated question than might at first sight appear; the pacifist problem for the Christians of the early centuries is not quite the same as ours.

To begin with, emperor worship, which so early became a test question for Christians, would naturally come to a head in the army. A soldier, also, had to take the oath of allegiance. Even if Jesus had not forbidden the use of oaths, the Christians had 'another king, one Jesus,' loyalty to whom might be incompatible with loyalty to Cæsar. In peace time, then as now, the soldier was not regarded as a model of all the virtues, and it was doubtless harder then than now for a Christian soldier to 'keep straight.'

The position of the Christian officer was peculiarly difficult: he had to take a leading part in the heathen sacrifices, and had to administer discipline, it might be torture or even crucifixion, to delinquent comrades. We must not, of course, imagine that the Christians saw from the first all that was involved. Simple, unreflecting men doubtless in many cases saw no harm in continuing in their profession, especially as they could quote in their favour Paul's advice to the Christians of Corinth, that each man should remain in the station in which he was called. It would often be difficult or dangerous for a soldier to quit the army for religious reasons, and in any case there was a subtle and not unspiritual pleasure in seeing the banner of Christ flying in the camp of Belial.

Certain steps in the changing story of the early Christian attitude to war can be more or less definitely dated. At least till the year 110, no extant Christian writing definitely takes up the position that the military calling is incompatible with the profession of Christianity. On the other hand, there is no undoubted reference to any Christian soldier for one hundred and twenty years after the conversion of Cornelius.

In the Christian writers of the second century,

there is a manifest glorying in the peace of Christ, a definite repulsion to bloodshed in whatever cause. That, long before the end of the century, Christian soldiers had begun to be converted, seems to be clearly shown by the story of the rain miracle wrought by the Christian soldiers of the Legio Fulminata about 173. Whatever we may think of the miracle, the existence of the Christian soldiers seems to be proved.

Even down to the middle of the third century, Christian writers give a tacit approval to war, though not necessarily to the participation of Christians in war. Tertullian, pacifist as he was, was specially partial to military metaphors; and Dr. CADOUX thinks that the use of the Latin word (*sacramentum*) for the soldier's oath, to indicate the sacred ceremonies of the Church, facilitated the development of the military conception of Christianity.

Evidence is presented to show that in the period 180–250 there were considerable numbers of Christian soldiers in the imperial armies. But the question of the Christian attitude to war was now seriously and formally discussed; and Tertullian was clear that 'the very act of transferring one's name from the camp of light to the camp of darkness is a transgression.' The Lord 'in disarming Peter ungirded every soldier.' Nor could a pagan soldier who turned Christian remain in the army without unworthy compromise with his conscience.

By the beginning of the third century there were Christian soldiers in the army who had joined it after conversion. In the latter part of this century Christian writers speak of the military profession with sympathy and respect, and when Christians prayed for the emperor they had an eye to his civil security and military efficiency as well as to his soul's salvation. By the time of Constantine, the Christian pacifist trumpet gave forth a very uncertain sound. The Synod of Arelate in 314 definitely sanctioned, if it did not actually encourage, the choice of the military profession for Christians. The Church was now well on the way to the bloody evangelism of Charlemagne, and the holocausts of Christians and Mussulmans that were offered in the name of Jesus during the Crusades.

All students of the Gospels have long ago become accustomed to the idea that the First and Third Gospels are based on earlier documents, of which the Gospel according to Mark is one. The opinion seems to be gaining ground that in the Fourth Gospel also different strata can be recognized, whether or no these strata represent written documents. The conception of the Second Gospel as a composite is less familiar.

Professor BACON of Yale, who has made the Second Gospel peculiarly his own, tells us in *The Gospel of Mark: Its Composition and Date* (reviewed under 'Literature'), he is convinced that the author or editor of this Gospel used in its composition earlier Greek documents. Moreover, that author or editor was not the John Mark we know, and the Gospel according to Mark does not mean the Gospel written by Mark, but the Gospel as it used to be preached by Mark.

Why does Professor BACON think so? According to Col 4^{10}, Mark was the cousin of Barnabas. Assuming that this was the John Mark who was the son of Mary of Jerusalem and the companion in travel of Paul and Barnabas, he may reasonably be supposed to have had a wide and intimate knowledge of the persons and places mentioned in the Gospel story.

Yet, according to Professor BACON, the author of the Second Gospel is very hazy about the geography of Palestine, though he acknowledges that the data on which this conclusion is based are somewhat uncertain. The author, again, is quite at sea about Antipas, and his relations with Herodias, Salome her daughter, and John the Baptist. But the most striking feature of all is his apparent

ignorance of persons, about whom the merest crumbs of knowledge would have been treasured by the Church.

Surely John Mark would have told us more of Peter and Andrew, of James and John, to say nothing of the rest of the Twelve. Surely he would have had something more to say of the family circle of Jesus than that they called Jesus mad, and tried to divert Him from His work, and that Jesus found no honour among them.

It is not only ignorance of, or indifference to, the personages of the sacred story, that is so striking in the Second Gospel. Professor BACON finds, in the references to the first followers of Jesus, a tone almost of hostility. Right down to the denial by Peter, the Twelve cherish selfish and unworthy ambitions, and remain callous and obdurate to Jesus' exposition of His mission. 'If there were a single incident recorded, whether of Peter or of any other of the Apostles, or a single word were said of Jesus' mother and brethren, to relieve the evangelist's portraiture of its most sinister features, or to place the characters in a more favourable light, we should receive a different impression of his attitude. But there is none' (p. 305).

Different people will interpret the data differently. To some, the obtuseness attributed to Peter and the other Apostles in Mark will appear as the remorse of loving disciples, looking back on the story from a later day and wondering at their blindness. For many, the comparative indifference shown with reference to the story of Mary the mother of Jesus and James His brother, of the Twelve and others of whom we should gladly have known more, will find its adequate explanation in the conviction of the early Church that a 'gospel' is the story of Jesus and of Jesus only, that the life-history of all others, however dear and revered, is only incidental to the story of the Master.

However that may be, the conclusion drawn by Professor BACON is that the Second Gospel was the product of a Church (Rome) which was far removed both in time and space from all possibility of first-hand information as to the facts, and which had developed a certain hostility to the Jerusalem leaders. Genuine reminiscences of Peter, as often repeated by Mark, underlie the narrative; but the book as we have it is based on earlier documents, which were written in Greek, though at some stage in their history they may have been translated from Aramaic.

The author of Mark used the special source of Luke, at least in one of its forms. He was acquainted also with Q, the double tradition material found both in the First and Third Gospels. If Mark did not make great use of this 'teaching' material the reason was not that he was ignorant of it; but he was more interested in what Jesus did and in what happened to Him than in the code of morals that He taught. To Him Christianity was not a Law to be obeyed, but a Way of Eternal Life.

Professor BACON, then, rejects *in toto* the later attempt of Harnack to put Luke-Acts before the death of Paul, and Mark necessarily earlier still. He is confirmed in this conclusion by the consideration that, by the time the Second Gospel reached its present form, practically all trace of the order of events in the ministry of Jesus had been lost. It is true that what little we know of the chronology of Jesus' life we learn from Mark, but that little is very little indeed, far less than it would have been had the author ever had direct contact with Peter.

In asserting for our Second Gospel a date well beyond the Fall of Jerusalem, say 75, Professor BACON, in this agreeing with Wellhausen, relies chiefly on the Doom Chapter (13). It was in this chapter that Canon Streeter, following Gould and others, found evidence that the Gospel was written *before* the Fall of Jerusalem. How does Professor BACON deal with the chapter?

In Mk 13^{14}, Jesus is represented as saying that one day the Abomination (*Shiqqutz*) of Desolation

will stand 'where he ought not.' This is apparently a prophecy of a desecration of the Temple, a desecration which, in fact, never took place. It is open to us, then, to believe that Jesus made a mistaken prophecy; Professor BACON prefers the other alternative: that the prophecy was wrongly ascribed to Him.

In that case we can date exactly the origin of this saying which was afterwards mistakenly attributed to Jesus. The Abomination of Desolation of Dn 9^{27} (in the Hebrew there is a punning reference to the 'heavenly' Zeus whose worship Antiochus was trying to introduce) was the heathen altar with which, in 168 B.C., Antiochus Epiphanes for a time desecrated the temple of Jehovah. We have to look for a period in the early history of the Church when Jew and Christian had grave reason to fear just such another desecration of the Temple.

As it happens, this exactly describes the situation in the year 39–40. At that time, all Judæa lived in horrified expectation of a renewal by the mad emperor Caligula of the sacrilege of Antiochus, over two hundred years earlier. With the assassination of Caligula on January 24, 41, the danger passed away. We can therefore date the prophecy within a few months.

This kind of 'sign and portent' prophecy, which was alien to the spirit of Jesus and, according to Montefiore, even of the Rabbis, exactly suited the temper of the year 39–40; nor does it seem likely that a later generation would originate a prophecy which was already known to have been falsified. It is true that we have been inclined hitherto to associate such prophecies rather with the time preceding the destruction of Jerusalem. But, as Professor BACON points out, we are wrong in assuming, largely under the influence of Josephus, that the Siege and Fall of Jerusalem had the same significance for the Christians of the time that they have for us in retrospect.

For Paul and the Christian judgment of his time, the day of grace was over for the Jews in 42, when they rejoiced at Agrippa's violent attack on the Church leaders. The sudden death of Agrippa in 44, the famine of 45–46, and the complete subjection to Rome that followed the insurrection under Theudas in 44–45 were the answer of God to the treatment of the Christians by the Jews.

Is there any other trace in the New Testament of this prophecy of 39–40? In 1 Th $4^{15\text{-}17}$ there is a Little Apocalypse, not at all like a genuine utterance of Jesus, which is nevertheless styled a 'word of the Lord.' Presumably it was a declaration of a Christian 'prophet' who believed he was inspired by 'the Lord.' In 2 Thessalonians there are other apocalyptic passages which, in their vindictiveness, represent the spirit neither of Jesus nor of Paul, and which are therefore presumably taken from some current apocalypse.

It is very tempting to suppose that this apocalypse, quoted by Paul in the year 50, is the same as Mark had at his disposal. In 2 Th 2^{2}, Paul uses exactly the same expression as Mark uses in 13^{7}: 'Do not be alarmed.' The object in both is to tell their hearers to keep their courage up: the end is not yet.

But in 2 Thessalonians a new feature is introduced into Apocalyptic, the Man of Sin. The Christ is to be faced with a Mock Christ, an Antichrist; the Mystery of Redemption is to be parodied by a Mystery of Anarchy. Moreover, we meet in 2 Th 2^{6} the ever-recurring feature of eschatology; the End is postponed. There is 'something that restrains.'

All this reflects the actual historical situation. The Profanation of the Temple expected under Caligula did not take place. Claudius, who succeeded to the throne so unexpectedly on the assassination of Caligula, by his policy of extraordinary favour to the Jews, acted as a Restrainer. (As Hitzig pointed out, 'that which restrains' in 2 Th 2^{6} may be a punning reference to Claudius, the Restrainer, from *claudere*, 'to restrain.') We know, how-

ever, that Paul did not expect the destruction of the Temple; he even believed that the Lawless one would 'take his seat in the temple of God' (2 Th 2^4).

Mark agrees with Paul in representing the End as postponed. The End will not take place till after the appearance of many false Christs and the proclamation of the gospel to all the nations. He agrees with Paul also that the Abomination of Desolation is to be a person ('standing where *he* ought not'; Matthew silently replaces the masculine by a neuter), not a heathen altar or idol.

But there is this marked difference between Paul and the Second Gospel, and here is the sign of the much later date of the latter. Mark says the Abomination is to stand 'where he ought not.' Why this vague phrase? Because, says Professor Bacon, the author, writing after the Fall of Jerusalem and the destruction of its Temple, knows that the defilement prophesied did not take place, and now can never take place. If the prophecy was ever to be fulfilled, some other location had to be found for it.

This conclusion is confirmed by a reference to the treatment of this feature in Mark's apocalypse by the later Synoptists. Matthew also knows that the prophecy of Daniel was not, and now can never be, literally fulfilled; so he introduces a subtle alteration. The defilement will take place, not in *the* holy place, but in *a* holy place (24^{15}); that is to say, Matthew finds the fulfilment of Daniel's prophecy in the desecration of a synagogue in Cæsarea, from which Josephus dated the outbreak of the war of 66–70. Luke, with the same problem to face, has another solution, and states it more explicitly. For him the Abomination of Desolation is the sight of Vespasian's armies encompassing the Holy City (21^{20}). In their treatment of the prophecy, all three, Professor Bacon believes, were looking back on the event.

Miss Evelyn Underhill stands in the very front rank as an interpreter of mysticism to the English-speaking world. She has all the qualities of head and heart necessary for that somewhat elusive task. She writes from the inside—not as one who has acquired her subject, but as one who has long lived and moved and had her being within it; and her special studies of some of the English, Flemish, and Italian mystics remind us that, in reading her books, we are listening to one who speaks with the authority of first-hand knowledge.

It is therefore with peculiar pleasure that we welcome her new book on *The Mystics of the Church* (James Clarke; 6s. net). The very title is arresting. For to many people mysticism suggests an individualism which cares little for the corporate consciousness, in however noble or vital a form it may happen to be expressed. The mystic is supposed to go his lonely way, enjoying his own solitary experience and reckless of his heavy obligation to society or the Church. Miss Underhill conclusively shows that this description is very far from being applicable to all the mystics. They were neither spiritual freaks nor free-lances. The Friends of God, she reminds us, were and desired to remain faithful members of the Catholic Church; they 'never broke with institutional religion, and seem to have felt peculiar reverence for the sacraments,' while Ruysbroeck, 'the most transcendental of all mystics, highly valued corporate and sacramental religion.'

There are those, of course, to whom the mystic and his ways are hopelessly uncongenial. In a book published two years ago appears the following drastic criticism from the pen of Paul Elmer More: 'As for emotional values, one cannot read the lives of the great and little mystics without being impressed by the constantly recurring association of the ecstatic experience with ill-health, mental derangement, sodden stupidity, morbid excitability, moral degeneracy, downright criminality, erotic mania. . . . The record is too clear and too disastrous; mysticism of the Plotinian type is

almost certain evidence of a physical or mental or moral taint somewhere in the devotee.' Miss UNDERHILL's winsome presentation of the mystics is an admirable corrective of this unduly fierce and sweeping estimate.

Not that she ignores the facts—she is too conscientious for that. She tells us frankly of the ill-health of Hildegard and Madame Acarie, of Peter of Alcantara's 'ferocious and almost unbelievable asceticism,' of the 'severe and indeed savage asceticism' practised by Suso and his 'starved human affections,' of the naturally good health of Catherine of Siena which had been injured by austerities, of St. John of the Cross 'prizing the hours of aridity and interior darkness more than those of conscious communion, because these bring "diminished satisfaction with self."' She knows better than most the morbid and unbalanced features that have sometimes disfigured the mystical temperament, but she makes us feel, for all that, how human and even how lovable the mystics were.

Here, *e.g.*, is the picture of Angela of Foligno in her unregenerate days, drawn by herself: 'I diligently made an outward show of being poor, but caused many sheets and coverings to be put where I lay down to sleep, and to be taken up in the morning so that none might see them.' And here is part of an amusing criticism of the mannerisms of his fellow-religious by the author of 'The Cloud of Unknowing': 'Some persons are so cumbered in nice curious customs in bodily bearing that when they shall ought to hear, they writhe their heads on one side quaintly, and up with the chin, they gape with their mouths as they should hear with their mouths and not with their ears. Some can neither sit still, stand still, nor lie still, unless they be either wagging with their feet or else somewhat doing with their hands. Some row with their arms in time of their speaking, as them needed for to swim over a great water. Some be ever more smiling and laughing at every other word that they speak, as they were giggling girls and nice japing jugglers lacking behaviour.'

Here, again, is a piece of plain and practical speaking—from words of St. Teresa to her pupils: 'What is the good, my daughters, of being deeply recollected in solitude, and multiplying acts of love, and promising our Lord to do wonders in His service, if, when we come out of our prayer, the least thing makes us do the exact opposite?' If the heads of such mystics were in heaven, their feet were on terra firma. There is repeated reference to their love of children and the interests of children: we see it in Hilton, in Julian of Norwich, in Madame Acarie, who 'would always break off her ecstasies to join in her children's games,' and in Lucie Christine, who 'entered completely into her children's interests and amusements, wrote and staged the plays which they acted, welcomed their friends.'

Nor can the mystics, as a whole, be fairly charged with indifference to, or impotence in, the affairs of practical life; many of them have a record of magnificent achievement as workers or organizers. St. Bernard and St. Catherine of Siena exercised considerable influence on the politics of their time, St. Catherine of Genoa undertook the most repulsive duties among the sick poor, to cure herself of her natural fastidiousness. Classic expression was given to this aspect of mysticism by Eckhart when he said, 'Were one in a rapture like that of St. Paul and a sick man needed help, it were better to come out of the rapture and show love by serving him who had need.' In later days Woolman's crusade against slavery illustrates the same point.

The following eloquent sentence, descriptive of the career of St. Teresa, shows how crowded with affairs the life of a mystic could be: 'To write a series of works which are at once among the glories of Spanish literature, and the best and most exact of guides to the mysteries of the inner life; to practise and describe with an unequalled realism, the highest degrees of prayer and contemplation; to found numerous convents in the face of apparently insuperable difficulties; to reform a great religious Order in spite of the opposition of those

pious conservatives whom she was accustomed to call pussy-cats; to control at once the financial and spiritual situations of her enterprise, and to do all this in spite of persistent ill-health in a spirit of unfailing common-sense, of gaiety, of dedicated love—this, which is far from exhausting the list of St. Teresa's activities, seems a sufficient programme for one soul.'

Again, one is repeatedly struck by the adventurousness and sheer heroism of the mystics, both men and women—*e.g.* of Madame Martin who in the seventeenth century went to Canada as an educational and religious pioneer; of the scholar-mystic Henry Martyn who in his short life left his mark upon the East; and not least, of the intrepid Vicomte Charles de Foucauld, saint of the Sahara, whose career is a romance as thrilling as it is pathetic.

All these heroic and capable spirits drew their strength from a source beyond this world. One of the many services which Miss UNDERHILL renders us is that, besides presenting a fascinating picture of the kind of people the mystics were, and the manner of life they lived and work they did, she defines very clearly and carefully what mysticism, that vaguely understood term, really is. 'It is the direct intuition and experience of God.' And more, she maintains—surely justly—that this is the very soul of religion. What the mystics enjoy in supreme measure, every truly religious person must experience in some measure, and 'every human soul has a certain latent capacity for God.'

It is good to enter through these sympathetic pages into the mind and the experience of the great mystics, like Augustine, Suso, Ruysbroeck, Boehme; but Miss UNDERHILL helps us no less by the glimpses she gives us into the lives of mystics less well known than these mighty ones, and almost more by reminding us that it is to an experience of God analogous to theirs that we are all called, and that our life, like theirs, is strong only as it responds to the great Reality. In a striking phrase she speaks once of *the merely active Christian*: we know the type too well—the busy life whose roots do not go very deep. But by communion with the mystics, whose lives were hidden in God, she encourages us to remember that 'the merely active Christian can realize the actuality of the world of spirit, and even catch something of their fire.'

We have travelled far from the days when well-meaning ladies from the West End went slumming and zealously distributed tracts. We have outgrown the idea that haphazard charity, in the old narrow sense of that much abused word, is an adequate response to social evils. We have reached the position, in theory at least, that social evils must be grappled with in a more radical way, that the economic and moral welfare of the worker must come first, and that the supreme concern is not the amassing of wealth, but the organization and maintenance of an industrious, healthy, and happy people. This ideal is assiduously preached in press and pulpit, and is variously set forth in a never-ending stream of books on sociology. Yet, when all is said, it remains true that very little has been yet done to equip and train systematically an army of social workers, capable of giving practical effect to this ideal in an intelligent and scientific way.

In *The Equipment of the Social Worker*, by Elizabeth MACADAM, M.A. (Allen & Unwin; 6s. net), a strong plea is put forward for a more adequate provision of such training. New types of public service have arisen, and a great deal of social work is done, but the delicacy of the operations which involve an interference with the social habits of the people or with industrial conditions is not obvious to the ordinary person, and the need for training makes little appeal to the average member of a governing body. 'Twenty years ago it was argued that a spirit of love and devotion was the best equipment for social services, and in some quarters the notion that scientific training will kill

the missionary spirit still prevails. The application of economic and philosophical theories to practical social organization, from law-making at Westminster down to the handling of individual human lives, is barely even now realized, and economists and philosophers are still too often segregated in their academic fastnesses, while the men of action muddle and tinker in the world outside. Any one who can command sufficient votes may be elected as a "guardian of the poor," with at best only a nodding acquaintance with the immense range of the Poor Laws, or of the effect on human character and happiness of their good or bad administration.'

In these circumstances it was inevitable that social legislation should not be so intelligently conceived nor so efficiently administered as it might have been. Great opportunities have, in consequence, been lost. In the early years of the century constructive ideas with regard to the prevention and cure of poverty began slowly to bear fruit in social legislation. New standards of public health, housing conditions, and security of employment, treatment of the criminal, moral, and social hygiene, led to an unprecedented series of enactments which continued almost until the outbreak of war. But the carrying out of these new schemes was for the most part entrusted to those without special preparation, and it is impossible not to think that with a better trained service the results would have been more commensurate with the vast expenditure.

Still more tragic was the waste of a second even greater opportunity during the years immediately succeeding the War. The talk of 'reconstruction' led to lofty expectations among men and women who had found an outlet for ability and devotion during the War, and who now turned with eagerness to the possibilities of the 'war against poverty.' But, unfortunately, these hopes were frustrated by the dictates of a spurious economy. 'To-day, for the third time, we find ourselves at the cross-roads. Better counsels are beginning to prevail with regard to the real extravagance of nominal economies in administration. Whatever the party colour of the Government in power, a thorough overhauling and extension of our social services in the near future seems inevitable.'

But even if these predicted reforms should fail to materialize, whether we like it or not we are moving swiftly towards far-reaching economic changes. 'If there is cause for disquietude in the extent of the powers affecting human lives already vested in officials, many of whom are but inadequately trained, the almost certain extension of those powers in the not far distant future gives rise to even graver apprehension.' Take the case of housing. Doubtless the officials are chosen with a due regard to their technical qualifications as architects, surveyors, or engineers. 'But is there any reason to suppose that they are necessarily qualified by previous study or experience to realize the vast economic and social implications of the whole policy of State and rate-aided housing, or that they are even acquainted with the history and developments of housing legislation in this and in other countries?'

The remedy can only be found in the extension of systematic study of social and economic problems in a school where theory and practice meet. It is to the Universities we must look to provide such schools, where social workers, from the highly paid official to the rescue worker, the Church sister or Salvation Army lass, may be better equipped for their services to the community. University control would provide a guarantee against the very real danger of political or other forms of propaganda. 'Social politics are tending more and more to become party politics. Research will be increasingly undertaken by political parties; the education of the citizen will be conducted by schools equipped with party funds. Such political research departments are already to be found, and colleges, summer schools, etc., associated with the three parties have been established. We do not quarrel with these tendencies; they are healthy signs of the

times. But it is to the universities we ought to be able to look in these days of economic transition for the scientific and undogmatic inquiry and study which will unite those of widely different religious, social, or political creeds in the common service of the community.'

In all this the Christian Church has a vital interest. Numerous charities are administered by the clergy, while institutional churches are centres of extensive social and educational activities. 'It would, however, be a mistake to suppose that knowledge of social conditions and some grasp of social economics is necessary only for the poor parish. It is required by the preacher to the fashionable West End congregation for his cure of souls as much if not more than by the hard-worked incumbent in the East End. Christian teaching in the pulpit cannot be separated from Christian practice, and the preacher who possesses some grasp of social economics coupled with practical experience will move and convince when the solely sensational appeal will irritate and harden.'

On the other hand, the Church has her own special contribution to make in transfusing social service with the spirit of Christian charity in its original and noblest sense, without which it inevitably becomes hard and mechanical. In American schools of social study 'case work' and 'case analysis' have an ugly prominence. We may not relish the American terminology, but any one familiar with the administration of the Poor Law knows that all too easily the 'case' spirit creeps in and gradually becomes dominant. It is the mission of the Church to combat such a spirit, and to inspire legislators, administrators, and all social workers with that respect for humanity and that spirit of brotherhood without which all hope of a Christian social order is vain.

America is fortunate in the number of its business men who devote a proportion of their fortune to the cause of enlightenment. There is a number of highly endowed lectureships which have attracted men from all parts of the world to give of their best, and the result has often been an increase of knowledge and the enlargement of the kingdom of truth. The latest of these foundations is the Dwight Harrington Terry lectureship at Yale University. The founder was Mr. D. H. Terry of Plymouth, Connecticut, who left $100,000 to endow a course for the purpose of assimilating the truths of science and philosophy with the structure of a broadened and purified religion. No tests are applied to the lecturers, the only condition of their appointment being that they should be eminent in their own department, and the only aim of the appointment being that it should promote a liberalized religion which might minister to the advancement of the race.

The first appointment has been that of Professor J. Arthur Thomson, M.A., LL.D., of Aberdeen University (a well-deserved compliment), and the first series of lectures is on the relation of evolution to religion. The title is *Concerning Evolution* (Milford; 11s. 6d. net). Professor Thomson is a peculiarly happy choice, because he is one of the most eminent of living scientists in his own field, and because he is at the same time a religious man. If anything the accent is on the scientific side, and the lecturer is jealous of any invasion that is unwarranted from the religious side of the line. But the attitude of mind throughout the argument is so carefully honest to both sides that the reader cannot but feel complete confidence in his guide.

There are three lectures in the volume, one on the evolution of the worlds, a second on organic evolution (the development of life), and the third on the evolution of man. Taking the argument as a whole we may describe it as a statement of the case for evolution as a mode of development. This Professor Thomson regards as a fact established beyond dispute. But it is only the fact of evolution as the mode of 'becoming' that is established. This says nothing, of course, of origins, and nothing

of interpretation. The theory of evolution is a descriptive theory of the way things have come to be what they are. And even here much is uncertain. The fact is sure, the *factors* are many of them doubtful.

Perhaps the best way in which we may present Professor THOMSON's contribution to the reconciliation of science and religion will be to state first what, in his view, is the gist of Darwinism, and then to indicate his own hints of religious interpretation. It is interesting to have the main Darwinian theory summarized with the beautiful clearness of these lectures. It consists of four facts. The first is the *Web of Life*, the correlation of organisms, the linkages binding one living creature to another in a vital economy. Nature is a fabric. This is one of the central ideas of Darwinism, and many vivid instances of it are given in the lectures.

The second fundamental idea of Darwinism is that of the *Struggle for Existence*. This does not mean only a jostling and elbowing round the platter of life, like pigs at a trough. It means also the struggle of parents to protect their young. It includes mutual aid like that among ants. Huxley's description of Nature as 'a vast gladiatorial show' is false. The struggle in Nature is for well-being, not only one's own but that of others. As Herbert Spencer put it, 'From the dawn of life altruism has been no less essential than egoism.' Professor THOMSON says that 'self-regarding activities do not cover more than half of animal life.' Hunger and love are equally at work in evolution. And the struggle for existence has been essential both for making and securing progress.

The third great idea in Darwinism is *Variability*, the mysterious welling-up of novelties, so that children may differ from their parents. These variations are the raw material of evolution and present the hardest problem in biology. The fourth idea of Darwinism is *Natural Selection, i.e.* the sifting of these new departures referred to. Nature goes on the principle, 'Prove all things, hold fast that which is good.' Living creatures answer back to their environment. That is the struggle for existence. But there are endless variations that can be entailed on the off-spring. An advantageous variation means a favourable start. There are qualities with survival value, and Nature sifts these out. The sieves are the quest for food, the physical environment (such as temperature, pressure, habitat, and so on), the existence of competitors, courtship, and other conditions like these. Nature's sifting is complex and thorough.

Such is Darwinism. What about its bearing on religious belief? Well, Professor THOMSON points out many ways in which Nature exhibits the appearance of being 'thought out.' There are, for example, elaborate preparations to make the earth a home for life. Even inorganic Nature looks as if it is what it is 'with a purpose.' Then there is the upward trend. What we have to deal with is a constant ascent. Further, there is the fact that the end is always in the beginning. If mind is the outcome of natural evolution, then 'there is no way, even if we wished, of escaping the conclusion that what we call material is also psychical. . . . Therefore we say, in the beginning was the Logos; in the beginning was Mind.'

Professor THOMSON believes that throughout the inorganic world there is a 'metakinetic' aspect, the analogue of 'mind,' which struggles for expression in plants and in the lower animals, and finds a considerable degree of freedom in the higher reaches of life, notably among birds and mammals. This, it will be remembered, was a prominent idea in his Gifford Lectures on 'The System of Animate Nature,' and it is obviously one of the ways in which he interprets Nature religiously, in which he sees 'the hand of God.'

But in addition to all this there are strong reasons why religious people should welcome evolution as a modal theory. It gives the world a unity when we recognize man as the crown of Nature. It

gives more meaning to the groaning and travailing of Creation when we see that the outcome was man. There is fresh interest in the elaborateness of the intricate economy of Nature when we understand part of it at least as the foundation which has rendered man possible. Moreover, there are discomfiting features in every man which become more intelligible when we recognize them as anachronisms inherited from a *distant* ancestry. The evolutionist interpretation makes both the good and ill in the mingled yarn of life more understandable.

Professor Thomson is very cautious in his statements on the religious side. We think he might perhaps have gone even further than he has done on his own premises. But the very caution of a scientific man who believes is in the end an asset and will have more influence on those to whom science presents real difficulties in the way of belief.

Some Misunderstood Psalms.

By Professor Adam C. Welch, D.D., D.Th., New College, Edinburgh.

I.

Psalm lxxxviii.

Baethgen regards the psalm as a community hymn, in which personified Israel speaks, and he assigns it to the Exile, when the people could regard their life as at an end, and themselves as beyond the reach of Yahweh (v.[6]). The only real support for this view is to be found in v.[5b], where the writer speaks of himself as a man destitute of power. No individual, Baethgen thinks, could describe himself as 'like a man,' though a community could. That would have force, if the speaker said he was like a man. It has none, since what he does say is that he has become like an impotent man and continues with the addition that he is already as good as dead.

Further, to regard this as a community psalm, admitted to the psalter by the priesthood in the period of the Exile, does not agree very well with the conception we are generally asked to form as to the attitude of that time. In the Exile it is as a rule supposed that the priests were diligently preparing the code which was to govern the life of the community, so soon as it had returned to Zion and reconstituted the temple worship. So confident were they of the future. Yet at the same time they adopted into their psalter a hymn which is unique in the national literature in that it is wholly destitute of hope. Did the priests, who were bending all their energies to foster a Zionist movement, damp it down in this fashion?

The hymn can only be construed as the utterance of an individual, who was suffering from severe (v.[8]), dangerous (v.[4]), and long-continued (v.[16]) sickness. He is so reduced that he is impotent and as good as dead (v.[5]), indeed, he can think of himself as already dwelling in Sheol (v.[7]). His sickness is regarded by himself and all his world as the evidence of God's peculiar anger (vv.[8. 17]). As such, it has made him תועבה, an object of horror (v.[9]), and therefore hateful to Yahweh and Israel.[1] He is shunned by all his fellows (v.[9]), even by his dearest friends (v.[19]). He is כלא, isolated (v.[10]); and this, like the similar word עצור in Jer 36[5], probably implies incapacity to take part in public worship. The entire description agrees, as Kittel recognizes, with leprosy, and with nothing else. Leprosy was regarded in old Israel as the proof of the Divine anger, and it brought exclusion from the civil and religious life of the nation.[2]

Further, the psalm is a prayer for delivery from sickness, and, as such, has analogies with several other psalms, notably with Ps 38. What, however, is most significant is, not its likeness to, but its distinction from, these other similar hymns. In the first place, the psalm has nothing to say about sin, either by way of confession or by way of prayer for forgiveness. The speaker believes that his sickness is the proof and the outcome of the Divine

[1] Cf. for the specific sense of the word, Dt *e.g.* 12[31] 14[3].

[2] For the law, cf. Lev 13[46]; for the practice, cf. 2 K 7[3] 15[5].

anger, but he does not even suggest that this anger must be due to his sin. Indeed, while he bows before the awful wrath of Yahweh, he does not ask after its reason. Accordingly his prayer is wholly confined to a petition for relief from his dreadful condition without mention of forgiveness.[1]

Again, the psalmist says nothing about the hostility or opposition of other men, a feature which is so common in other hymns of the type. He speaks, it is true, about his dreadful isolation, but he expresses no indignation nor even any surprise over the fact that men shun and abhor him. Their attitude appears as merely constituting one feature of the awful lot which in His inscrutable providence Yahweh has assigned to the man.

Thus the psalm takes us back to a time before men in Israel had connected calamity or sickness with guilt, and when they could and did still think of Yahweh's anger as an unaccountable mystery. For such an attitude we need to go back to 1 S 26^{19}, 2 S 6^{7} 24^{1}. And with this early date agrees the entire absence of belief in immortality, in the sense of ethical immortality. Only one verse (v.[11]) appears at the first glance to contain a vague hint of the possibility of the dead rising 'up' to praise God. In reality, however, the word contains no thought of immortality: it is the common word used about men, who rise up to offer thanksgiving, cf., *e.g.*, 78^{6}. Indeed, the psalm offers a singularly valuable contribution to our knowledge of the primitive thought of Israel about death. Sheol is the nether pit (vv.[5. 7]), given over to darkness. It lies in the depths (v.[7]), the word which is used in Ex 15^{5} of the sea: and according to Job 26^{5}, Sheol is under the waters. In this land, remote from light and deep sunk beneath earth and sea, there is no acknowledgment of Yahweh. The dead have no relation to Him. The psalm goes so far as to say that they are beyond His יד—His reach (v.[6]). One might hesitate to conclude too much from this single phrase, were it not that the speaker goes on to ask whether God's wondrous doing finds any recognition in the darkness (v.[13]). Evidently he acknowledges God's power to do what He will, for his one appeal is that God should intervene to recover him from the very brink of the grave. But, if he should once pass that bourne, he enters a region where even this power can avail nothing. Now in this respect the psalm goes beyond what any other psalmist has pronounced on the subject, and holds a more primitive position than so early a prophet as Amos takes. For Amos (9^{2}) is able to declare in the name of Yahweh that, 'even if men dig into Sheol, thence shall my power (יד) take them.'

Yet, though the dead pass into a region which is beyond the reach of Yahweh, this only constitutes their supreme loss; it does not imply their non-existence. In order to be relegated to Sheol and fall outside the Divine care, they must continue to be. What the psalm presents is the primitive conception of an immortality which was destitute of all ethical content. It is the attitude of an earlier Israel before the rise of the prophetic teaching. Sheol is still neither heaven nor hell: it is the abode of all the dead, and, since it falls beyond the reach of Yahweh, it holds no reversal of earthly conditions, no promise of reward, nor fear of penalty.

I suggest that the psalm is the primitive cult-hymn for the use of lepers. Being ritually unclean and permanently so, they could not come near the congregation, nor take any part in festival or sacrifice. Their service was limited to a lonely and heart-broken prayer for mercy, for the uncovenanted grace of Yahweh. Even for these the cult of Israel found such place as it could. It might be that their prayer should move the Lord to lift His hand, to heal them, and to restore them to Israel. What the hymn reminds one of is the leper-slot in mediæval churches, through which these men, who were far off from any friend and whose only associate was darkness, might see in the elevation of the host the symbol of a mercy which might reach even to them.

Such a view serves to explain certain remarkable features in the psalm. Thus it accounts for the feature which has impressed every student of the hymn, its unrelieved gloom. Nowhere does there arise in it any gleam of hope. Now to a body of men, whose very existence was תועבה, an abomination to Israel and to Yahweh, the old cult of Israel with its conception of the physical character of holiness could offer no hope except the relief of utterance. It helped them to this, to say what was the burden of their tortured and lonely souls. But, before any hope could come to them, they must be restored from the disease which separated them from Israel and which was the evidence that the Divine anger rested on them. Hence we find the explanation of another feature in the psalm, viz that it does not pray for forgiveness, but for healing

[1] Contrast in this connexion such psalms as 51 and 130.

and restoration. Before the men could benefit from sacrifice or ritual-offering, they must be made capable of sharing in these things. And, in order to share in the blessings of Israel's worship, they must be healed of the leprosy which made them incapable of any share.

Again, there are two minor matters in the psalm which may thus be explained. In its heading it is described as 'belonging to the Korahites' and as a 'maskil of Heman the Ezrahite.' Apparently, then, it found its way into the greater psalter from two smaller collections, both of which were of Levitical character. Now it was the Levites who had charge of everything that concerned the leper (cf. Dt 28^4). And it also becomes easier to understand why this cult-hymn, which retained the primitive conceptions as to guilt, uncleanness and immortality, remained unchanged, with no effort to adapt it to the higher thought of the later period. It was a cult-hymn from the beginning, intended, not for the use of the whole community, but for the exclusive use of a small body of men. The hymns which were sung at the festivals for the use of all Israel were modified to meet the needs and the widening thought of those by whom they were used. But who would re-write the lepers' psalm? Nor was it easy to recast or to alter an utterance intended for such men. Before that could be done, it was necessary to break entirely with the fundamental conception which lies behind it all, the idea that holiness or capacity to join the congregation and approach the altar depended on physical things. And, though the new law with its new rubrics adopted much from the prophetic teaching, it never broke entirely with the idea that physical uncleanness could bring down the anger of Yahweh.

Literature.

THE EARLY CHURCH AND THE WORLD.

We sometimes say in a vague way that the Early Church did this or that, thought this or that. It is *a priori* unlikely that bodies of Christians so much alive as those of the early centuries remained everywhere and always of the same mind on the big practical questions of the Christian life. It is obvious, then, that any scientific study of the history of the early Christian attitude to the world must take account of the different conceptions prevailing at different periods of time, or in different geographical areas, or in both. In *The Early Church and the World* (T. & T. Clark; 21s.), Professor C. J. Cadoux, M.A., D.D., chooses the chronological principle of division, and makes a separate study of six successive periods, the first being the time of the ministry of Jesus, and the last the years from 250 till 313.

Speaking generally, the subjects studied under each period are the same. They include the Christian attitude to the world in general, to eschatology, to ethical principles, to the state, to war, to the sexual and family life, to property, to slavery and other social customs. The volume is the result of wide and accurate reading, careful and fruitful thought. Abundant references to authorities are given, but are in large measure relegated to footnotes as they ought to be.

Those who have been accustomed to think of early Church history as the study of metaphysical problems, the importance of which is not always obvious, and of the growth of ecclesiastical institutions, will learn from this vital volume to take a larger view of the subject. The problems of the early Christians were not always the same as ours; even where there is much similarity, the conditions in which they had to solve them were often widely different from those that face us. Yet it is all to the good that we should know the way they went, pay our tribute to the courage and wisdom they so often showed, learn to recognize just where and why they left the path that was marked out for them.

Among the very interesting sections of the volume is that which tells of the beginning (in the period 180–250) of the serious discussion by Church leaders of the extent to which Christians were debarred from the ordinary occupations of life. Could a Christian, for example, be an idol-maker, or an incense seller, or a school teacher, giving instruction on heathen deities, and could he keep the pagan holidays? To many missionaries,

some of these ancient problems are strangely familiar.

While this volume, striking out on new lines as it does, will be of great service to the professional student, it is one which an intelligent layman can read with the greatest interest and gratitude.

THE COMPOSITION AND DATE OF MARK.

Professor Benjamin W. Bacon of Yale, having given us in 1909 a commentary on Mark under the title 'The Beginnings of Gospel Story' and in 1919, 'Is Mark a Roman Gospel?' has now followed them up with *The Gospel of Mark: Its Composition and Date* (Milford; 23s. net). If the Gospel according to Mark was neglected in the early centuries, our generation, led by Professor Bacon, is doing its best to atone. The author rejects Harnack's attempt to bring back the Second Gospel well within the Apostolic Age, and, returning to the traditional view, places it about the year 75. A very thorough study of the Papias fragment, with which all inquiry into the date of Mark must begin, yields the result that the 'elder,' or disciple of the apostles, referred to (probably John of Jerusalem), had no special knowledge of the origin of the Gospel. He was simply giving it his endorsement as accurately representing Mark's reminiscences of Peter. The reference to the want of order in Mark was only an obvious inference from the nature of the work. The 'elder' recognized in Mark a collection of loosely co-ordinated anecdotes, which was the form the typical preacher's story took in his time. A searching examination of the Doom Chapter (13) also leads to the conclusion that the author looked back to the Fall of Jerusalem.

The gap after 16^8 in the MSS of Mark is no accident, but is the result of an unsuccessful attempt to harmonize two irreconcilable stories. The original common Resurrection gospel, as given in 1 Co 15^4, has a special appearance of the Risen Christ to Peter (of which there are traces in Lk 22^{32} and 24^{34}), but knows nothing of the empty tomb, or of the story of the women at the tomb, round which the mutilated fragment of Mark's account centres. The contradiction in our Gospels between Jerusalem and Galilee as the place of the manifestations is well known. The original Marcan version seems to have placed the Resurrection appearances beside the Sea of Galilee, and to have agreed with Paul in omitting references to the women, but it shows a later stage of the tradition in combining the appearance to Peter with that to the Twelve. Amid the competing claims of rival accounts, the original Marcan ending was first omitted or replaced by substitute versions and then lost. Even what we still have in 15^{40}–16^8 is relatively late. The complete supersession of the earlier Pauline Resurrection accounts by the later versions in our Gospels is one of the most extraordinary events in the history of Gospel transmission.

Professor Bacon finds in Mark considerable evidence of Pauline, or at least Paulinist, influence. Mark's theory of the aim of the parables, with its insiders to be instructed and its outsiders to be hardened, is related to Paul's apologetic in Ro 9–11. Mark's account of the Transfiguration is a 'midrash' in which the 'appearance' to Paul, his apostleship and his Gospel (especially his Gospel of transfiguration by the indwelling of the Spirit of the Christ), are paralleled in the case of Peter.

The suggestiveness of this volume, and the profound study and thought that are evident on every page, will give it a place of high importance in the history of the inquiry into Gospel origins. Many, however, will feel that a knowledge of the exact nature and date of Mark forms a poor compensation for the loss of the Gospel itself. If that is putting it too strongly, at least it is a sadly truncated Mark with which Professor Bacon leaves us. The disconnected or loosely connected anecdotes which form its substance, while based to some extent on genuine reminiscences, are of the nature of pious tale (haggada) and edifying story (midrash). By the time the book was put together, it was no longer possible to get any connected account of the history of our Lord's mission. The graphic details which all note in Mark are not, as we had fondly supposed, indications of the recollections of an eye-witness. They are taken from the Old Testament, or are imaginative scene-painting (by one who was, nevertheless, according to Professor Bacon, singularly lacking in imagination). We are long past the stage of warm, living recollections of the actors in the scenes described. What we have in Mark is not so much the story of Jesus, though it is based on that story, as a conception of the Gospel as it

appeared after being moulded first under Petrine, and then under Pauline influence.

Much of this we have to allow, but it is obvious that there is in it also a large subjective element. There may, for example, be some justification for finding midrashic elements in the story of the Baptism in the later Synoptists; but is it necessary to resort to this explanation of an account so historically and psychologically probable as we find in Mark? The suggestion that the dying thief is just one of Luke's edifying penitents leads one to question whether a strictly scientific, one had almost said cold-blooded, approach to the gospel story is the most likely to lead to the truth; and when we find Professor Bacon asking whether the Parable of the Prodigal Son is not just a more elaborate version of the two sons sent into the vineyard, we can only wonder, and wonder again.

Whether we are in these matters ultimately to follow Professor Bacon or not, in any case the way he seeks to lead us has been explored very thoroughly by a master mind.

THE FOURTH GOSPEL.

A quite remarkable book on St. John's Gospel has been published by the Rev. Lewis A. Muirhead, D.D., *The Message of the Fourth Gospel* (Williams & Norgate; 6s. net). It is well written; the chapters are short and the notes are ample, illuminating, and engrossingly interesting. But these are subsidiary matters compared with the treatment and the general thesis of the book.

That thesis can be described in a few sentences. Dr. Muirhead accepts what he regards as the conclusion of modern criticism, that the Gospel represents the situation as between the Church and the Jews at the end of the first century. It is not historical in the sense that the Synoptics are. It contains interpretation rather than reminiscence. This is Dr. Muirhead's starting-point. From this point of view he explores the Gospel and finds in it, not only the essential truth of Christianity for that time, but its essential truth for all time. The book is really far more expository than critical. Indeed, it was actually preached.

It must not be imagined that the writer regards John as entirely divorced from the actual facts about Jesus. He finds much in the Gospel that is in the strictest sense historical. But, 'true' in the ordinary sense or imaginary, the facts have been passed through John's own mind and experience, and the situation he depicts is only in the larger and broader sense historical. It is the situation of his own day, and it is so all the more that it substantially reflects the position as between Jesus Himself and the Jews. But if the incidents are not in the strictest sense historical, what are they? It is here Dr. Muirhead's most original contribution appears. They are really allegorical. This contention is worked out in a series of most interesting discussions and is strengthened by very persuasive arguments. The turning of the water into wine is an allegory, for example. The Impotent Man is a type of the Jews on the way to conversion from legal Judaism. The Raising of Lazarus is a picture of the way in which we are brought out of the grave of legalism into the liberty of Christ. All this may seem fanciful until you know the place allegory held at the time as a way of representing truth. Dr. Muirhead has spent a great treasure of learning and insight on the effort to make this view credible, and also to show that it surrenders nothing of the real value of the Gospel. He holds that in no book in the New Testament do we get nearer to reality than in John, and no book has for us so wonderful and enduring a message of Divine grace. 'This Gospel [he says] enables us to hear the voice of Jesus speaking on many problems of its author's day, which are also in varying degrees problems of ours'—that sentence sums up the aim of this book. Whether its writer is right in his view of the allegorical character of the incidents or not is, we think, a secondary matter. He has, at any rate, succeeded in exhibiting the permanent and inexpressible value of the Gospel to the Church, and in a most impressive fashion has attached that message to the needs and problems of our own day.

THE MYSTICS OF THE CHURCH.

Not for the first or the second time does Miss Underhill place us in her debt by her book on *The Mystics of the Church* in 'The Living Church' Series (James Clarke; 6s. net). It is full of light and full of interest. The long course of mystical experience is outlined from the days of the Hebrew prophets to the Sadhu Sundar Singh, and we see how the mystics of one age are linked with the mystics of another. The Spanish influence the French, the French the English, and the whole

movement derives its ultimate inspiration from the Bible. There is a fine chapter on Mysticism in the Bible and St. Paul, 'the first and one of the greatest of the Church's mystics.'

It is to be feared that the average person does not take kindly to the mystics. He regards them as remote and largely unintelligible, their experience is beyond him, their language and thought—in such a writer as Boehme, for example—are often difficult and abstruse, and their supposed attitude to mundane affairs does not appeal to his healthy 'practical' instinct. People of this type would be agreeably surprised by Miss Underhill's book. She rivets attention not only by her clear explanation of technical terms like purgation, illumination, and union, but far more by the deft way in which she keeps the concrete experiences and careers of the mystics in the foregound of her discussion, and also by the delightful independence of her criticisms, as, for example, when she describes Madame Guyon as providing 'one of the most instructive caricatures of true sanctity to be found in the whole history of the Church.' Her concluding chapter, which deals with the Italian soldier Borsi, the Quaker, John Wilhelm Rowntree, the French soldier-missionary-hermit Foucauld, and the Indian Sadhu, conclusively dispels the idea that there are no mystics to-day. Were this so, it would indeed be lamentable, for she reminds us that the mystics were living, though with a peculiar intensity, just 'the life to which all Christians are called.' Not their least remarkable feature is their intellectual sincerity: it is instructive to note, for example, how Angela of Foligno and Teresa criticised their experiences to make sure that they were not the victims of delusion. Miss Underhill herself is inspired by the same critical spirit; she maintains that mysticism 'greatly needs to be tested and corrected by the general good sense of the Church, and often tends to extravagance when divorced from it.' On a too little known subject she has given us a singularly interesting and valuable book.

PSYCHOLOGY.

Dr. Hans Driesch, Professor of Philosophy in Leipsic University, has published a series of lectures which he has delivered in various parts of the world—in China and Japan, and (as a systematic exposition) in Princeton. *The Crisis in Psychology* (Milford; 11s. 6d. net) contains his Princeton Lectures. When he uses the phrase 'Crisis in Psychology' he means that there are certain problems which have reached a critical point in modern psychology. These are four in number: the *mind-body* problem, the problem of the *unconscious*, the problem of *psychical research*, and finally the problem of the fundamental materials and laws of *normal psychology*. The last of these receives fullest treatment. Indeed, the book deals mainly with it. Dr. Driesch contrasts his view with traditional psychology in this way. The older psychology begins with sensations coming from the action of things, while his view begins with the individual 'having consciously' certain things and then proceeds to posit the concept of sensation. Psychology ought not to start from empirical facts but from the primordial fact 'I have something consciously.' Everything is to be introduced in orderly fashion from and after this. Many questions arise for treatment—the nature of the 'Soul,' the relation of the Soul to the ego, and the relation of both to the world outside. The lectures deal with these questions, and (in a brief and less systematic fashion) with the mind-body problem, the issues raised by spiritistic phenomena, the problem of freedom and the problem of immortality. Interesting and, in some cases, original suggestions occur in these discussions. But the main value of the lectures lies in the fresh analysis Dr. Driesch makes of experience. His conclusions serve to confirm the popular and traditional view of the reality of the spiritual element in life, and his argument provides a fresh barrier against materialism. The lectures are a little difficult to read, but the reflections of a mind like that of the famous Leipsic professor upon the great questions of life and thought are worth some trouble to follow and master.

ON PREACHING.

Just as the MS. for this number is going to press we have received *In Christ's Stead*: Being the Warrack Lectures on Preaching, 1925, by the Rev. A. J. Gossip, M.A. (Hodder; 6s. net). Last week the Archbishop of Canterbury made an important pronouncement on preaching. 'The average preaching,' he said, 'is less thoughtful and less painstaking than it was in our father's days.' And after that there followed advice as to how this state of affairs might be remedied. Mr. Gossip's book, then, comes at an

opportune moment, for the press of the country has directed the attention, not only of the preacher, but of the ordinary man to this question of preaching. Whether we accept the Archbishop's dictum as applying to all churches generally or not, there is no doubt that there is always room for improvement. Is there anything that can be done about it? There is one thing that may be done—and we say it in all sincerity. It is to put this book of Mr. Gossip's into the hands of every preacher. They will read it easily, for it carries one on irresistibly, and if they muse over it and let it germinate in their minds it will not fail to stimulate thought, to give them a new eagerness in preaching. For it is written by a man to whom preaching is a glorious adventure, whose deep sincerity is apparent to all, whose mind is so active that the thoughts pour forth in so rapid a stream that you wonder he has time to find the right language to clothe them in. And you are surprised at his mastery of language, at the nicety of self-discipline which makes him only content with the best expression.

One of the most revealing paragraphs in the book is Mr. Gossip's description of the sermons which he personally finds most helpful. 'Another which to me when in the pew proves about the most arresting and helpful of all is like a full mind unrolling itself, throwing in heaps of things, but always moving on to a definite goal, leading, you following, eagerly far further and far deeper than you know, till the end comes with you holding your breath, because God is so very near—a kind of Boswell of a sermon that at first sight seems to have no very definite plan, yet is really consummate art, more so even than the neat pieces of carpentry with their sweet-smelling wood and delightfully smooth edges.' Those who have heard Mr. Gossip preach will feel that this is no inapt description of those sermons which have proved landmarks in the spiritual life of the people of Aberdeen.

As we let our eyes wander down the pages, we find one thought after another:

'Be sure that you are keeping to the point and preaching Christ.'

'Be on your guard against making a little Bible of your own . . . neglecting such parts even of the Gospel as do not so immediately appeal to your particular mind.'

'The chances are enormous that you will never preach well unless you work desperately hard at it.'

'Put stuff into your sermons. Yet we can put too much!'

There is a word which Mr. Gossip is very fond of himself, which is the word 'gallant.' It is an adjective which springs irresistibly to our minds after reading these lectures on Preaching. This is indeed a stimulating and gallant book.

PETRARCH.

Petrarch's admirers are a fervent race, and they are to be found everywhere. But in Britain they have been less vocal than in most countries, and there is room for Mr. Tatham's large work in four volumes, the first of which has now appeared—*Francesco Petrarca: A Study of the Early Fourteenth Century* (i. Early Years and Lyric Poems), by the Rev. Edward H. R. Tatham, M.A., F.S.A. (Sheldon Press; 18s. net). The author tells us that it depends on the reception given to the first two volumes whether the work will be completed. It is to be hoped that he will not desist. This is a full book, well informed, and drawing upon new material. Great pains are taken to set before the reader's mind a time which, as Mr. Tatham justly says, is curiously little known to most people. And this is done with vividness. Yet, when he remarks that a biographer 'who frequently wanders off—as Masson did in his Life of Milton—into the field of contemporary history is perpetually pushing his hero into the background, and so far violates the elementary rules of his art,' we must confess that we are not seldom reminded of that very work. The story of Petrarch is apt to disappear underground like those mysterious streams in Sutherland, and run there for a long length of pages before it reappears. That is a pity. For Petrarch is the most interesting person in the book—a queer mixture of a man with his itch for travel, and his love of books; with his unabashed self-absorbed interest in himself, like a child's, and his capacity for real friendships, and for a large and catholic humanity; with his hot passion, and his grim tenacious struggle against it. 'Laura,' says Mr. Tatham, no doubt to the horror of Italian scholars, was certainly married. When Petrarch saw her first she was about fifteen. Apparently she was a blonde with dark blue, almost black, eyes and dark eyebrows, not clever, but charming, and with a bewitching voice. There is a suspicion, it seems, of a tip-tilted nose. Petrarch does not come very well out of the affair, but 'Laura' does.

In one place the poet speaks of himself as 'set upon the confines of two kinds of people' and 'looking both back and forward.' It is noticeable how often the adjective first is applied to him. 'The first modern man,' says Renan; the first mountaineer for pleasure; the first lover of the picturesque in scenery, and so on. Mr. Tatham, perhaps, comes nearest the truth in his sub-title, 'The First Modern Man of Letters.'

JEWISH AND CHRISTIAN LITURGIES.

In his recent book on *The Jewish Background of the Christian Liturgy* (Clarendon Press; 14s. net), the Rev. W. O. E. Oesterley, D.D., once more exhibits his complete familiarity with things Jewish. As the title suggests, the book is written to show—and it shows with considerable detail—the indebtedness of the Christian liturgy to the Jewish. Not only were certain elements of the Synagogue worship adopted by Gentile Christianity, but some were even 'incorporated in the eucharistic service itself, and have, in one form or another, remained there to the present day.'

Dr. Oesterley proves his case by first discussing the pre-Christian elements in the Jewish liturgy, paying particular attention to the famous eighteen Benedictions known as Shemôneh 'Esreh, and then presenting the early forms of Christian worship as those may be deduced from the New Testament and the literature of the first four centuries. The comparison leaves no doubt that the older liturgy influenced the later one, the historical reminiscences in the former being, of course, in the latter adapted in a Christian sense. The first three petitions in the Lord's Prayer certainly suggest that Jesus was familiar with the Kaddish, and indeed nothing was more natural than that the first Christians should offer the same prayers as pious Jews and find in the Jewish liturgy satisfaction genuine, if incomplete. There is a brief but interesting discussion of Jesus' relation to the Temple, but the learned author may not carry all his readers with him in suggesting that His presence implied that He sanctioned the sacrificial worship.

In three valuable Excursus Dr. Oesterley argues that it was not a passover meal at which the Eucharist was instituted, that the Last Supper took place on the day before the feast of the Passover, and that what was later known as the *Epiclesis*, *i.e.* a prayer for the Divine Presence among the worshippers during their most solemn act of worship, rests upon the older Jewish conception of the Shechinah, which was sometimes equated with the Holy Spirit of God. This book will be of value not only to liturgiologists, but to all who are interested in Christian origins. On p. 197 ποῖειν has been inadvertently printed for ποιεῖν.

JOHN WESLEY.

John Wesley and the Advance of Methodism, by the Rev. John S. Simon, D.D. (Epworth Press; 18s. net), is in reality the third volume of what will be, when completed, a monumental work on the life and times of the great evangelist of the eighteenth century. Dr. Simon has already an established reputation as a first-class expert on all that concerns Wesley and Methodism. In two volumes uniform with the present he has fully treated of the birth of Wesley's movement and its affiliation with the Religious Societies of the Restoration Period. The present volume covers the period from 1747 to 1756, during which the organization of Methodism took its essential characteristics. Wesley's critical illness in 1753, his disappointment about Grace Murray, his marriage, the relation of Methodism to the Church of England, and Charles Wesley's partial withdrawal from the itinerancy fall within this period. Of these things and much else Dr. Simon writes with his accustomed care and thoroughness and judgment. He has spared no pains in the investigation and elucidation of all the relevant facts. The fullness of his knowledge is astonishing, and can only be the result of immense industry and study. But he is very far from being a dull and laborious compiler of facts. He has in a high degree the gifts of imagination, sympathy, and dramatic instinct. He makes his hero real and vivid. He skilfully paints him against the background of local and national history, he groups around him a multitude of figures friendly and hostile, while with reverent hand he draws aside the veil from his inner life, and tells affectingly the story of his joys and sorrows, his disappointments and triumphs. The result of it all is that Wesley appears more human, yet also more heroic, than ever. This is, indeed, a noble tribute to a truly great man.

Progress and the Past, by Mr. George Frederick Wates (Allen & Unwin; 5s. net), is modestly described as 'a glance down the ages,' and this very fitly describes the book. The chapter on the origin and early development of Christianity is singularly meagre. The suggestion that Paul is the co-equal founder with Jesus of the Christian faith has surely, by this time, passed out of the realm of serious historical criticism. It is a suggestion which Paul himself would have found utterly unintelligible. The history of civilization in Europe is not carried beyond the French Revolution, but a concluding chapter is devoted to the evolution of New Japan, and the lesson of it all amounts to this. 'Let us take courage from the story of New Japan, which is a striking example of the power of human effort to quicken the pace of progress, and helps us to believe that, in spite of the troubles and the tragedies of the past and the present, we can—if we work together with good will, good sense, and good guidance—attain to a higher level and to happier conditions.'

Chapters from a Christian Directory, or *A Summ of Practical Theology and Cases of Conscience*, by Richard Baxter, is really a selection of the writings of the famous Puritan on what may be called Moral Theology or Applied Christianity. It is made by Mrs. R. H. Tawney and introduced by Dr. Charles Gore, whom we know better as 'Bishop Gore' (Bell; 6s. net). The book has, of course, an historical interest. It has also a very human interest; Baxter was surprisingly modern. But perhaps its greatest service is to suggest the need for some one doing for our generation what Baxter did for his. We have our 'cases of conscience,' and our need of a Christian interpretation of social and ethical questions is urgent. This book may stimulate such an enterprise. But it is on its own merits an excellent contribution to Christian economic history.

Every one knows that some knowledge of Apocalyptic literature is necessary to the complete understanding of the New Testament, but not every one knows where to look for a succinct account of that literature. Such an account will now be found in the Rev. Canon Sell's book on *The Apocalypses* (Church Missionary Society). It contains, in clear and interesting form, all that the average student needs to know. A short sketch is given of the Apocalypses—Enoch, Sibylline Oracles, Baruch, Ezra, etc.—preceded by a general account of Apocalyptic literature, its origin and value, and followed by a fine conspectus of the chief items of its teaching. There must be many who will welcome this sketch, alike brief and competent, of a literature which is rather inaccessible, but far from unimportant. In footnotes, Canon Sell gives ample guidance in bibliography to those who desire to pursue the subject further.

Twice a year a volume of *The Christian World Pulpit* appears with unfailing regularity. The present one—volume 107 (James Clarke; 7s. 6d. net)—is quite as stimulating and suggestive as its predecessors. The nature of *The Christian World Pulpit* is too well known to require explanation. The bulk of the present volume is, as usual, sermons, a considerable number of them by well-known names, but there is also in addition to the sermons 'Meditations and Selections.' The book contains over three hundred pages, and is very excellent value.

Coral Reefs and Cannibals, by Mr. Joseph Bryant (Epworth Press; 3s. net), would make an excellent Sunday-school prize or Christmas gift for the young. It contains a number of short stories gathered from the missionary history of the South Sea Islands. The writer has the true instinct for the tit-bits, and his book is a storehouse of facts that are stranger than fiction.

The School of Life, by the Rev. H. Maldwyn Hughes, D.D. (Epworth Press; 2s. net), is a series of twelve studies dealing with such themes as Conscience, Experience, Prayer, Moral Perplexities, and the Lessons of History. Principal Hughes writes pleasantly yet impressively on themes that touch character and conduct, and he guides the reader's thought persuasively to Jesus the Master of Life and the source of all right living.

The Coming of the New Testament, by the Rev. Frederick J. Briggs (Epworth Press; 3s. 6d. net), is a simple introduction to the study of the various New Testament books. It deals throughout with questions of authorship and origin. The writer has made himself familiar with the great authorities as well as the most recent books on his subject, and his exposition is most lucid and informing.

The material was first used in connexion with study circles, and it is exactly what those who conduct such study circles would wish to have laid to their hand.

Six Days of the Week, by Mr. Henry Van Dyke (Hodder & Stoughton; 7s. 6d. net), does not lend itself to review. It contains a series of 'miniature talks on problems of life and living'—over three hundred in all, one in fact for every week-day of the year. They were originally printed by a syndicate in many daily newspapers under the title of 'The Guide Post,' and in their collected form they will be welcomed by the honest worker who may like to have, as the author says, 'some kind of a friendly word at the end or the beginning of a working day, to remind him of what his work means, and to suggest to him why it is worth while to keep on doing it.' These little talks are full of ripe wisdom and of grace seasoned with salt.

The History of Religion in the United States, by Professor Rowe, Ph.D. (Macmillan; 8s. net), is a well-informed, careful, and extremely readable book. It fills a real blank, for the history of religion in America has never been written adequately. The writer finds the significant feature of religion in America to lie in 'its gradual emancipation from the institutionalism and tradition of the Old World.' 'Three phases of emancipation appeared in succession. The first phase was emancipation from the authority of a state church. This came about, both North and South, by the end of the colonial period. During the same time the Puritan churches and their dissenting kin abandoned the conventional polity of the Anglican Church out of which they had come. The second phase was emancipation from the formal worship and preaching of the earlier divines, and an inrush of emotional evangelism from the time of Wesley and Whitefield intermittently to Moody and the popular preachers of half a century ago. The third phase was emancipation from the traditional ideas of a Protestant orthodoxy, best represented by Calvin, beginning late in the eighteenth century and continuing with much controversy to the present time.' Recent events in America may suggest that this emancipation is far from being complete. Be that as it may, Professor Rowe has an interesting story to tell, and his book will be warmly welcomed as a very useful chapter in church history.

The Living Religions of the World, by Professor John A. Maynard, M.A., Ph.D., D.D. (Morehouse; $1.75), gives in seven chapters a brief account of Animism, Buddhism, Hinduism, the Religions of China and India, Judaism and Islam. Christianity is not included, but of course the book is written from the Christian standpoint. The treatment is necessarily elementary, but the writer has done his work with care, and has succeeded in packing a wonderful amount of information into the space at his disposal.

One of the things which the average Christian needs, and desires, to-day is to be shown in what way he can combine the facts disclosed by science and criticism with a true reverence for the Bible as the Word of God. Any one who can perform this service for him deserves his warm gratitude. And Dr. Thiselton Mark has done it, and done it to admiration, in *The Appeal of the Bible To-day* (Nelson; 3s. 6d. net). The main purpose of this scholarly and popular book is to show how all our best knowledge not only leaves the value of the Bible untouched, but actually enhances it and emphasizes its Divine uniqueness. This purpose is achieved in a fashion which will appeal to the unlearned, but it is achieved also by the aid of much learning. The reader will learn a great deal of what criticism has done. He will also learn a great deal about the Bible itself, its real nature, the way in which it was made, the value of its history, and so on. We have never, for example, seen the relation of the first chapter of Genesis to science better put than Dr. Mark puts it in his first chapter. We commend this book warmly. It may well be placed in the hands of an inquiring and perplexed youth. Certainly, wherever it goes, it will bring both enlightenment and reassurance.

One Thousand New Bible Readings, by the Rev. F. E. Marsh, D.D. (Pickering & Inglis; 6s. net), is the work of a devout student of Scripture who would doubtless class himself as a Fundamentalist. The readings are necessarily very brief outlines, but they may prove suggestive to Christian students and workers for whose help they are intended. The work is commended in a foreword by Dr. F. B. Meyer.

A little book of addresses on *Some Twin Truths of the Bible*, by Rev. W. C. Procter, F.Ph. (Scott;

2s. net), will be found helpful by many readers. They are entirely scriptural, and are not so much an attempt at reconciliation as a statement of both sides as found in Scripture. The Goodness and Severity of God, Divine Sovereignty and Human Freewill, Salvation Easy yet Difficult, Faith and Works, Saving and Losing Life—these are examples of the topics treated. There is nothing profound in the treatment, but a simple assertion, backed by Scripture proofs, of the two handles of great truths.

One cannot wonder that the officials of the Russian Government were suspicious of a woman who asked for passports to enable her to make a journey into the little known region of Central Asia. Why should a woman desire to go into a country where there was no one to talk to? A Scotswoman's persistence overcame Russian resistance, and the result is a most readable narrative of a journey *Through Khiva to Golden Samarkand*, by Ella R. Christie, F.R.G.S. (Seeley Service; 21s. net). To the question why she wished to adventure into territory so little known, Miss Christie's answer was that, seeing a more or less blank space on the map, she was filled with a desire to see for herself what lay on this seemingly nameless tract. The best chapters in the book are those descriptive of Bokhara with its famous bazaars, Samarkand with its wonderful mosques and one of the noblest public squares in the world, and finally Tashkent, once the largest and most important city of the Russian possessions in Central Asia, a garden city of striking beauty, but now 'a dead and filthy town.'

We had fondly imagined that 'Barbara, Celarent,' and all the jargon of the old formal logic had gone out of date, but in *Great Logicians*, by Mr. J. N. Ruffin, B.A. (Simpkins; 5s. net), they reappear in all their dreadful panoply. Not only so, but the writer assumes that every reader has them at his finger-ends. The book consists of brief extracts from works on logic, from Aristotle to Mill and Bain. These are thrown together indiscriminately, with the assurance that they are worthy of study by all who would excel in public speaking. One would hesitate to set before the aspiring orator so thorny a path.

A popular book on apologetics is always welcome, provided it is competent and fair. We have such a book in *Lectures in Hyde Park: Why We Believe in God*, by Professor Clement F. Rogers, M.A. (S.P.C.K.; 2s.). Professor Rogers has lectured for years in Hyde Park and faced all kinds of questioners. He knows, therefore, what men's difficulties are and what arguments are used by sceptics. And in these four lectures he discusses in a most helpful fashion Ætiological or First Cause Argument, the Arguments from Order, the Moral Argument, and the Argument from Revelation and History. He proceeds thus broadly on traditional lines, but the substance of his talks is both modern and sane. Two classes of readers will find this book helpful—those who are themselves perplexed, and those who will be glad of hints from an expert on the best way to present the case for faith.

Jeremy Taylor, by the Rev. W. J. Brown, B.D. (S.P.C.K.; 6s. net), is an excellent introduction to the study of that great divine. In the first chapter a brief but sufficient account is given of his life and times. The rest of the book is occupied with an exposition of his principal works, abundantly illustrated by apposite quotations. These quotations are given 'in the hope that the reader will examine Taylor's Works for himself,' and it must be confessed that many of them are extremely well chosen and thoroughly appetizing. Taylor's 'Holy Living' and 'Holy Dying' are, of course, religious classics, but there have never been, and probably there never will be, many readers of that ponderous work, the 'Ductor Dubitantium.' Even there, however, Mr. Brown is able to show that there are rich veins of gold. Take this on reverence for law, a doctrine much in need of emphasis in these days: 'The contempt of any law, be the matter never so trifling, be the lawgiver never so unconcerned, be the public interest never so little, yet if it be a law, and still in force, is a great sin, and lays a great load upon the conscience.' Taylor's exposition also of the relation of Christianity and war is most sane and weighty. This book is well fitted to introduce Jeremy Taylor to a new generation of readers, and to keep alive the memory of one who has been justly declared to be not only 'one of the greatest divines that flourished in the seventeenth century, but also one of the completest characters of his age.'

Several excellent lives of missionaries have been

published recently, and it is all to the good that the younger generation should make acquaintance with the giants of the early days like Carey, Duff, and Henry Martyn. Another volume has now been added, *Robert Moffat*, by Mr. Edwin W. Smith (S.C.M.; 5s. net). It may be said at once that it is equal to the best that has gone before. Moffat was a commanding figure, and his long career was filled with romance. No one who has read his 'Missionary Labours and Scenes in South Africa' can ever have forgotten it. That book, however, and even the 'Lives of Robert and Mary Moffat,' are not readily accessible to-day. Failing these, nothing could be better than Mr. Smith's biography.

The four-hundredth anniversary of Tyndale's translation of the New Testament is a favourable opportunity for reviewing the history of the English New Testament. This has been done competently by Professor Edgar J. Goodspeed in *The Making of the English New Testament* (University of Chicago Press; $1.50). Dr. Goodspeed is a well-known American scholar and holds a high place on the staff of the Chicago University, which is doing so much for religious education and Christian learning. He has himself published a widely circulated translation of the New Testament, and his scholarship fits him for the work he has done in his latest book. We have a very able review of the various translations and of the effect which the discovery of the papyri has had on the text. Without quite accepting all that the publishers claim for this book, we heartily commend it to Bible readers as an excellent history and statement of how the English New Testament has come to be what it is.

A Burden of the Pharisees, by A Scottish Presbyterian (Stockwell; 7s. 6d. net), is a treatment of the Baptist mode of baptism by immersion. The sub-title of the book is 'The present-day Baptist mode challenged as un-Scriptural and non-Apostolic.' The author has chosen his title because he believes that the practice of dipping was observed, if not actually instituted, by the Pharisees.

There is a remarkably suggestive article in *The London Quarterly Review* (Epworth Press; 3s. net) by Dr. Lynn H. Hough on 'Analysing our Assumptions.' We ought to think out what we assume about God, about science, about man, and about society. Dr. Hough goes to the heart of the matter, and shows how dangerous and misleading some current assumptions about great truths are. The article is very brightly written.

The Congregational Quarterly (Congregational Union of England and Wales; 2s. 6d. net) continues to be edited with much discrimination and enterprise. Its fare is so varied and so good that no taste is left unmet. There are serious articles, like one on 'St. Paul's Doctrine of Justification and its Present Value'; there are discussions on practical problems like that of 'Public Worship'; and there is the section on 'Developments and Experiments,' which has always something interesting in it. There is an attractive combination of the heavy and the light in this periodical.

In *The Church Quarterly Review* (S.P.C.K.; 6s.) there is a critical review of Dr. Moffatt's Old Testament translation by the Rev. H. F. B. Compston which is worth reading. Dr. Box writes an account of 'Some Recent Contributions to Old Testament Studies,' which include all the recent literature on Old Testament subjects like Sir George Adam Smith's 'Jeremiah' and Dr. Welch's 'The Code of Deuteronomy.' There are twenty-five new books reviewed, many of which are from German writers like Sellin, Köhler, and Johannes Herrmann. A very able essay on 'The Idea of the Kingdom of Heaven in Human Experience' is from Miss H. D. Oakeley of King's College.

The Coming of the Holy Ghost according to the Fourth Gospel.

By the Reverend W. Bartlett, Helmdon, Northants.

'When he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.' Many must have felt that, as ordinarily expounded, these words scarcely receive fair treatment. They are reported as spoken on the evening of Easter Day, but a sermon on this text on Easter Day would be commonly felt to be inappropriate. Jesus Christ rose again the third day, and appeared in the evening to the ten disciples. But the Holy Spirit was, as we suppose, poured out on the Day of Pentecost seven weeks later. Whitsuntide is a separate and distinct festival from Easter. It has its own message, its different Scriptures, its different thoughts and prayers, and its different hymns, which are quieter and more subdued than those of 'our triumphant holy day.' Commentators and preachers, therefore, usually give these words a proleptic sense. Jesus cannot have meant 'Receive ye the Holy Ghost now,' but 'You will in due season receive the gift of which I have spoken unto you. For the present live in expectation. Wait for the promise of the Father.' Yet we can hardly but be conscious—I myself remember listening to a sermon in Westminster Abbey with the consciousness—that this explanation really aims at explaining the words away, and especially at explaining away the symbolic action which accompanied them. 'He breathed on them.' Yes; but this, we say, was a sort of preliminary suggestion of the real sign, fifty days later, when 'suddenly there came from heaven a sound as of the rushing of a mighty wind.' That was, of course, the actual coming of the Holy Ghost.

But the fact is that we are still too much inclined to try to read the four Gospels all at once. We set out with a Gospel harmony in our head, if not in our hands. Whatever we read, we try almost unconsciously to set in its place in the fixed scheme which has been framed to comprehend all four narratives. But obviously the Gospels were never intended by their authors to be read all together. However complicated the problem of their origin and their relation to each other, this separateness at least is clear. St. Mark was first, and must therefore have been read by itself. St. Matthew and St. Luke were written, independently of each other, because St. Mark, however reliable—and both Evangelists evidently placed great reliance on it—was felt to be insufficient. But both give not a supplementary narrative, but the whole story in a new form with additions, using and incorporating more or less of the material which already existed in St. Mark and elsewhere. Each of the three was meant to stand alone, and was for a time, as Canon Streeter argues, the chief or only written narrative used in certain cities or districts.

The Gospel according to St. John has indeed been described as supplementary. He gives, it has been said, what the others leave out. But few students would now accept this as an adequate statement of the scope and purpose of the Fourth Gospel. Its aim is not merely to add to our information about the life of Jesus Christ on earth, but to give us a different view of His Person, a deeper insight into the significance of His actions, an idea of some profounder and more mysterious element in His teaching as the Spirit recalled it or developed it in the mind of a disciple whom He loved.

The writer introduces fresh material, written or oral, probably both, but he gives no hint how it is to be combined with the Synoptic tradition, how, for instance, the several visits to Jerusalem are to be fitted in to the accepted record of the Galilean ministry. He may sometimes mean to modify or correct what his predecessors said. Dr. Abbott has worked out this supposition thoroughly, if not always convincingly, in his 'law of Johannine intervention.' But if there is intervention the purpose is not in the least to facilitate a Gospel harmony, but to correct mistaken ideas to which the words of previous narratives might seem to lend support. St. John is, of course, himself the chief difficulty in the way of harmonizing the four Gospels. And certainly, whether he gives stories that have no parallel in the Synoptics, such as that of 'the first sign,' the turning of the water into wine; or stories that resemble one told already, such as that of 'the second sign,' the healing of the nobleman's son; or gives his own version of such a familiar and con-

stantly related story as the feeding of the five thousand,—in all cases his narrative is evidently meant to be taken as it stands and by itself. The book gives a different portrait of its hero. We may compare this portrait with the others. We may in that way use it as supplementary to them. But the method of taking bits out of one portrait and inserting them between bits of the other portraits, which has been the approved method of 'Lives of Christ,' whether it does or does not help us to construct a chronological order of events, does not suggest the most intelligent or profitable way of reading St. John. Like other ancient writers, and most modern, he meant his book to be read and digested as a whole.

Now the plainest instance in which the Fourth Evangelist aims at correcting a false impression current among Christians and supported, as it was thought, by the existing Gospels, is the belief in the immediate Second Coming of the Lord. Whatever may have been in the mind of our Lord Himself when He spoke of His coming again, there is no doubt that for a whole generation those who listened to the oral or written report of the discourse on the Last Days, took it for granted that they were to come before their own generation passed away. St. Paul himself thought so when he wrote 1 Thessalonians, and probably when he wrote 1 Corinthians. And, by the way, it may be remarked that those who say that St. Paul's writings owe little to the story of Jesus Christ's earthly life, or to His discourses, have to account for the hold which this belief had on him. In his later Epistles, however, as is well known, he does not insist on a sudden, visible appearance of the Lord. And towards the end of the century, some time after his death, the hope, so long and ardently cherished, seemed to be discredited. Men asked, some scoffingly, some mournfully, 'Where is the promise of His Coming?'

And then St. John wrote to show that to those who would receive Him, the Lord had already come. The discourse about the Comforter, spoken to the faithful few who would try to understand it, takes in this book the place of the more public discourse about the Last Days given in the Synoptics. On His coming, spiritual, invisible, imperceptible to the world which would not behold or know Him, the Master bids His stricken followers fix their hopes. And the coming of the Comforter would in effect be the return of Jesus Himself. 'I will not leave you desolate: I come unto you.'

It may fairly be said that in this discourse, by far the most often read and best loved in this or perhaps any of the Gospels, the personality of the Holy Spirit is not always distinguishable from that of Jesus Himself. Reading it, as most of us are accustomed to do, with the story of Ac 2 in our minds, we distinguish the parts that refer to Easter and those that refer to Pentecost. 'I will see you again, and your heart shall rejoice.' This, we say, was fulfilled on Easter day. 'When the Comforter is come.' This of course looks forward to the mighty rushing wind and the tongues of fire. 'A little while, and ye shall see me.' This, we think, may refer primarily to the visible appearances of the Risen Lord, secondarily to that spiritual apprehension of His Presence which the Comforter would bring.

But if instead of reading Jn 14–16 with Ac 2 in our mind, we took the obvious plan of reading these chapters in connexion with chap. 20, the chapter with which, as is universally admitted, the Gospel was originally intended to close, we should recognize that we are meant to think not of two occasions but of one. On the very day that His grave was found empty, the Risen Lord breathed into His disciples the breath of His own endless and all-powerful life. As they recognized that He was in truth alive, His Spirit entered into them and would abide with them for ever. 'I will see you again, and your heart shall rejoice.' 'Then were the disciples glad when they saw the Lord.' And their joy no one could take away from them, because, though the visible appearance was for once or twice only—the third manifestation to the disciples in chap. 21 seems to be an after-thought or appendix—He would continually and for ever manifest Himself to successive generations of disciples through the Holy Spirit.

Just as in regard to the future the writer of the very last book of the New Testament (if we accept the view that the Epistles of St. John were composed before the Gospel) aims at implanting in the Church a faith which could believe without seeing—Jn 20^{29} would be the Lord's final words in the original form of the Gospel,—and which, therefore, instead of waiting eagerly or doubtfully for a visible Coming of the Lord that was indefinitely delayed, could acknowledge His perpetual dwelling in the hearts of believers through the Holy Ghost, so in regard to the past He merges the visible appearances in the spiritual coming.

It is evident that for some time there existed

different versions of the story of the Resurrection and Ascension. It has often been remarked that if we read the Gospel according to St. Luke by itself, a book which, be it remembered, expressly professes to set forth in order things as they had occurred, we should naturally infer that the Ascension had taken place on the same day as the Resurrection. It is at least fair to say that in the earlier of his two works St. Luke does not think it necessary to instruct Theophilus that there had been a considerable interval between the two events. In the Acts, of course, he adopts the tradition that the Resurrection appearances and intercourse were spread over forty days, to which the Ascension formed a triumphant climax. This version had by that time become commonly accepted and taught in the Church. The Fourth Evangelist no doubt knew the story as told in the Acts, and in the traditions which the Acts had followed. But he knew, too, that the story had not always been told with such precision and that other versions had been current. And here as elsewhere the Fourth Evangelist selects those parts of current tradition and those versions of whatever events he relates, which accord best with his general purpose and point of view. It is not necessary to suppose that he means to contradict other traditions or versions. There may, as said above, be cases in which he intends to intervene in the way of correcting or modifying mistaken ideas which had been founded on phrases used by previous writers. But for the most part he goes his own way and presents his own view of the Life and Teaching and Passion of his Master.

And the truth which he has in mind is better illustrated by the older story which looks back on the Resurrection, Ascension, and outpouring of the Holy Spirit as parts of the same great event, happening on one day, than by the later one which spaces them out and dwells on each as a separate incident. The Ascension is of course not narrated in St. John, but it is implied as imminent in the words to Mary Magdalene at the tomb, 'Touch me not, for I am not yet ascended'; and there is something to be said for the theory that Jesus is thought of as going forthwith to the Father. This is the purport of the message she is to take to the disciples, 'Say unto them, I ascend unto my Father.' The appearance in the evening is in that case a coming of the Lord from heaven, and becomes perhaps still more impressive, and so of course is the appearance 'after eight days,' when Thomas is at last convinced. The thought that Jesus comes to them not only from the grave, but from the Father, adds force to the words, 'As the Father hath sent me, even so send I you.' And the very life which Jesus had power to lay down, and power to take again, is at once continued in the life of the Church.

The truth that the life of Jesus Himself is continued in the life of the Church, is implied also in the difficult passage early in the Gospel (2^{19}), 'Destroy this temple, and in three days I will raise it up.' 'He spake of the temple of his body.' What may have been the original form and reference of the saying, may be doubtful. Jesus may have told the traders that by their merchandise within the sacred precincts they were destroying the temple in its proper character and purpose, but that he had come to raise up a spiritual Temple in which worship would be offered in spirit and in truth. This Temple, the Evangelist perceives, was raised up at the Resurrection, and was His Body—the Church. Within three days from His death, His life was imparted to this Body. The Spirit came from the Risen Lord into His disciples. They were empowered to go forth in His Name and declare the remission of sins.

Perhaps no two hymns have done more to bring home to people the main purport of the Gospel story than 'Jesus lives' and 'Our blest Redeemer.' They are usually sung on different occasions and taken as referring to different events. St. John would seem to teach us that they are inter-dependent. Easter and Pentecost form one festival and teach the same truth. He who truly knows that Jesus lives, knows too that He has come to make our hearts His dwelling-place. But people will ask, What actually happened on Easter Day, Ascension Day, and Pentecost? Are we to choose between the account given in Jn 20, and that in Ac 1 and 2?

Perhaps the best that can be said, is that the things described in these chapters belong to the heavenly world, and cannot be limited to a particular point of time and space. No one now would think it necessary to fix a particular moment at which Jesus made a journey from earth to heaven, or a particular spot at which He entered the latter. Equally unnecessary is it surely to settle the exact date at which the Holy Spirit came down from heaven to earth. These things belong to the eternal order. But they may well have been apprehended by the disciples increasingly at successive stages of experience. That their Master was risen and

glorified, and that His spirit had come to dwell in them and fill them with new life and power, they may well have learned in some such exalted states of spiritual vision as are indicated by the stories of Easter, Ascension, and Pentecost. We keep the different seasons of the Christian Year. We repeat the familiar story to our children. But it may be well, too, to look back sometimes with the eyes of the Fourth Evangelist and regard these experiences as one. The central truth is the presence of the living Christ with His people. Of this eternal presence all the Gospel stories become symbols. And the purpose of all that they tell is 'that believing ye may have life in his name.'

Buddhism and Christianity.

By Kenneth J. Saunders, M.A., Litt.D., Pacific School of Religion, Berkeley, California.

IV.

If Christians and Buddhists are to work together in intelligent co-operation they must study with sympathy and intelligence the religious bases of their ethical ideals. Why, for instance, was Asoka, like the great Christians of the early Church, a pacifist? What is the religious and theological foundation for the pacifism of the Sermon on the Mount? That it is there men as different in their outlook as Mr. Gāndhī and Mr. Kirsopp Lake agree: both find in it one, if not the only original note in the teachings of Jesus. They differ, however, in this—that Mr. Gāndhī believes it will work—that nothing else will: and Mr. Lake maintains that it will not.[1] Why this confidence on the one hand, and this scepticism on the other? The reason is clear. Mr. Lake gives up the *Logos* doctrine as uncongenial to the mind of our time: Mr. Gāndhī clings to it and its Indian equivalent as the very kernel of truth.

Asoka could be a pacifist because he believed in a world governed by the Dharma: and a world where happiness follows goodness as the wheel follows the draught-ox: a world of which the chief characteristic is the Love of an indwelling Reason. And this is the basis also—albeit more personalized—of the pacifism of the early Christian Church.

Good Buddhists then, like good Christians, are called to an immense act of faith—that the world is reasonable, and that it is on the side of goodness and gentleness. It is the meek who are to inherit the earth. It is this Buddhism rather than the world-denying type which has done so much for Asiatic civilization, though Buddhism even more than Christianity has in it world-denying elements; and the monks of both have over-emphasized these.

To appreciate the real inner meaning of Christianity we turn to the Fourth Gospel. It is this that we commend to thoughtful Hindus and Buddhists, and they find it congenial.

'It is,' says Dr. Anesaki, 'the Buddhist form of Christianity.' For it relates the Beloved Hero to the Eternal Order: it frees Him from the local and nationalist trappings of Messianic Judaism: and it offers Christianity as an Eternal Life to all who love Him and do His will. It is, in fact, an eirenical writing intended to bridge the gulf between the Jewish Christians and the thoughtful Greek or Roman. What is there amongst Buddhist Scriptures at all analogous?

The *Saddharma Pundarīka*, or 'Lotus of the Good Law,' is called by Dr. Anesaki 'the Johannine form of Buddhism'; and he claims that Buddhists can see the Eternal Christ because they have grown to know the Eternal Buddha.[2]

From the experience of Mr. Kagawa, and from that of some Christian missionaries, comes vindication of this claim. If there are obstacles to the Gospel in the rationalism of schoolmen in the South there are abundant supports for it in the faith and universality of the Mahāyāna of the Far East.

The re-issue of Burnouf's fine edition of the *Saddharma Pundarīka*[3] may help to make a brief

[1] *E.g.* in a recent article in the *Hibbert Journal* and elsewhere.

[2] Cf. *Nichiren*, Introduction; and *Hibbert Journal*, vol. iv.

[3] E. Burnouf, *Le Lotus de la Bonne Loi*, Paris, 1925.

study of it timely. Its eight rolls are on every Buddhist altar in Japan, and no book has done more to universalize the figure and to liberalize the teachings of Sākyamuni. Written in the same century as the Fourth Gospel, it was written for the same general purpose—to identify the Beloved with Eternal Truth, to free him from local trammels and from the misrepresentations of the literalists, and to make a bridge over which the devotees of Krishna and of the gods of other theistic Hindus might pass into the Buddhist fold.

It is, in fact, an answer on the part of devout Buddhists to the claims of the *Bhagavadgītā*, and has been called a Krishnaite form of Buddhism, as it has been called a Johannine form.

I hope soon to publish a monograph on these three great books—the crowning theological and devotional achievements of three great religions which are to-day in active contact and opposition, but which, seen thus in their noblest forms, have much in common. The Hindu and the Buddhist need not be ashamed to accept the Fourth Gospel, which won the assent of the Greek and Roman world; and these Oriental peoples have had an even more wonderful *praeparatio evangelica*.

The *Lotus* begins with an apocalyptic vision of an Eternal Sākyamuni on a Heavenly Vulture Peak; it goes on to claim that he is opening a way of salvation to all, and by many attractive parables brings home the lesson of his pædagogic skill in adapting his Truth to men of varying ability. It is believed by the masses to be his final message given in old age as men were able to bear it; and though the critical scholar cannot accept this, but knows it to be an apologia of five centuries later, yet he may accept the implication that here is a Buddhism truer to the spirit of Sākyamuni than the austere agnosticism of the Theravāda monks. That is the attitude taken by thoughtful Mahāyānists; and they are right at any rate in this, that if Buddhism is to be a religion for the masses, if it is to be universalized and redeemed from local accidents, it must be by such Buddhology as that of the *Lotus*.

Even the Amitābha or Paradise sects, popular as they are, are haunted by the sense that the gracious figures of Amitābha and Kwanyin are myths; that here is a religion which, with all its charm, has no basis in historic fact. The great revivals of Buddhism have come when men like the author of the *Lotus* in north-west India, or like his followers Chikai in China or Nichiren in Japan, have called men back to Sākyamuni, and bidden them find in him the Eternal Dharma, adapting his truth by loving strategy to man's needs, just as he himself is an adaptation—an avatāra—another Krishna calling all men to be saved.

Even truer is it that Christianity has revived and cast off the non-essential in proportion as its followers have looked to the Eternal Christ and sought to worship a god who is like Him. And its greatest scripture, the Fourth Gospel, is always with us to remind us that God is Life and Light and Love, and to correct our baser concepts of Him whom Jesus calls here by no other name than Father.

To the Buddhist, seeking such a God, and hailing Sākyamuni as Eternal Father, gracious to all his children, we are not ashamed to offer the Gospel of Eternal Love made real and near in Christ. Just as this Living Power at once fulfilled and corrected the religious concepts of a Philo, an Epictetus, a Plato; just as it took what it would from Judaism and the mystery-cults and rejected much—so it will prove itself at once fulfilment and judgment of the Asiatic Faiths.

There is much in the *Lotus* Buddhism which it fulfils—much also—charms and superstitions and a false asceticism—which it unhesitatingly rejects.

What is most urgently needed is a religious genius like the Fourth Evangelist who will put the new wine of the Gospel into the old bottles of the Dharma—leaving it to destroy those that are not able to hold it.

If 'Logos' could be redeemed and found a worthy vessel for the New Life, may not 'Dharma' and 'Brahman' be so redeemed? Logos—what did it mean to those who first read the Johannine Prologue? Was it the Logos of the noble Hebrew Philo—who was never clear in his desire to be at once an orthodox Jew and a messenger to Greeks?[1] Or was it the Logos of the semi-materialistic Heracleitus? The Fourth Gospel says in effect, 'Wait and see; read on and you will find a new and worthier philosophy.' So we need not hesitate to say, 'In the beginning was Dharma,' or, 'In the beginning was Brahman.' If these concepts, like the Logos of Philo, are too often impersonal, the radiant Personality of the Incarnate Word will soon correct and fill them with new meaning. This is already happening in China where missionaries have

[1] 'Almost every verse in the Prologue might be paralleled from Philo,' says Dean Inge.

made the plunge of faith, and have used *Tao* to translate *Logos*. Let us say boldly to our Buddhist friends :

The Dharma became flesh and dwelt in our midst;
full of loving-kindness, Reality Itself:
Of his abundance we have all received, gift upon gift of Love.

And as the early Church backed up its immense claims by living a better and more loving daily life —incarnating the Logos anew—so only can we convince the Buddhist world that our Christ is indeed Reality, and that even Sākyamuni must yield to Him as in the *Lotus* we find a former Buddha acknowledging the New Evangel of universal salvation.

In the Study.

Virginibus Puerisque.

Borrowed Lights.[1]

'Ye are the light of the world.'—Mt 5^{14}.

Not long ago I spoke to you about the sunshine, and how we must let in the ultra-violet rays to keep us fit and well, and how Jesus is the Light of the World, and you and I must keep near Him if we want to keep those horrid germs of sulks and crabbedness and all the rest of them from getting us. But to-day there is something else I want to say about it. It's the sun that heals, but it's not always sunny. And that, not only because we keep making dirty smoke to shut it out, but because there are clouds and dull days and grey weather. And whatever can we do in times like that? Well, in a hospital in London they have found what to do, and they are doing it too. They have made a kind of lamp. I am not clever about these things, and don't quite understand. I think it has something to do with mercury, if I remember. But it may have got all mixed up in my head, as things will do in yours. Anyway, they have a lamp that gives a light almost the same as sunshine. Now you see! You can't sit in the sunshine if the sun isn't shining! No! But on the greyest, coldest, horridest day you can sit in the light of your lamp. And it does just as well. They have tried it, that lamp of theirs, on poor wee folk in the wards yonder, all ailing and sickly and tired; and it's just grand, they say, to see how quickly they get strong and fit. They carry them into the room where the lamp is, and leave them there. But now they are going one better, and are thinking of fitting up a lamp beside every bed all over the hospital, so that all of them in all the wards can lie there in the sunshine in all kinds of weather, even if the snow is falling. For the lamp gives light that is almost the same.

Well, here is Jesus saying, 'You are the light of the world,' just what He said about Himself. Whatever can He mean by that? That you can be a wee lamp giving out the very same kind of light that He does. Mother knows what He means. When you girls and boys go off to school again she gets quite dull and dowie, the house seems empty and too quiet, she misses you dreadfully. It is just as if the sun had gone down, and the day grown cold and grey. But when it gets near the time for you to come home for the next holidays, she begins to sing about the house again, and when you really come at last, it is like when winter goes and the flowers come rushing out. For mother's sun is you. And Christ says (isn't it wonderful?), just as that little lamp there can give out light that is real sunshine, can do the work of the huge sun, so in a little way you can, if you like, do what Jesus Himself would do if He were in your house—can help those around you as He would, can make things easier and happier and brighter for them, can be a little light of the world like the great Sun Himself. How? Well, what did Jesus do when He was a small boy like you? Just little bits of things. But they made a huge difference, and His mother was not nearly so tired, and Joseph hadn't to work on so late, and the little ones were far, far happier, and the whole home was a jollier and better place, because He was going about doing these little bits of things that helped them all far more than they knew. He didn't preach as He did later, and He didn't heal folk as He could by and by. No. He was just kind and thoughtful and unselfish and generous and happy-hearted and good-natured about this little thing and that. And they all felt far better because He was there. There He was

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

in the house like a little lamp giving out the same sunshine that comes from God Himself, keeping them all well and happy. And you could do that too. He was kind; and you could be kind; you have heaps and heaps of chances every day. There's that new fellow in the class, you might be decent to him. No doubt he is feeling strange and a bit shy. Don't you just leave him alone because you have heaps of friends already; but take him into things, and make him feel at home. And He was unselfish. And you could be that also, could go off to bath first now and then, even though you are older, and not always stand upon your rights, and boss the younger ones. And He was happy-hearted. And you could be merry too, a good-natured little soul that doesn't get cross and spoil the game, nor fly into a passion about nothing at all, but is sunny and bright, win or lose, and keeps the others cheery. Just as I am the Light of the World, the great Sun shining down on all the earth, so, says Christ, and He is saying it to you, you could be a little lamp sending out the same sunshine, giving light to all the house, making them far happier and better because you are there.

Doesn't that make you take a great deep breath? You imitate Mother or Father because you are so proud of them, think them just splendid, would like to be what they are, and to do what they do. But did you ever think of this? You can imitate Jesus Christ, can in a little way be what He was, and do just what He would do. That settles it, doesn't it? You have often wondered what you would best like to be. A nurse? Yes. A soldier? Fine. A doctor? There are so many you would like to be. Whichever will you choose? But if you can be like Jesus Christ, and do His work, that settles it.

The Reward of those who tarry by the Stuff.[1]

'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.'—1 S 30^{24}.

I suppose that David's soldiers thought their commander was really treating them very unfairly. You can almost hear them grumbling: 'Why should So-and-so get the same reward as we get? He did nothing. He had a nice comfortable job looking after the baggage-wagons and keeping an eye on the horses, while we had to go out into the very front of the battle and risk our lives. Yet we each get exactly the same reward. It isn't a bit fair!' Yet they were wrong, and David was entirely in the right. He took the view that they must, every one of them, receive the same reward. 'He that goeth down to the battle, and he that tarrieth by the stuff, they shall part the spoil alike.'

I wonder if any of you children have read a very beautiful poem by John Milton, the great blind poet. I am sure some of the older children amongst you have. In that poem, Milton tells how he worried about his blindness. He wondered if God still expected him to work for Him in the world and yet refused to let him see to do it. And he tells us how he came to understand that there are many different ways of helping God and of serving Him. He realized that

> they also serve, who only stand and wait.

That was the lesson which David's soldiers had to learn. That those whose duty it was to stay and guard the stuff were serving their king just as much as those warriors who went down to the battle and fought in the very front rank, in what the Bible calls 'the high places of the field.'

I remember once walking through one of the biggest training camps during the war. At the door of a hut sat a Tommy polishing his buttons. I laughed at him, and said, 'Well, what do you think you are doing?' 'Doing?' he said. 'I'm helping *to win the war*!' Yes, children, there are lots of different ways of helping to win the war. We all want to go out into the battle where the battle is thickest and the fighting is most fierce, and some of us are inclined to think that just because we are not in the big job or in the important office, or at the post of great responsibility, that we are not doing much, and that therefore we can slacken off and let things slide. That sarcastic retort of the soldier was truer than he thought. Although his job was tedious and unimportant, yet, nevertheless, he was helping to win the war. Do you remember the old story of the great castle which was so well fortified and so nobly guarded and yet it was lost, because the boy whose duty it was to fasten a certain door each night, got tired of his job and grew careless about it? And the enemy was quick to seize the chance, and the castle was taken. The castle was lost just because of one unturned key.

You sometimes say, 'Oh! I'm far too young to

[1] By the Reverend J. Hutcheson Bolton, Hastings.

do anything for our Lord Jesus Christ. If I were grown up, it would be different. If I were in an office with a lot of clerks, I would soon witness for Christ. If I were a great general, I would tell all my soldiers about Him, and I would fight against sin and evil. But I'm only a child. I'm so unimportant in this matter; I'm left behind like those soldiers to tarry by the stuff. I won't worry about it at present.'

Well, children, that's a wrong view, absolutely wrong. It doesn't matter what your importance is, Christ does ask you most seriously to serve Him and to do something for Him even in the smallest possible way. Only do something. Only love Him and pray to Him, and remember to carry out His commandments, and to hate wrong-doing. Then you too will be serving Him, just as much as those great men and women are serving Him, those who have gone down into the front of the battle. You will be tarrying by the stuff, and you will receive the reward of knowing that you are serving Christ in your own way, and that He sees *all* service, and loves and rewards all alike. Remember, when you are discouraged and inclined to think that you have an unimportant job in life, that your work for Christ and His kingdom cannot matter *very* much, this warning text which David gave to his soldiers long ago: 'As is his part that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.'

The Christian Year.

ARMISTICE.

The Restoring of Lost Days.

'And I will restore to you the years which the locust has eaten.'—Jl 2^{25}.

This short book which bears the name of the prophet Joel is not one of the familiar parts of the Bible. We remember only a few of the most striking passages contained in it, and particularly the passage quoted by Peter at the Day of Pentecost.

Yet a book like this deserves both to be re-read and re-studied to-day. It contains spiritual truth which the present age is sorely needing. There are books in the Bible which are being given back to us in that way. We had almost begun to think we needed them no longer until circumstances came round which find a point of contact with the atmosphere in which they were written. That is, perhaps, especially true of the works of the Hebrew prophets. We find ourselves thinking in the terms of their thought, and almost speaking in identical words.

But before we come to the teaching of this book let us note that, while it is among the less familiar to the ordinary reader, it presents certain peculiar problems to the student. For example, this problem: We have practically no clue to the age in which it was written. At best we can indulge in guesswork. Nor do we know anything of the personality or life of the writer. With the barest of prefaces he plunges at once into the heart of his message, and leaves us in the dark as to his own life's story. To some extent that makes the book more interesting rather than less. There is a certain fascination about this vivid message leaping out of the darkness of the unknown; the time and the man both hidden, both in a sense lost, the message alone remaining as a relic of the age and its teacher.

But there is another thought which must be set alongside this one. If the age and the writer are veiled in obscurity, the circumstances in which the book was written are as clear as the noon-day. It is filled with references to a great and destructive plague which had come upon the land. It had evidently been a plague of locusts, though these pests had been accompanied by others who between them had laid waste the whole countryside. It must have been a stupendous calamity. There is no doubt, at all events, that the situation was felt so acutely as to call for some interpreting light, and it was in response to that need that the prophet Joel found his work.

What, then, was the message which this far-off teacher proclaimed in the day of his nation's distress? First of all, he interpreted the plague as a visitation of God, a punishment for heedless ways of living, a clarion call for repentance. To him this visitation was like a trumpet ringing from the heavens calling a disorderly multitude to the salute. It was God speaking to His people, summoning them back to Himself.

It is a noteworthy fact that God's spokesmen in all ages have discovered a relationship between national calamity and national sin. Men have always felt that God speaks in the day of darkness, that the travail and pain of life have at the heart of them a chastening message, that they are a word of arrest and summons. We feel it in a dim and uncertain way to-day. We are painfully conscious that as a people we have been drifting into ways

of slackness and disorder, neglecting God's worship, compromising with His laws, fast becoming too easy-going and pleasure-seeking, with the subtle influences of moral decadence creeping over us. We have been reminded again of late by those who are best qualified to read the inwardness of events that a time of great hardship lies in front of us.

Without doubt there do lie ahead of us years in which there will be leanness and bitter struggle. That means chastening. There is no other word for it. But it is not for us merely to bow our neck to the travail which is laid upon us. There is the dawning of a spiritual opportunity in the world's night. It is for our eyes to discern it and be cheered by it.

Here, then, is the first point of contact between the prophet's message and the needs of our own day. Calamity is not a punishment to be borne passively, but an active summons; it is not merely a door closed in the face of the past, it is a door opened to greater possibilities in the future. It is a visitation of God, and God never visits His people to destroy their hopes. His hand touches human affairs to uplift, not to burden.

We are summoned, then, to lift up our eyes to glorious possibilities if we use the lesson of events aright. And, as if in answer to a people's cry of need, there is given this Divine promise: 'I will restore to you the years which the locust hath eaten,' a promise which reveals the very heart and spirit of God in His wonderful dealings with His children.

How can God restore the years which the locust has eaten? How can He give back to us that which privation and want and sorrow have snatched from our hands? We must not miss the fulness of this promise. It must not be read in a niggardly way. It is not enough to say that God will not continue to afflict, that He will give back again in due season the days which seemed to be lost for ever. The promise is even greater than that.

It tells that because of the day of want and need which seemed so harsh and forbidding, God will make life fuller and richer. It assures me that God will take the time which I had counted as loss, and will make that time gain to me. He will not only continue His faithfulness from year to year, but He will restore to me in a new way the season which I had marked in black in the great diary of memory. He will give me that year back again. And you will note the underlying suggestion of the words—that I never really lived while that year was present. The calamity overwhelmed me. I did not understand it. My heart was closed up in remorse or rebellion or self-pity. I did not live. But the day will come when God will open the book, and turn back over the pages until He comes to one page inscribed in dark letters, stained with tears, and at that page He will pause, and wiping out that which I myself wrote down, He will write what that day really meant in the life of my soul. 'He will restore to me the year which the locust hath eaten.'

This is speaking vaguely perhaps, but we are on the firm ground of experienced truth nevertheless.

How many of us can remember years which the locust hath eaten. For some action of our own, or some neglect of action, it seems to us that life will never be the same again. A wrong choice closed the door of opportunity for ever. An unholy desire captured us and we fell, and there in the heart is still the sign of the ruin. Perhaps we have thought darkly of the punishment, and murmured that the penalty has been out of all proportion to the offence. But God's punishments are the hand of love beckoning us to rise, not a burden to make us sink.

And so it is with sorrows and troubles which have come not as punishments, for they were beyond our control altogether. They came unbidden, perhaps we think undeserved, and at one stroke life was shadowed for us. What it meant we did not know at the time; we may not know to-day, but we shall know. And those years God will restore. He will take the year of the aching and wounded heart, and in His light we shall see that it was the travail in which some greater and diviner thing was born than what was taken away. And then we shall begin to reap, as Tennyson so beautifully said, 'The far-off interest of tears.' [1]

SUNDAY NEXT BEFORE ADVENT.

The Comfort of Dependence.

'Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel.'—Jer 18^{6}.

We all shrink from the passages in Scripture which suggest the uncontrolled Sovereignty of God, for they, some of them, seem so far away from the Fatherhood of God. The emphasis is solely upon the untrammelledness of the Creator's will, in

[1] S. M. Berry, *The Crucible of Experience*, 224.

respect of His acts towards the creature. 'Nay; but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast Thou made me thus?' Can we imagine any statement more absolute, and more chillily stern, than that? As far as it goes, there is not merely no Fatherhood in it, but no statement of a moral principle of Sovereignty. It conveys solely the thought of a mighty Ruler, absolute and unconfined, doing that which seemeth Him good, fashioning this one to honour and that to dishonour, according to His mere good pleasure.

We shrink from such a conception of God. In circumstances such as those in which we are placed, circumstances of no special stress, freed from any thought of persecution, which flings men back on the world-control of God as their only safety, such a thought as this is paralysing. What we need is the call to effort. Moreover, at a time when the social conscience is aroused, and men are gazing with new eyes on what seem to be the waste-products of the Potter's wheel—gazing curiously at those born (as it would seem) for pain and death, and even sin—a thought of God, which tends, rightly or wrongly, to remove responsibility for the world's miseries from the shoulders of men themselves on to the Will behind the world, is a thought which we shrink from as unsupportable by our faith.

At the same time, it is not a thought to be forgotten, for it manifestly contains that which is true; and, moreover, contains that which is inspiring. It is not, when examined, so drear a thought as, at first, it seems. For within it there is not only the fact of formation, but the hope of *re*-formation.

1. But the simplest lesson contained in the image of the Potter's wheel is the old, direct one, that, in the last instance, in regard to life and sustenance and service and destiny, *we are in God's hands*. 'There's a divinity that shapes our ends, rough-hew them how we will.' 'As the clay in the potter's hand, so are ye in my hand, saith the Lord.' That is manifest on the surface in Nature, Providence, and Spiritual growth.

(1) In Nature, one planteth and another watereth; but God giveth the increase. We plough the field and scatter the good seed on the land; but it is the power of life, inherent in Nature herself—the life in the seed, brought to new being by the 'burial and death of the grain'—that brings 'the green blade waxing mature.' That life we attribute, in the last instance, to the self-living One. In the beginning, He created the heavens and the earth; and, constantly, since then the physical world is sustained by continuous influxes of His power; through it, continually, the Divine Energy is passing. But of that energy we have not the secret. We have not even power over the servants of growth, to more than a limited degree. We cannot control the winds; the rain ceaseth not at our bidding; we are no Joshuas to bid the sun stand still on Ajalon. The control of Nature is with her Maker. Here we are in God's hands.

(2) Still more vividly it comes to our minds in Providence, that it is not in man that walketh to direct his steps. Let the older men bear witness within them. Remember the queer chain of accidents that settled you in this place and in your present work. As you look back, it seems as if you had neither art nor part in it. It just came so. Look on your own life; on the friendships that have given it meaning, on the work which dignifies it, on the successes which exhilarate, on the failures which develop your manhood; and see if this be not the exclamation on your lips, 'We are in God's hands!'

(3) But some will recognize the control of God over them most clearly in the spiritual realm. There is a point when nothing more can be done. God must be left alone. Indeed, religious work is just to endeavour to bring souls into touch with God, and to leave them there. For it is God that giveth the increase. Some men know that well. For they have been suddenly gripped by the great Artificer. They remember that moment, when, in a flash, it dawned on them that Christ's word was true, and the power of the truth held them mightily, and the unseen world momently became real. These tell you, that, of a verity, we are in God's hands.

2. That, then, is the first and most obvious consideration, arising from the metaphor of the Potter. The second arises out of the thought of *that which the Potter makes*. He makes *vessels*; that is, He makes something for *use*. In the making, He determines the uses. Some are vessels of honour and some of dishonour.

Now, let this be our doctrine of election. God has imposed upon each one of us a service. He has strictly imposed it, by reason of the endowments which He has given us. And these services are very different. Some are more honourable than others, for the moment. They are dependent,

so far, upon that with which we cannot in the least interfere; upon our original physical, social, mental, and spiritual complexions. In this sense, assent to the will of God is absolute for all.

Ah! but there is a darker suggestion here. A man may be a vessel in God's hands, used of Him and doing His work; and yet the man himself may not be God's. The Divine Power many a time gets service from evil men; sometimes indirectly, but sometimes directly. Those that are not God's may be great in God's service. Wherefore, never be content with being useful in God's work. Never be content until He comes to dwell in the inmost, secret recesses of the heart.

3. The last consideration is one of pure gladness. Do not forget that Jeremiah uses this Potter's metaphor as a source of comfort, to teach us that *He who formed can* re-*form*.

It is curious that this metaphor of the potter has almost always been used to convey to us a thought of our hopelessness and of our reasonable resentment against the God who made life so hard. We remember the oft-quoted lines:

> Ah love! could you and I with Him conspire
> To grasp this sorry Scheme of Things entire,
> Would we not shatter it to bits—and then
> Remould it nearer to the Heart's Desire?

At least we can say of this bitter-sweet outburst of the pagan poet, that it precisely reverses the teaching of God's prophet, and the unveiling of His purpose given in His Son. In Him, One is given to us, who has proved unto death His willingness to conspire with us that this sorry scheme of things, which our own sick hearts have fashioned, may be remoulded nearer to His heart's desire. But here the Sovereignty of God sets its own limit. We must first assent to His work upon us. He will not compel. Are we to refuse that one condition? Nay, rather, assenting, we shall by Him be made like unto Himself.[1]

ADVENT SUNDAY.

The Reasonable View of Sin and Forgiveness.

'Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'—Is 1^{18}.

This passage brings the facts of sin and its removal into the light of reason. It is a point of view more familiar to the Greek than to the Hebrew thought, and when the Hebrew prophet describes God as reasoning with men concerning sin we may expect some startling truths.

1. *Views of sin.* (1) *Unreasonable views.*—The people had thought of sin as a light matter that could be easily compounded for with sacrifices and prayers—that was their great irrationality. It is repeated by clever modern people in many variants, each of them some device for getting rid of the old spectres of conscience which once terrified mankind. They have discovered that vice is but virtue run to seed, part of the evolution of character, an unpleasant necessity involved in human nature. Above all, they insist that the whole subject is in bad taste, and that the proper course is to call it by some respectable name and say no more about it.

That view would be reasonable but for the facts of the case. But what means this indestructible conscience, this blood-red spectre that cannot be laid? That is fact, and there are those who would give all they have to persuade themselves that it is mere imagination. We are told to cultivate the power of living in the present. Laugh and forget; and 'let the dead past bury its dead.' Yes, if the sinful past *were* dead! but it is alive, and it will not stay underground.

(2) *The reasonable view*—'Scarlet and crimson.'—That is the fact of sin—glaring, blazing, unconcealable. Nay more, these are the colours of newly shed blood. The reference is to v.[15], where the people are accused of violence and murder. Like Lady Macbeth they have the stain of blood on their hand, and the 'damned spot' will not wash out.

Such language offends our ears. What have we to do with this? We are no murderers. Are we not? What of the slain innocence, the aspirations and pure hopes and desires that once were ours? What of the strength of will, the tenderness of conscience? What of the happiness of friends, their trust and love? Habits of evil have murdered our freedom; desires of evil have murdered our moral sanity and balance; temptations we have welcomed have murdered the chances of to-morrow. We have stricken our own souls, wounding them to death.

2. *Views of the issue.* (1) *Unreasonable.*—If this be the true view of sin, the true view of its issue would appear to be ghastly enough. It must be suffering, hopeless and unrelieved. The context

[1] J. R. P. Sclater, *The Enterprise of Life*, 335.

shows the people of Israel battered by punishment, one mass of disease and pain. Yet all that had failed. 'Why should ye be stricken any more? Ye will revolt more and more.' They had been punished in vain. The blows had been unexplained, for there was no knowing in them. As blow fell after blow, they simply took what was given, sullenness sinking to a fatal despair.

The counterpart of that despair is to be found in our modern pessimism. It professes to be reasonable. It founds upon philosophy and science. It knows the hereditary taint in the blood, the imprisoning environment and the tremendous odds against virtue. It knows also that man's sin is sure to find him out. It is not 'done when 'tis done,' but it is only beginning then. It will work out its course through vain remorse and tightening bonds of habit, and deepening gloom. The wages of sin is death—'wages,' nay, the prize, the best thing sin has to give. The only relief that pessimism has to offer is that this cannot go on indefinitely. The increasing horror of the rapids is so great that the swift plunge will come as a relief at last. This is widely held to be the rational view of the situation, and it would be so, but for one fact that it has left out.

(2) *The reasonable view of the issue.*—'They shall be white as snow . . . they shall be as wool.'—The words maintain the vivid sense of colour, and contrast with the gleaming blood, the snows of Hermon and the fleece of young lambs. They bring us back to the austere cleanness of nature which formerly had seemed to judge the murderer by her cold and inexorable contrast.

This is very startling; if we could believe it, it would be very comforting; but by what straining of language can it possibly be called reasonable? It contradicts the whole record of history and goes in the teeth of science. It is altogether too good to be true in face of the facts. Why mock us further by speaking of reason here?

Because of the omitted fact. Pain is no match for sin, but love is more than a match for it. The omitted fact is the fact of God.

So the whole argument runs back at last to the love of God. He, who knows the depth of sin, knows also the height of His own forgiveness and the power of redemption. All the reason is on His side, for if God indeed is offering to take sin away, the only reasonable course must be to accept the offer and let Him do it. This reasoning of love is indeed the greatest mystery in the universe. It does not explain the tremendous paradox of life, but it explains all we need to know. It leaves us on the one hand with the dread reality of sin, and on the other with the equal reality of pardon and deliverance. It faces all the facts of perverse will and the destruction that it leads to, but it brings in the greater fact of the irresistible power of love that masters all.[1]

Second Sunday in Advent.

'Lift up your Hearts.'

'For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.'—Ro 15^4.

The second Sunday in Advent is the day on which we are called upon to think of the treasure that God has given us in the Scriptures. That is the thought which is put before us in the Collect; and here it is again in the Epistle.

In this text St. Paul is not speaking so much of the *duty* of studying Holy Scripture as of the *advantages* to be obtained by so doing; and it will be worth our while to consider attentively what these are. The Scriptures were written, he says, for our instruction, 'that we, through patience and the comfort of the scriptures, might have hope.' The word παράκλησις, which is here rendered *comfort*, really means a good deal more: it means help when needed, assistance ready to hand; and the idea is that the Scriptures are to be our handbook, our *vade-mecum*, as people used to call the little book which contained the things which they wanted to remember, the book that they carried about with them for constant everyday reference. Such a book is not supposed to tell us everything that we ought to know, but it contains the great central facts which we have to keep in mind constantly; it gives us the right point of view, and shows us how to see things in their proper proportions. And the great lessons which we are to learn from our constant recourse to and diligent study of our *vade-mecum* is hope: that we through the guidance of the Scriptures might have *hope*.

1. Now, it may seem to us that hope is a thing that 'comes natural' to human beings, that it 'springs eternal in the human breast,' as the poet sings. There is a sense in which that is true, but

[1] J. Kelman, *Ephemera Eternitatis*, 313.

it would be a great deal truer to say that hope is ever dying in the human breast. Children are always hopeful. To them, the unknown is always a thing to be welcomed; they look forward to change with pleasure, and every day, they hope, will bring forth something more delightful than the day before. So, in the same way, some people are hopeful by temperament, and manage by dint of looking only on the bright side of things to live in a palace of hope, which is, after all, however, only one door removed from a fool's paradise. But as life goes on, this merely natural hopefulness, this hopefulness based upon the theory that this is the best of all possible worlds, rapidly dies away. As we grow older, we are apt to grow less hopeful; our most joyous experiences, we feel, are behind us, and no longer in front.

And if this is the case with individuals, it is not less so with nations. We are so used to the thought of progress that it fills us with surprise to hear that the very idea is one which had sprung out of Christianity and grows only where Christian civilization has prevailed, yet such is the case. Mankind does not naturally believe in progress; if we think of it, all the old myths of the peoples of the earth spoke of a golden age in the far distant past; and the world, so they would have us believe, has been gradually deteriorating since then. People who do not know much about them are apt to refer to 'the good old times,' when a little more knowledge or consideration would greatly alter their tone. Devout folk who cannot fit the spirit of this age into their own somewhat narrow little frame are apt to look back yearningly to the 'ages of faith,' ages which those who know more about them could never wish back, for they know how much there was that was hideous and base in them.

And yet there is an opposite error against which we have to be on our guard. If it does not follow that things are going to the bad, so neither does it follow that things are improving; and there is certainly no justification for the idea of some rather shallow optimists that this world is getting better by a kind of automatic evolution. 'The theory of evolution,' says Huxley, 'encourages no millennial anticipations. If for millions of years our globe has taken the upward road, yet some time the summit will be reached and the downward road will be commenced.' The 'survival of the fittest' does not mean the survival of the best, but only of those who are best suited to their environment; and if we are gradually shaping a society in which real goodness goes for less than mere good nature, and flashy accomplishments count for more than solid wisdom, those will be the things which will prevail in it, and the world will suffer accordingly. No, the world in itself certainly cannot give us a solid basis for our hope.

2. We may safely maintain that the true basis of our hope is to be found in the revelation of our God made to us in the Christian Scriptures, and that there is nowhere else any adequate basis for it.

(1) For, first, the Bible has put an end to all attempts to bring God near by bringing Him down to the level of His creatures. The Semitic world out of which the Hebrews came, and the Egyptian world which overshadowed them, had always felt the Divine to be very close to them, and nowhere can you find conceptions of a closer and more loving relation between God and man, except in Christianity. But they had realized His nearness to them at the expense of His holiness; for the Semitic peoples had made gods many and lords many after their own likeness, whilst the Egyptians thought of Him as the Spirit inhabiting all His creatures and sharing their nature. In the Bible, on the other hand, God reveals Himself to us, from the first page to the last, as the All-holy One; the High and Holy One that inhabiteth eternity; the God who is Light, and in whom is no darkness at all. From the first page to the last we have the record of His nearness to men, but it is never at the expense of His transcendent holiness. If man is to come near to God, it must be by His giving holiness to man, not by man's taking away holiness from God. There is one great lesson.

(2) But, secondly, there was a large section of the ancient world which was quite willing to accept this teaching that God transcends His universe if they might put their own valuation on it. 'Yes,' said the Greek philosopher, 'God is high and holy and inaccessible; to be troubled about such creatures as we are would be beneath His perfection; He is unmoved and passionless, and the world is nothing unto Him.' As Socrates was wont to say, 'The gods need nothing, and they are most happy and nearest the gods who likewise need nothing.' So said the philosophers; and once more the Bible 'reared its head in the front of a lie.' No, it is false to say that God does not care; He *does* care; there is not a single fact in our lives for which He

does not care. The Bible is the revelation of God's care: it proclaims on every page His hatred of sin and meanness, His indignation at injustice, His sympathy with the poor and the oppressed, His love for the souls of men. There, then, is a second great lesson.

(3) But if this were all, if the Bible only told us that God is infinitely holy and yet that He cares absolutely for us, it would leave us in confusion still. The Bible goes on to tell us, and it is the crowning revelation, *why* it is that He cares. He cares because He loves. He cares for us because we are His children and the sheep of His pasture. He cares for us because He made us to enjoy His love, and made us that we might love Him. He cares for our sins because all defilement is clean contrary to His nature; He cares for us sinners because He made us free, and capable of growing in holiness, and it pitieth Him to see us in the dust. He cared so much that He vouchsafed to suffer on our behalf: 'for God *so* loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Here, then, is the sure and solid basis of our hope. Come what may, the right will assuredly prosper in the long-run. Wickedness may seem to prosper, but it cannot do so long: 'I went by, and lo, he was gone.' Worldliness will always succeed in this world, but it has no staying power; the fashion of this world changeth, and the way of the world which succeeds to-day will fail to-morrow. God, and the cause of God, must prevail; the Golden Age of Christianity is before us, not behind.

Have we any right to be down-hearted? Should we be if we really trusted our Lord? It is the old taunt that a heathen writer of over 1400 years ago brings against us Christians. 'The miserable people,' says Ammianus, 'they have gone and chosen a new God, and now they will not trust Him.' We do indeed trust Him, but do we act as if we did? Do we habitually try to live in the spirit of hope?

Frederick Denison Maurice used to say that he was so despondent by nature that he *had* to throw himself back upon his Christian hope. If our hearts are naturally uplifted, well and good, let us rejoice and be glad in it. But if not, it does not follow that we are to remain in gloom: it is just then that we are bidden to 'lift up our hearts.'[1]

[1] W. Collins, *Hours of Insight*, 163.

Christ in Paradox.

By the Reverend F. Cawley, B.A., B.D., Trinidad.

'Truth may be—perhaps in the end must be—paradoxical.'[1] If this be true of ordinary life, pre-eminently is it true of Christ. How can we vitally express Him in any sense of reality, however minute it may be, unless paradox be freely used? He combines within His Person many seeming contradictories that only yield up their meaning and resolve their differences into unity as we view them in the light of each other. The 'Yea' ever lies through a 'Nay,' and the one is the illumination of the other. In a measure beyond our own, He is diversity in profound unity. It is failure to perceive this that has so often led to division within His Church. Men are enamoured, at times obsessed, by one dominant trait of His Person or work—and this twain let no man put asunder!—invading their experience that they stress it until it is thrown out of all real perspective, to the infinite loss of mutual faith and love. In a word, Jesus is the poised fulfilment of all life, whether human or Divine, and only as we strive to see Him from all possible angles of perception shall we truly enter into a growing sense of the unexplorable riches of His character and achievement. From this standpoint there spring up paradoxes innumerable, one or two of which we may well touch upon.

1. He had His dwelling upon earth, yet, as none other, He abode in the heavenlies. Intensely human, He was discovered to be unquestionably Divine. He became paradox itself even in His simplest hours. His consciousness of Himself, even as we note it at this distance of time, was an amazingly new thing in man's complex experience—a direct and *unbroken* consciousness of God. Ours at the best is of an intermittent nature, but not so

[1] *Encyclopædia of Religion and Ethics*, ix. 632.

that of Christ. We never strike a single moment in His life when this phenomenon of spiritual reality is absent. His whole time-day was environed and interpenetrated by the Divine. He wholly lived in God as He wrought at His daily task. He filled well the rôle of a village carpenter of olden time, with a tiny street, a cottage home, a parochial environment to bound His dawn and dusk, yet He filled and overflowed all these with the fulness and grace of the Father of His love and vision. He was wrapped up in the Eternal the while His feet were tired and dusty with Nazareth road and labour. 'I and my Father are one' was His word of a later day, and there is no denial of its reality. Awesome consciousness, unbearable, unpredictable of any other. It was this spell, this innate sense of the infinite within Him and about, that most of all must have drawn and bound His disciples to Him. It has since become the lure of our poor, wandering hearts.

Life is nothing if it be not a quest for the Divine, yet where we toil, and toil often unto no vision, Jesus leapt as by a surer instinct within. In nature it seems to be only paralleled by the homing instinct of the bird that obeying something inner, the real nature of which is as yet unknown, flies across leagues of trackless space and arrives at a land hitherto unreached and unknown. Both unconsciously and consciously Jesus ever gave evidence of the homeland of His soul. Even His words, chance, casual, of the moment only, as it were, are all bathed in that lone transcendence of spirit. If we meet Him on the road, or gather with Him on the mount of prayer, or hear Him tell out the message that flames within Him, the same fact emerges, a whelming awareness of Divine selfhood and possession. The profoundest intuitions seemed ever to rise full-orbed within Him, at the heart of which the Face of the Father was clear; without, and the same Wonderful One looked back at Him from all creation; upward the gaze, and lo! He was filling the eternities, that Father of His filial love and devotion. Was there ever such a consciousness as that of Jesus? It beggars all our vaunted art and philosophy to make its origin clear to us, while the unexplored remainder is the vaster part. But strange and inexplicable though it be, we have only to go back to the records as we have them and against the whole manifold background of His life it stands out clear and unmistakable, the most direct sense of eternal reality man has ever known. We find it early, we find it late; we note it in the Boy of twelve, and we discover it in the Man with the Broken Heart on the Cross. It is 'My Father' from first to last. We never touch the Master in any hour but it stands out clear, the most amazing, the most awesome phase of selfhood time and humanity have ever registered.

His very consciousness of earthly things was an immediate realization of the heavenly. All the landscape spoke thus to Him, bird and beast and flower, even the coverts of the rocks. The tiny death of the weakest of creation spoke to Him of the minute care of God. A sparrow became an epiphany. Jesus read His own soul in the universe about Him. The soul of nature is the immanent God, but in Jesus nature is dwarfed, that is, as a messenger of Divine reality. In the spirit of Jesus, apparently only a tiny, negligible part of the whole, He as surely dwelt, and in greater degree and meaning and intensity. The seeming less transcended the apparent greater. More than in all nature combined, in Jesus He dwelt visibly, audibly, holily, apprehensibly. It is scarcely too much to say that Christ has added to the felt divinity of nature, so full did He read His own soul in it, so vocal with grace did He leave it. Certainly it is nearer and dearer to the Christian soul since He dwelt within it; it is not now so far away, so remote in meaning and purpose as it was to the pagan. He has wedded it to the soul of His Church having first given to it the love and exquisite tenderness of His heart. It is now to a great extent burthened with the Divine message He brought to man, vocal with the sublimity of His spirit. Now is it more of a home, albeit a transient one, than in any preceding age. He has given to it His own inimitable soul, and we are always at home with anything over which He has cast the spell of His eternal spirit.

2. He was strangely careless and at the same time infinitely careful. His grasp of and interest in earthly conditions were the greatest of all time, yet it was for the infinite alone He had real care. His apparent perspective was that of an earth-dweller, but in a truer, because deeper, sense it was not of time at all—time as we know it and confuse it. He confounded the ablest earthly minds of His day, and He does the same still; but then as now the spiritual mind, the mind lying open to the heavenly aspect of things, is always at home in His presence, and His idiom of the Spirit becomes the dialect of its inspired mood. In the world, ap-

parently wholly of the world, with its burden of tragedy pressing heavily upon His heart, He is never seen as its creature or pupil. He transcends the world whenever we meet Him. He valued things, not as men saw and valued them, but according to the rate set upon them by 'The Dweller in the Innermost.' Hence His carelessness; hence His care. Things secondary in nature were secondary to Him no matter what men thought about them, no matter the religious sanctions they might give or desire to give to them. What they really were, that they were to Jesus, and only that. It may be the Temple; it may be the ruling principle, religious or otherwise, accepted of the day; it may be the forward-looking aspiration of the nation's dream; but as Jesus looked at and through them there was but one thought, one word He had for them, 'Not one stone shall be left upon another.' The apotheosis of carelessness hiding an infinite and all-pitiful care! They would build a kingdom and placard it throughout the world as the Kingdom of God, but Jesus' carelessness was against it, and it could not, did not stand. This indifference of Jesus is mightier far than the vehement care of men. If all life but came within that vision and saw its stocks and shares in its light, what a revolution there would of necessity be. But closer still, if only the Church came there also? How often we outritualize the Galilean! The glamour of 'orders' and 'validities'—what if they deny the profound and saving simplicities of His soul? Is there any ordination save that of the Piercèd Hand? Is there any 'Apostolic Succession' save to the soul that comes beneath His spell, and for the sheer wonder of it follows on to do His will? Are we careful where He stood supremely careless, and careless where He stood exquisitely careful with the awe and care of God stirring at His heart? Is He still the Visionary Divine amid the blind folk of His universe? Is it only Jerusalem that misses the time of the wonderful visitation? Does not His Church far too often cause the cheek of Heaven's Lord to be wet with the tear of agony? Cause we yet other Gethesemanes?

The normal, abiding experience of His life was this innate, intimate sense of the Father's environing care. As we think of our own changing angles of standpoint and being, the wonder grows that Jesus never found occasion to change His. He saw, knew, and experienced that care from first to last, to the very verge of death, passing out unto an appalling sense of desolation. His 'Dark Night of Soul' even could not loosen His hold on God. His very witness to its intensity but makes the inner reality stand out in more awesome grandeur. There is a sublimity of tenderness and passionate attachment running its line of wonder through that dread hour, through its word of forsakenness to that of 'Into thy hands I commend my spirit.' It was this intense care for the spiritual, the Divine in everything, every hour, every happening, every soul, that made Him immune from the carking care that so terribly distracts us. It extinguished for Him all mean cares. His 'Take no thought for the morrow' is the last word on religion, on faith; it is the independence of Divine dependence. All men may say it and in it glory when they stand just where He stood, in the position and certitude of being enveloped in the unfailing care of the Father.

3. No one ever stood so near man, and at the same time remained so aloof. No one so loved and gave Himself to man as He did, and yet was so free from him and his ways as was the Christ. He loved men and women, and especially children, with a passion of love unrepeated in the history of the race—the world's eternal epic of love; He gave Himself to their need and desire throughout all those inimitable human years; at length He died in their midst, died for them because both God and man willed and needed that He so die; but, save in the love He bore them, He was never held by them, no, not by an hour. We always find Him Lord, but never in the despotic sense. Even when He stoops to the bowl of water and the cleansing towel for His soul-dusty disciples (as are we all), still, never more, the same Master and Lord. 'Ye call me Master and Lord. Ye say well, for so I am.' He was held by One, by that One only, God.

His haunting intimacy with man hides in order to reveal a difference, an aloofness, that bespeaks an eternal distinction. It is never owned in an unfitting hour, never laboured at, never stressed save in silent constraint, but as the delicate perfume of a hidden violet in a memoried Devon lane, so naturally and pervasively did it make its presence known. It was so strange to the heart of His disciples that often they could not understand Him. He was so near, yet in an instant so unspeakably afar off that He amazed them in the act of drawing them to Him. It needed the perspective of an agonizing Calvary and an amazing Olivet to make

them see how like, yet unlike, the world of men He was; how near to them in love, how far in moral isolation. It all ran down to the central deeps of His soul, and how could they plumb the infinitely deep spaces of His being. It was not an isolation willed as an isolation. He was no hermit to whom the thought of other men and women would be an intrusion. On the contrary, He was drawn to man as by an irresistible force—such is the affirmation of the incarnation. 'He must needs go through Samaria.' This aloofness of spirit was the effect of what is so deeply entrenched in man, a characteristic quality not discoverable in God. It was sin that dug the abyss between the soul of man and the Christ. He was ever Himself, could be no other and no less; hence the gulf. A tragic reality!

Thus out of His union with God, out of that nearness to and distance from man, issued His condemnation of the world. No cynic has condemned as did He, yet was He no cynic; the very quality of His nature, the love of His heart could not permit it. He condemned the world because He would save, and at any cost. He was reality itself, hence must for ever oppose unreality unto its destruction. And that condemnation is the essential preparation for man's redemption. The power of sin lies deep within man, and its grip is as mighty, but the soul that comes within the sense of His condemnation knows the inner working of a force mightier far than his love of sin. Deep indeed is sin, but that indictment of Christ runs deeper. Fearful, at times beyond all telling, is the harrowing of sin, but the repentance brought about by the Son of Man bites with a keener edge, and under such pain the soul of the human approaches its deliverance. The Gates of Hades shall not prevail against that condemnation and its resultant, an imperative and inevitable repentance. His condemnation is the first bit of the imperial highway leading to His 'Well done.' His indictment is the initial phase of our emancipation unto the ultimate glory of His redeeming presence. There is no love as His, no such future as it contains, no passion so real and so deep and so saving, but who among the finest of men can stand unabashed unto the very soul before the exceeding blaze of His holy invective! His words are unparalleled in the history of literature, in that of the soul. He condemns us that He may call us; sinlessly He stands aloof from us that He may draw us nearer than our most wistful dream of mercy; He brings us to the dust that He may lift us beyond the unsullied stars; and that condemnation becomes the bitter agony of our soul. But He never scorns us, never denies us, never turns us down, never leaves us either to our best or worst, prodigals at heart though we be.

In this sense, as in many others, He is the easiest Master and the hardest; the Master of the 'scourge of cords' and of the heartbreak over a blinded and doomed Jerusalem; a phase of the mighty reason why the world through its years moves quicker and still more quickly to His piercèd feet. Coming into that Presence it knows that it must be condemned in order to be saved; because it must feel the depth of the awful abyss from out which His arm would draw it. A Master of platitudes is as one inane. Only the Lord that can thunder from chilly, awestruck Sinai, who nevertheless can also climb Calvary, can be real enough and holy enough to save its sinful, hell-deserving soul. There is but One, and whether we love the taste of orthodoxy or apparent heterodoxy—and who has the sensitive balance to weigh either?—we can but own Him Lord, and more than that no man knoweth or can ever know. No matter who we be, by whatever perishing tag our names be linked, in the most solemn hours of insight and quickening there is but one place for us all—upon our knees in the quest of His pardon. It is there our unquiet conscience enters upon 'the peace that passeth understanding,' which

> Is not quiet, and is not ease,
> But something deeper far than these.

In the ranging silences of such an hour, it is His unforgettable touch within inner places that enables us to see sin as it actually is—that is, as far as we can, not as He sees it. The scales fall if and when He so deals with us. There is a purging of the agony-dark stain, though its sting may abide. The saints of His nearing Presence are the greatest sufferers, not the sinner. Our race is pre-eminently of an empirical tendency of mind; we refuse to accept aught save at the touchstone of experience, yet 'He who knew no sin' has placarded it throughout the world as the one thing in human life with which the Eternal will have no dealings save in its destruction. And its end has already known its beginning, hence that aloofness of the Galilean. Its condemnation within the soul, is the actual beginning of spiritual life. The vision that appeals is the light of home. The Voice that uttered

our guilt, changing, becomes 'as the sound of many waters.'

4. He never stood for intrusion, yet has He thrust, and that deliberately, His authority upon the heart and conscience of all time. He is Lord of the human soul because most of all He has compelled it to dare with Him the experience of the Light Ineffable. And not humanity as humanity, but the individual as an individual. Once seen it is the deathblow to all priestism, be it Rome or Anglo-Rome. He has made priestism (save for that individual, universal order of all believing souls) a supererogation in the lone life of man, a betrayal of royal, inherent privilege. There is but one Priest, but we call Him by a greater name, Redeemer, and to the sufficiency of Christ can no man make an addition. If it be deemed possible, it is either a phase of ignorance or an impertinence. He would permit no intrusion of any class within the rights of the soul, nor would He intrude Himself. The latch must be lifted from within! No one more respected this great fact than Jesus, nevertheless with all deliberation He has thrust His authority upon man's spirit to such an extent that He is now almost unescapeable—certainly to those who awaken to the sense of the Divine. But His intrusion upon the soul is the negation of no single right. His inbreaking is of the simplest, most Divine order. He comes but as the dawn knocking upon the gateways of vision. He but knocks as light! But the reverberations of that knocking mean more to the soul than the many forcible enterings of others. They come with their purely relative authority, relative to the quality of their being, often, as it were, 'of the earth, earthy.' Their comings and goings in comparison are as the tiny ripples on an otherwise undisturbed stretch of water. But His authority, relative but to His own supernal nature and power, is as the tidal sweep and surge and urge of lunar forces. He will never intrude—is He not the Lord of Courtesy?—yet His coming is of a destiny beyond known destiny, the incursion of the terrestrial upon the mortal, and altogether beneficent.

Thus His authority, even on a superficial acquaintance, is seen to hail from far, and its journey of redemption is beyond the range of man's vision. All man's 'further hope' is eclipsed in the fact of His love, the plenitude of His sacrifice, the promise in the length and depth and height of His pardon. His authority is all this, and all we cannot see or know but inly feel must lie within it. It is the most austere thing, and the most gracious. It beggars thought but becomes the light of experience. It eludes us, yet holds us; shames us, but makes us incredibly His own. It is altogether of God, yet man's indweller. It is His own Presence within us, and operative for eternity. Its nature? It is neither in the Book as a Book, nor in the Church built from out its pages and promises, but in His own soul, and in that soul in sacrifice. It did not need Calvary to be itself, but to reveal itself, and to cut a highway from out the heart of the Father to man's heart. The authority of Christ is just Christ Himself, and Him can no man measure, or call himself His fellow, and at the same time think sanely.

We discover it not in any abstract interpretation of its nature, but in the Christ Himself, in our surrender to Him, our own obedience to His will. Our insight into it is possible by our experience of it, and *vice versa*. We rule the world of our temptations as well as of our ambitions by its dominion over us. He who is its slave is the world's master, and over him it hath no power, its flame cannot harm a hair of his head. It brings proud man to the dust; it leaves him the only upright and freed soul in creation. The Roman slave—patrician also—upon whom its lure fell early became the only aristocrat of the Empire worth calling by that oft-abused title. It is the authority within which alone may man be free. Strangely enough, it comes home to man from out his greatest crime, Calvary; it is thus against the world, yet for the world; it is as often enforced by the world as it is despised by the world; it will not let the world alone, hence it becomes in one issue the world's bane, in another its blessing; it is the arrest of the world before an implacable bar of purity, yet is it the answer of its need. This authority is as much a paradox as His Person; it is both explainable and inexplicable; it enters our understanding, yet is not delimited by our comprehension. Our experience of it may be valid enough for the eternities, while our theory of its nature and scope and goal may be utterly if not pitifully futile. Faith in the soul of a man is what binds him to his lord, not the theories he may chance to discard on the way of his pilgrimage. And yet we at times deny a fellow-Christian the right to the Sacred Name, because his shibboleth is not our own!

Would we share that authority? Would we

thus have His outlook on God and man? Then must we stand where and as He stood. Then must we dare His surrender and vision. Only so may we look as from His eyes, the lens of an unclouded eternity. Purity of impeccable holiness became His vision, and vision ever merged into response, and the measure of His response was the measure of His soul, and of it all was born His authority. It is the obverse of His 'Must.' Jesus knew—how He knew we know not—that He must step out in utter surrender would He traffic with the unseen, which surrender is the summary of His life; and He did so, with the result that the invisible became visible to Him, the inaudible became the message of His soul. It led Him to Calvary, from which hill He passed to His throne. He immolated Himself upon that Cross only to know a range of life and power defying description. He was thus selflessness itself, yet a greater Self never existed. He knew that he was the world's only Peacemaker, yet He purposely upset the world against itself, rent it asunder, in order to leave it no rational decision but to love and follow Him. He never permitted thought of Himself to hold His mind for one moment, yet He thrust Himself upon the world as the Supernal One to whom the soul must submit itself absolutely. He even allowed the world of priest, governor, petty prince, and misguided common folk to have their will over Him, yet in the hour when they did their worst to Him He wrought His best, and their authority over Him He turned into His authority over the world. He was never more authoritative than in the hour when man would only offer Him a cross and sepulchre. He would be Himself, selfless to the last, but by the grace of God, which is the love of His own royal heart, He is the world's Saviour. Whence it has issued that the empire of His day which denied Him its vaunted justice has torn down within its seven hills its pagan throne and has built one for Him in its stead. It may not be quite the kind of throne many of us think most worthy, but it stands as a type of what man is attempting to do, viz. to give Him the best mind and heart and soul can call into being. And our best is all too unworthy for Him who flung Himself into our abyss of sin that its yawning, awful depths engulf us not at the last. There is thus no Saviour such as He, and He has become our own, for which unspeakable mercy we can never stammer out the least adequate gratitude though we 'speak with the tongue of angels.' So it follows that

> When I saw Him, I fell at His feet as dead.
> And He laid His right hand upon me . . .—

the Pierced Hand of an unforgettable benediction.

Recent Foreign Theology.

Jeremiah.

Following upon his edition of the Greek and the Græco-Latin New Testament, the late Dr. Eberhard Nestle had conceived the stupendous task of publishing an edition of the Old Testament in Hebrew and Greek with a full critical apparatus; and before his death in 1913 he had practically completed the volume on Jeremiah. The difficulties created by the War, and the peace which followed it, delayed its publication; but, under the very careful supervision of its text by Dr. Nestle's son, Dr. Erwin Nestle, and Pfarrer Dahse, it has at length appeared.[1] It is a model of completeness, nothing of any importance has been overlooked, and for exact students of the text it will be indispensable.

The Hebrew and the Greek texts face each other on opposite pages. Under the Hebrew text stands a twofold and under the Greek a threefold critical apparatus. First come the Hebrew variants, and following them important deviations of the ancient versions accompanied occasionally by the Hebrew text which these presuppose; important modern conjectures also appear here. Beneath the Greek text (in the main, the Codex Vaticanus) appear, in the first paragraph, Lucianic readings; in the second, important deviations from the Hebrew (cf. 15[1], *Aaron* for *Samuel*); in the third, readings which stand in a specially close relation to the Hebrew. A feature which alone would invest this

[1] *Das Buch Jeremia, griechisch und hebräisch,* herausgegeben von Dr. Eberhard Nestle (Württembergische Bibelanstalt, Stuttgart; Mk. 3.50).

volume with quite exceptional worth is that all the readings of Aquila, Symmachus, and Theodotion recovered by Field from the fragments of Origen's Hexapla are here recorded. Nestle has also introduced into his Greek text the critical signs of Origen, glad, as he tells us, to take this opportunity of helping the greatest Biblical scholar of antiquity to the honour which is his due. A book like this brings very vividly before us the almost inconceivable difficulty of establishing the original text; incidentally it is a fine discipline in the history and complexity of the Greek text. We commend the innumerable textual variants to the thoughtful consideration of the defenders of verbal inspiration, if any such there be.

Nestle had intended to follow this volume by one on the Books of Samuel and the Psalms, and he had already completed the work on the Hebrew variants for the books from Joshua to the Psalms (except Isaiah) in the Hebrew Bible. 'How far,' he says in his original preface of 1912, 'I may be able to carry the work, stands in a higher Hand.' It is greatly to be hoped that means will be found to continue a work so brilliantly begun. Its completed form would enormously facilitate the study of the text of the Old Testament, and enable us to recover, so far as that is now possible, its original form.

JOHN E. MCFADYEN.

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An Elementary Coptic Grammar.

THOSE who are interested in the study of Coptic may be glad to know that a concise elementary grammar[1] has recently been published by Professor Ignazio Guidi of Rome. The author's fame as a linguist is European, and anything which proceeds from his pen on the subject of Coptic may be relied upon with absolute confidence.

Passing over the lesser dialects with which beginners in the study of Coptic need not be troubled, Professor Guidi takes as the basis of his work the important Sahidic dialect, and as the Bohairic or northern dialect is also important and needful to be known, he has introduced it, adopting the happy expedient of printing in red all those words and forms in which the latter differs from the former. Consequently everything printed in black type is to be understood as being common to both dialects; and by this means the student can see at a glance and more readily impress upon his memory those details in which the two dialects differ.

This handy and useful introduction to Coptic is prefaced by a brief synopsis of Coptic literature, and following the grammar is a chrestomathy and also a vocabulary of words occurring in the book. The explanatory text is printed in Latin, so that the work may be available for students in other countries than Italy. It only remains to be added that the book, a thin 8vo of 59 pages, is published by the 'Istituto per l'Oriente,' Rome, and costs at the present rate of exchange about three shillings and sixpence.

ALBERT BONUS.

Alphington.

[1] Ignatius Guidi, *Elementa Linguæ Copticæ brevi chrestomathia et indice vocabulorum instructa* (Neapoli: apud R. Ricciardi, MCMXXIV.).

Meditations in the Apocrypha.

BY THE REVEREND ARTHUR F. TAYLOR, M.A., CANTERBURY.

Ecclesiasticus xix. 22.

'The knowledge of wickedness is not wisdom.'

WHAT means the Tree of the Knowledge of Good and Evil in the story of the Garden of Eden? Manifestly the tree is a symbol—but of what? It was not a tree of the knowledge of good; neither was it a tree of the knowledge of evil. It was the tree of the knowledge of good and evil. And it has always seemed to me that, as such, it was the symbol of a foolish curiosity to know things which it were much better not to know, and to meddle with things which it were much safer not to meddle with. 'To know' and 'to be knowing' are wide as the poles asunder. Sound knowledge is good, premature 'knowingness' is dangerous and detestable. It was not a thirst for knowledge that prompted the fabled Eve to stretch forth her hand

and pluck of the forbidden fruit. It was an unholy or at best a foolish curiosity, and there are those still who know how to make a trade of pandering to such curiosity. For men and women still like to pluck of the fruit of that tree to their own undoing. Men who are learned in wickedness like to pose as those who alone 'know' life and human nature. But in learning to know the worst they often lose their power to believe in anything except the worst.

Well, I think there are some things which it is rather a shame to know, unless the knowledge of them lies in the direct way of one's profession or one's service. There is a 'knowingness' which is scarcely consistent with innocence, and the loss of purity of heart is too high a price to pay for such knowledge. 'The knowledge of wickedness is not wisdom;' and what says St Paul: 'I would have you wise unto that which is good, and simple unto that which is evil.'

Ecclesiasticus xxi. 27.

'When the ungodly curseth Satan, he curseth his own soul.'

Certainly a surprising thought to find in a book written so long ago. The men of olden time would seem to have believed much more really than we do in both devils and angels, but here is one whose devil has become entirely subjective—one who assigned the evil impulses within him to no power outside of him, either god or devil. Neither did he try to lay the blame of his own ill-doing on either heredity or environment. He thinks that when a man does wrong he has nobody but himself to blame. It was entirely within his own power to have refused to do wrong. He has been betrayed by his own weakness; he has been seduced by his own inclinations. This theory of absolute freedom is a touch of Sadducean doctrine earlier perhaps than formal Sadduceeism. It is Sadducean ethics in the making; and there is a truth in it which we may gratefully accept. It lays upon our own shoulders the yoke of responsibility. If we are entirely answerable for our deeds and our dispositions it is well that we should be told so in clear and emphatic terms. If allowance is made for our human frailty (cf. Ps 103^{14}), or for our circumstances, then so much the better for us. But the extenuation is scarcely for ourselves to make—at least on our own behalf. We may and should allow for extenuating circumstances in our judgment of others, but we shall do well to err on the side of severity in judging ourselves. Let us accept full responsibility for our own ill deeds and not shift the blame on to either devil, circumstance, or God (cf. Ja 1^{13}). 'Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.'

Ecclesiasticus xxvi. 29.

'A merchant shall hardly keep himself from wrongdoing, and an huckster shall not be freed from sin.'

With this we may compare the second verse of the following chapter, 'As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling'; and that there is some truth in these cynical observations no one who knows the business world will venture to question; but whether they are necessarily and eternally true is another matter. That business is not yet entirely honest does not necessarily imply that it never will be. In this, as in all other matters, we must exercise patience and make allowance for progress. Surely the ideal is that dishonesty should be more and more eliminated from business, and that it should be possible for a man to engage in 'buying and selling,' and even, it may be, grow rich in the process, without parting company with honesty. Men *disposed* to be dishonest in the greed of gain there will always be; the temptation to dishonesty will always remain. And hitherto men who were not unwilling to be dishonest have been able to put so great a pressure upon the honest as generally perhaps to force them out of the straight path of strict integrity. It is difficult to see how an honest man can extricate himself from the dishonesties in which business is too often entangled except by standing aside and taking no part in business whatever, or at least by consenting to be poor, or to be accounted unsuccessful, which is a hard path to tread for a man of energy and conscious ability. Probably most men bring themselves to acquiesce in some doubtful practices, at least for a season, trusting that for their sons, if not for themselves, some of these practices may become unnecessary. Nor is this altogether unreasonable. Rome was not built in a day, and we have perhaps no right to expect all dishonesties to disappear from human life any more quickly than war, or greed, or selfishness. There is a text in the Book of Proverbs in which there is more

wisdom than appears on the surface, 'Where no oxen are, the stall is clean; but much increase is by the strength of the ox.' Men have to get on with the work of life, even at the risk of sometimes soiling their hands. The problem of honesty in business cannot be solved immediately or once for all. It can only be solved by honesty widening down from precedent to precedent. But this does not mean that we are to be satisfied with the *status quo*. Rather it points to a continual forgetting of the things that are behind and a pressing on toward the mark. There are fallings away from Christian idealism in every trade, in every profession, in every art; and in no one department of life, I think, can the moral problem be completely solved until the whole moral problem is solved.

Ecclesiasticus xxxix. 21.

'A man need not say, What is this? Wherefore is that? For he hath made all things for their uses.'

Yet it is natural to ask such questions, for there are things in the world the uses of which are hard enough to find. It is not, indeed, very difficult to believe that all things have their uses. Garbage has its use for the vermin that feed upon it, and the vermin have their uses for us as scavengers of the garbage, until science teaches us a better way of dealing with it. That we do not yet know the uses of all things is simply a hallmark of our ignorance. What rather puzzles me is to know where ugliness comes in. There are such strange creatures in the world! Useful they may be, but why so curious, so grotesque, so ugly? As many apparently useless things have a use which we know not of, have all 'ugly' things also a beauty that is hidden from our eyes? Some animals are so hideous that we shrink from them with disgust. Are they nevertheless beautiful in the eyes of Him who fashioned them, or gave them power to fashion themselves? Or is there some justification for our disgust? Is their ugliness to us a danger signal? or is our eyesight at fault? Sounds and smells pleasing to one person may be very far from pleasing to another, and the animal that looks hideous in the confinement of a zoological garden may well look interesting and beautiful in its native habitat.

More puzzling still, I think, are the grotesque creatures. Is there a sense of humour in the Almighty, and are these grotesques the sport of His hands? The monks that built our great cathedrals beguiled the tedium of their work by grotesque carvings. Does the Almighty, I wonder, seek relief from the strain of great creative tasks in curious and out-of-the-way expressions of His creative activity, amusing Himself as it were? Or is our sense of the grotesque purely arbitrary? A Chinaman looks curious to our eyes, but doubtless we look just as curious to his. And yet why should there not be a sense of humour in the Creator? He has certainly bestowed a sense of humour upon us, and we are His creatures. Has He made some strange things because He would have us laugh sometimes?

Ecclesiasticus xxxix. 27.

'All things are good to the godly, so to the sinners they are turned into evil.'

We are reminded at once of Plato's words, 'Nothing can really injure a good man,' and of Paul's, 'All things work together for good to them that love God.'

The second part of the text contains a complimentary truth that has not been so often pressed, I think.

There are two ways in which all things are turned to good for the godly, by the overruling providence of God, and by the capacity of the godly and submissive soul to absorb the sorest experiences of life, even its own mistakes and sins, and extract nutriment from them for the enrichment of the soul's life.

How, then, are all things turned into evil for the sinner, even such things as in themselves would seem to be good? Simply because the perversity of his heart turns even good things to bad uses. Nitrogen is a good gift to man—quite essential for the rich fruitfulness of the earth; but 'violent men' use it to manufacture deadly instruments of war wherewith they shatter human homes and human lives. Even as the good man transmutes outward ills into inward blessings, so the ungodly man, by the alchemy of a wicked heart, transmutes outward goods into inward evils. We desire naturally what seem to us to be the good things of this earthly life, and perhaps even pray for them, in our thoughts if not in our words. But God in His mercy does not always satisfy our foolish desires, because He knows that superabundance of outward blessing is too easily turned to evil in the soul. 'How hardly shall they that have riches enter into the kingdom of Heaven.' 'It is good for me that I have been afflicted.'

Entre Nous.

The Baptism of Jesus.

'From the statement of Mk 1^5 that those who went out to John the Baptist were baptized of him in Jordan confessing their sins, it is safe to presume that some confession may have been asked of Jesus. We have the express assertion of the Baptist in Jn 1^{31} that "he knew him not," while from Mark's account we understand that the sign of the Dove was not observed until He came up out of the water. Nevertheless, according to Matthew (3^{14}), John sought to forbid the baptism of Jesus, saying, "I have need to be baptized of thee." The nature of Christ's confession might explain how John began to be convinced that he was in the presence of some one altogether holy. A purely innocent record would not have brought that conviction so readily as one in which a vicarious penitence was offered for the sins of all the world. Moreover, such a confession would best explain the significant words with which the Baptist presented Jesus to his followers.'

This view the Rev. W. W. D. Gardiner, D.Litt., of New Greyfriars Church, Edinburgh, develops in verse, putting the account of what happened into John's lips:

JOHN THE BAPTIST.

My pulsing heart is mad with awful hope.
Joy like a fever sets my blood on fire,
Yet, back of all my glad wild ecstasy,
Stays a numb pain, a great dull bruise, like shame,
Stabbed sharply through with pangs of poignant grief,
A pain like sin itself, not mine or thine
But all the sin of men, in one great wound
Scarred on one heart—for such a heart I've seen.

I stood by Jordan and there came a man,—
I knew him not, for I know no one,—nay,
Not mine own kin. This desert is my home.
He came to seek my baptism, but I winced
Whenas I bade him to confess himself.
Somehow I felt that bitterly I'd hear
The sins of such as he. He seemed so pure.
His flaxen clustered hair shone in the light
As of the sun's own colour, and his brow
Was noble (Julius the Roman Lord,
Whom the blind Gentiles worship as a God,
Had not a nobler mien), and this man too
Was kind and tender. In his gentle gaze
A child could read a mercy infinite.

It pained to feel this sweetness all might pass,
The vision fade, and as he spake, I'd glimpse
Some stain beneath. Aye, for full oft I've groaned,
Groaned and despaired, as child-like sweet-shaped lips
And teeth like pearl have oped on blackest tale,
And eyes all-seeming pure have wept blood-tears
Of guilt so vile, they should have left them blind.
But this man! If this man proved vile, I knew
My heart would break. Silent he mused awhile.
Then I did comfort me, 'He knows no sin.'
When he had mused, he sighed, and then began.
Oh, sorrow upon sorrow! Sin on sin!
My spirit quailed to hear this stranger speak,
For, not as other penitents, said he,
'This did I do and that,' but all man's heart,
Man's selfish, godless heart, he laid stark bare
Before me in its ugliness, its shame,
The cruel failure of a plan divine.

'My son, my son!' I cried, 'Thou dost confess
'The sins of all mankind. I asked thine own.
Not thine own soul is this thou barest to me.
Thine own, from a clear sunlit mountain-peak,
Looks down, as on a mist-wrapt fen on this,
The soul, bemired, of the essential man.
Thy heart is clean, and so nought hinders thee
To be baptized. Leave other men their faults.'

A keen reproach lit up his loving orbs.
'John! John!' he said, 'Does Satan speak through thee?
I am a man, and shall I pass men by?
Nay, God forbid that I should pass them by.
They are my brothers, let me bear their shame.
Shall I make boast of cleanness leaving them
All stained and helpless? John, thou too hast wept.
Thou too hast borne the sins of others here
Grieving by Jordan for our guilty race.
So let me bear earth's burden to her God.'

He finished his confession while I sat
Rebuked and sad, and when the tale was done
The sun was veiled and the cold twilight air

Stirred in the trees which, like dark giants, hung
Above the water. Silent, I mused aghast.
So great, so black the world's disease now seemed,
So feeble seemed my water-washing now
To cleanse these stains. 'Rise thou and baptize me,'
I cried at length, 'Baptize the world and me,
With fire or with some holy breath, O Christ';
And at his feet I knelt.

For it was He.
Later I saw the sign, the promised dove.
Next morn I gave my witness. 'See,' I cried,
'The Lamb of God who bears the whole world's sins.'
Who knew of all who crowded round me then,
Yea, who, but God, shall ever rightly know,
All that these words conceal, and all He bears,
The Lamb of God, who bears the whole world's sin?

The Truth of Errors.

Mr. Kennedy Williamson has followed his book of essays 'The Uncarven Timbers,' published last year, with another volume just as good, as fresh, as stimulating. He calls it *The Shining Traffic* (Hodder & Stoughton; 6s. net). Mr. Williamson touches on many subjects—the titles of the essays alone are a whet to the appetite—and always interestingly and with as much profit as pleasure to the reader. A characteristic essay (or, perhaps, in this case sermon) is that entitled 'On the Truth of Errors.' The preacher who announced his text as taken from 'the Epistle of Paul the Colossal to the Apossians' spoke better than he knew. 'Paul the Colossal!' Why, of course he was! Mr. Williamson finds four examples of the truth of errors in the Scriptures. First, there is the manifesto of Caiaphas, 'It is expedient that one man die for the nation.' Secondly, there is the inscription upon the Cross, 'This is Jesus the King of the Jews.' Thirdly, 'He saved others; himself he cannot save.' What is the fourth? It is Mary's mistake on the morning of the Resurrection when she took Him to be the gardener. 'Fantastic error indeed, which only tear-dimmed eyes could have committed! But when the damask roses are in bloom and the hedgerows are a-riot with eglantine, I know that Mary was right in her wild hazard. The glory of the garden is from His tilth and tending.'

The Cinema.

'The little folk who still live in the golden age and have not yet won the lack-lustre wisdom of the Olympians, are sometimes the greatest, albeit unwitting, philosophers. With their lisping malapropisms and their botched quotations, they often hit the mark with a plump accuracy in the very moment of their wildest errancy. . . .

'It was thus that a trenchant judgment was delivered, all naïvely, on the subject of the cinema. The power of a film for good or ill is far greater than that which its author could ever wield himself. . . . Many films are ambassadors of truth and beauty, and lift the minds of men clear of the slough that engulfs them. But when the cinema turns its powers to exploiting prurience, men who have ideals for the world's moral cleanliness must swear war to the death. In fact, little Jack put the matter in a nutshell when he innocently misquoted, "We wrestle not against flesh and blood, but against picture-palaces and powers."

'I am not, however, so cynical or so ungallant as to set my seal of approval upon Jack's answer on another occasion when in the course of his catechism he was asked: "What is the Holy Estate of Matrimony?" Yet when one gets a glimpse now and then into some of the joyless partnerships that pass for wedlock, one feels that in the muddlement into which the youthful catechumen slipped, he really stumbled upon something all too true. "The Holy Estate of Matrimony," he replied, "is an estate of sin and misery in which we are prepared for another and better world."'[1]

A Great Headmaster.

Much of the tone of Westminster School was due to the personality of its Headmaster, Dr. James Gow. The secret of his influence is shown in the following selected addresses which has been published by Messrs. Macmillan, with the title *Dr. James Gow, Litt.D.* (8s. 6d. net). The book contains also a short memoir by R. M. Barrington-Ward. Dr. Gow went to Westminster in 1901—after being Headmaster of Nottingham High School for some years—and he remained at Westminster until 1919, when, worn out by the strain of the war years, he retired.

What was his secret? The addresses show an all-engrossing care for the welfare of the boys, a deep piety, a simplicity which fails to hide much learning and a breadth of outlook which does not often accompany these. Here is Dr. Gow on the sense of humour: 'It is,' he says, 'really a sense of incongruity . . . which continually compares two things that happen to be side by side with one another and observes a certain absurdity that there may be in that juxtaposition. And it is our sense of humour that Dr. Gow blames for the pleasure which is taken in stories which are indecent. For 'there is no incongruity in life so great as that between the spiritual and intellectual powers of

[1] K. Williamson, *The Shining Traffic*, 83 ff.

man and his gross bodily needs and habits. Humour is only too apt to seize on this absurdity and to laugh at it over and over again.'

The paragraph which follows is Dr. Gow's treatment of the phrase 'Redeeming the Time.'

'Redeeming the time.'

'St. Paul was a prisoner at Rome, with plenty of time for meditation, and the phrase "redeeming the time" evidently haunted his mind as expressing exactly the duty of Christians amidst a hostile society. But what does it mean? It is a proverbial expression with us, and yet it has been completely misunderstood. The ordinary man, seeing that the phrase has some moral intention, takes the first meaning that seems appropriate and thinks that to "redeem the time" must be to make good use of it, to make the most of it, not to waste it.

'And if you turn to the Revised Version, you will see that the learned editors, although both in Ephesians and in Colossians they retain the old translation "redeeming the time," yet put in the margin at both places a note that the Greek words literally mean "buying up the opportunity." The note comes from Bishop Lightfoot, who paraphrased it as meaning, "letting no opportunity slip you of saying and doing what may foster the cause of God." That is nearly the same thing as the popular explanation and is good doctrine too, but I think, for once, Bishop Lightfoot was wrong. The Greek words did not mean *that* to St. Paul. They may have had that meaning in the time of Demosthenes and the classical Greek writers four hundred years before St. Paul, but the language changed much in those four hundred years, as languages always do.

'The fact is that "redeeming the time" is the exact equivalent of the Greek; and the explanation of the English words is also the explanation of the Greek words. About the word "redeem" there is no ambiguity. It means to rescue at a price, *i.e.* from slavery, from punishment. The real ambiguity lies in the words "the time." Most people take this to mean clock-time,—that which brings events and opportunities. But there is another meaning of "the time" both in Greek and in English. When Hamlet says:

> The time is out of joint, O cursèd spite
> That ever I was born to set it right,

he does not mean the clock-time, but the habits, opinions, and actions of his fellow-men. If the translators of the New Testament had used the words "redeeming the time," the sense would have been exactly given and no difficulty could have arisen. For that is what St. Paul meant. He was counselling the Christians in Ephesus to redeem the times.'

Be Interesting.

'We must try to be interesting. Whatever else we may possess, without that we fail, precisely as Spenser, for all his genius, cannot carry us through the glory of the "Faerie Queene," because, as Macaulay has it, with all its splendour of massed successes, it has one fault—tediousness, and that one makes the cloyed mind turn back. It is a very little and a very weary company that plods on to the very end. And that is often where the pulpit stumbles. Bunyan gives us a passing glimpse of an unfortunate being, "a young woman, whose name was Dull." Ah! poor soul, can't you see her, flat-faced, flat-footed, a mere vacant lump of a thing? Too many preachers spring from her family, and are her full brothers—they, too, are dull.

And, being dull, why should folk listen to us? Don't you remember how Johnson, meeting Fox in the club, the latter started speaking about Catiline's conspiracy, of all prosaic subjects. "So," says Johnson calmly, "I withdrew my attention, and thought about Tom Thumb." And quite right too. When in the pew I, too, have had occasion to withdraw my attention: and one wonders sometimes when preaching whether, attentive and absorbed though all the faces seem, the minds are really following, or have reverted to some other object, some Tom Thumb! They give us our chance. If we cannot hold them, it is our own fault. We must be interesting.'[1]

Genesis and Science.

'So far as the details of science are concerned, the Bible stands aloof. Supposing, for instance, the first chapter in Genesis had, by some miracle, addressed its earliest readers in the language of the theory of evolution. It would not have lived two generations. De Quincey even argued that, if the Bible had taught man any of the arts or sciences, "capital doubts" would have arisen in our minds regarding its authority. It would have been abandoning a Divine mission for a human. Moreover, may it not be asked, what science should we expect the Bible to teach? The science of the nineteenth century, or of the twentieth, or of a thousand years hence?'[2]

[1] A. J. Gossip, *In Christ's Stead*, 227.
[2] T. Mark, *The Appeal of the Bible To-day*, 4.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE 'Modern Churchmen' have been vigorously stirring the ecclesiastical pool of late. Certainly there is nothing stagnant about their faith. Some of them seem to be more aggressive than others, like the Rev. W. M. PRYKE, whose challenging book is reviewed elsewhere. And some of them go much further than others in repudiating tradition. But it is always interesting, and frequently instructive, to listen to men who are confessing their faith, even when that confession takes the form of a criticism of other people's faith. And so the latest issue of the *Modern Churchman* is welcome, since it contains the statement of 'The Faith of a Modern Churchman'—the subject of the last conference of Modern Churchmen.

Many of the names of contributors of papers are well known and respected, like those of the Dean of St. Paul's, Professor Bethune-Baker, Dr. Glazebrook, the Bishop of Birmingham, Professor Sorley, Miss Maude Royden, and others. There were many voices, and they did not all say the same thing. This is natural, since the Modern Churchman claims a great deal of freedom (it is one of the points on which all are agreed). But there are certain things that seem to lie behind all the papers. All the writers would agree in emphasizing the Immanence of God as the fresh discovery of our generation rather than the Transcendence which a former generation stressed. And probably all would agree in saying that the basis of religious faith is experience, rather than authority in any form, whether Book or Church.

Perhaps the most disappointing paper was that of Canon GLAZEBROOK on 'The Bible and Modern Churchmen.' Not because of what it contained, but because of what it lacked. The question of the Authority of Scripture for many people overshadows every other just now. Are the Fundamentalists wrong? If so, why? And what ground are we to seek for our belief in the Bible as the Word of God (in any sense) if we remove that of verbal inspiration? Dr. GLAZEBROOK mentioned several reasons which lead us to value Scripture, but they are all trivial and would apply to a great deal of other literature. And when he went on to deal with the something more it proved to be nothing else than this, that the writers of the Bible were guided in their search after God and led on and up to the true vision.

This is true. But what one asks is whether there is nothing more. Why does the Bible, which is the various literature of a nation, show also a profound religious unity, which is not racial, as the unity of Russian literature is? Is there not something beyond the guidance which all seekers after truth have received? Is there not something more? Is there not something special and unique which

differentiates the Bible from other literature, and which justifies and explains that experience which readers of it in every age have had? Can the Modern Churchman, while he rejects Fundamentalism, not point to an authority which is all the Fundamentalist professes to have, and is yet independent of any theory of inspiration and consistent with any and all new knowledge which science or criticism has to offer?

When we turn to the crucial point, the Person of Christ, we find the Modern Churchmen, represented by Professor BETHUNE-BAKER, sound and satisfactory. 'I pause for a moment,' he writes, 'to emphasise the fact that Christian Faith is in One who was at once both very Man of very Man and very God of very God. . . . He was one, and the One was human and divine.' This is orthodoxy, and orthodoxy at the one point that matters. There does not seem to be anything in these papers that contradicts it, though one sometimes wonders how some of the writers can maintain it.

That is the real, and only, criticism one would offer on essays that are both helpful and enlightening. Professor B. W. BACON wrote last year in an admirable article a strong plea for a positive and evangelical message from liberal Christianity. He said the real motive behind the best kind of Fundamentalism was a fear that the Gospel of Grace was being jeopardized. A similar fear holds the minds of many Christians to-day about 'Modern Churchmen.' And we should say that one of the clamant needs of to-day is that liberal Christianity should emphasize its positive message and show that it has a gospel to preach which can save souls and is as true as the traditional faith.

This reflection is emphasized by the somewhat thin, and here and there negative, character of some of the statements of faith contained in this volume. 'Neither the Ascension nor the return, as these were understood by the primitive community, has the smallest claim to be regarded as facts by believers to-day.' 'The majority of modern scholars are of opinion that Jesus both expected and taught His return to judgment, and that the expectation has been falsified by the event. If so, then the mistake is, after all, relatively unimportant, since such teaching belonged to the husk, not to the kernel of His message to humanity . . .' 'I do not believe it is true because Jesus said it . . . but, rather, because Jesus said it, I believe in Jesus.' All this may be valid. But what the ordinary believer really wants to know is how, with it all, the 'old gospel' of the Grace of God is certified to him.

Is there not, in the circumstances of the time, the condition of the world, the religious state of our land, an urgent summons to positive statement, the proclamation of a Divine message of grace to heal the wounds of humanity? This would be an eirenicon which would draw together men of all shades of belief, and reassure many who are alarmed by the trumpets of controversy. Not that any man or body of men should cease to assert what they believe to be truth, but that, if there is a gospel, we should oftener proclaim it.

One might reasonably have supposed that, after nineteen hundred years of experience, the Church would have come to some kind of agreement about what Christianity is. Yet it is possible to-day for Christian teachers to divide into two camps on a question which is surely sufficiently fundamental: What do we mean when we speak of the gospel *of* Jesus? To use the language of the grammarians: Is *of Jesus* here the subjective or the objective genitive? Do we mean the gospel that Jesus preached, or do we mean the gospel which has Jesus for its centre?

A whole generation has passed since Professor Haussleiter of Greifswald argued that in Ro 3^{22} 'the faith of Jesus Christ' means, not, as had been generally supposed, 'our faith in Jesus Christ,' but 'the faith in God which Jesus Christ had.' Very few, however, would care to deny that Paul

represented the salvation of the individual as depending on the death and resurrection of Jesus Christ. A not inconsiderable body of opinion which cannot be ignored is now maintaining that in this Paul was giving a new Mystery turn to the simple religion that Jesus taught.

The controversy goes back, it is claimed, to the first days of the Faith. In one aspect of it, Professor Bacon's 'Gospel of Mark' is a contribution to the study of the question. Speaking generally, Peter, he thinks, stood for the gospel that Jesus preached, Paul for the gospel about Jesus. The narrative Gospels, resting on Aramaic sources, have much to tell us of the words and works of Jesus; though, to begin with, even the narrative is limited to the work of the Servant, for the Gospels are not biographies of Jesus. The Epistles, on the other hand, written for the Greek-speaking Churches, show extraordinarily little interest in the facts of the ministry and the sayings of the minister.

It is to a systematic study of this question that the Rev. A. T. Cadoux, B.A., D.D., devotes *The Gospel that Jesus Preached and the Gospel for To-day* (Allen & Unwin; 6s. 6d. net). Accepting the opinion so widely held that the Church is losing touch with men and women, Dr. Cadoux believes that the explanation is very simple. The Church is still teaching as a life-transforming truth that sin is forgiven through the death of Jesus; the sanction of this teaching is the fear of hell. Thanks largely to ourselves, men no longer fear hell; consequently our gospel has lost its appeal, and the Church that preaches this gospel is becoming impotent.

Dr. Cadoux does not propose that we reinstate hell; on the contrary, he believes that the emphasis put on personal safety in the hereafter has disastrously handicapped the power of the truth of Jesus to remake the world. Nor is it only against hell that he has a grievance; he believes that popular conceptions of miracle have given men distorted ideas of God, of Christ, and of the Christian religion. For most men, the Incarnation implies a God essentially apart from the world and above it; else, why must Jesus, if He is to be Divine, have to come *down* from heaven, and at the end to re-ascend?

The ethical element in our thought of God has been as unchristian as the metaphysical element. 'The popular God of Christendom has been the God of the Old Testament, and not often of the Old Testament at its highest. He was nominally a just God, but one who punished sin with a cruelty that would have enhanced the reputation of Nero. His love was confined to comparatively few, and the cost of it fell on some one else.'

Popular Christianity, then, teaches that our sins are forgiven through the death of Jesus. What Jesus Himself taught was, that if we forgive others, God forgives us. How, then, did the traditional Atonement doctrine arise? According to Dr. Cadoux it was, to begin with, the product of various factors in the thought of the first Jewish Christians. Their Bible was the Greek Old Testament, believed to be verbally inspired. In that Bible there was much about animal sacrifice. It was tempting to think of Jesus as a sin-offering, and to extend the idea of the sin-offering to cover wilful as well as ritual sin.

Further, the idea of a crucified Messiah was, to the Jews, a stumbling-block. The Christians, therefore, felt themselves impelled to search the Scriptures, to prove from them that it behoved the Messiah to suffer, that a true service of God involves suffering. Here, again, the sin-offering presented a natural, if unethical, interpretation of the death of Him who died, the just for the unjust. Further, the Christian Jews carried into the Church their Jewish belief in predestination. If Jesus died, it must have been that for some wise purpose God willed that He should die. Here again the conception of the vicarious sacrifice offered a tempting solution of a real difficulty.

In all this, Dr. Cadoux maintains, the Church was misrepresenting the mind both of God and of Jesus. He does not allow that the traditional 'substitutionary' theory of the Atonement is prominent in the New Testament, fairly interpreted. When Jesus said: 'It is written of the Son of Man that he should suffer,' He was not thinking of the Suffering Servant of Is 53, but of the only passage in the Old Testament in which it is written of the Son of Man that He should suffer, namely, Dn 7. This chapter is the most important for the understanding of Jesus' use of the phrase Son of Man, and especially for His teaching about the sufferings of the Son of Man.

An examination of some of the relevant passages yields the result that in essence the gospel of the New Testament books 'has a far stronger resemblance to the gospel that Jesus preached than to the traditional gospel; it was the gospel of God known in the love and life and death of Jesus. Phrases and figures that can be interpreted in support of the traditional gospel are comparatively seldom used; and when they are found, a balanced assessment of the writer's thought always convinces us that they are not a simple and direct expression of his experience of Christ.'

We have to grant that the substitution theory has often been held in foolish, unethical, and unchristian forms; that, held in these forms, it has produced unchristian views of God, and at times, though by no means always, harsh and unlovely lives. On the other hand, as interpreted by men like the late James Denney and John Struthers, it helps us to see into the meaning of sin and the heart of God as nothing else can do, and makes our teaching of an easy forgiveness seem trivial and superficial.

It may be that we have made far too much of the law court metaphor which, even for Paul, was only one of various images that he used. But is the contrast between the gospel as Dr. Cadoux conceives it, and the Lutheran revival of Pauline teaching which he calls the traditional gospel so vital as we sometimes imagine? If the Epistles have much to say of the Christ and little of Jesus of Nazareth, one reason doubtless was that in the epistolary period the gospel literature had not yet taken shape, or, at least, was not yet well enough known to be readily quoted.

Already in Paul there is evidence of the importance attached to a word of the Lord. As Dr. Morgan has said, Paul was far more influenced than he knew by the traditions of Jesus' ministry. To him the gospel about Jesus was also the gospel that Jesus preached and lived. Moreover, as Professor Bacon has shown, even the earliest of our Gospels was written largely under Pauline or Paulinist influence. From the beginning, the gospel that Jesus preached was also a gospel about Jesus.

In the New Testament, we have many answers to the question: Who was Jesus? In no section of the New Testament is there any trace of indifference to the question, any suggestion that our business is to follow Him blindly, never asking who it is we are following or why. In Hebrews, Jesus is the Captain of our salvation, going on before, yet in no book of the New Testament is there a higher doctrine of the person of the Christ.

If it is the case that sin is like a veil that shuts God out from our sight, if it is true, as Dr. Cadoux acknowledges and urges, that it is only in Jesus that the veil is torn down and we know and are known, and if, as the whole history of Christianity testifies, Jesus is revealed to us on His cross as nowhere else, then surely, however we may reinterpret it, the traditional gospel has not lost its ancient power.

The conditions of our time have brought into prominence the problem of the application of Christian principles to public life. The vast disorders and distress following upon the War and the grim uncertainties of the future have led to a growing

inclination to believe that it is worth while to give a trial to a Christian way of life, however it may find expression. All other ways of life having failed, having brought our civilization to the edge of chaos, let us give Christianity a chance, or let us at least explore its possibilities. A helpful and suggestive book dealing with this subject has been issued under the title of *Christianity in Politics*, by the Rev. H. W. Fox, D.S.O. (Murray; 5s. net). The writer seeks to show by what means domestic politics and international relationships may be permeated by the spirit of Christianity, and how the common mind of the Church may be focused and made effective.

It has been held that the Church must have no concern with political affairs, and support for this view has been sought in certain of the words of Christ, such as, 'My kingdom is not of this world,' and 'Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's.' The individualism of the New Testament teaching has been contrasted with the nationalism of the Old Testament prophets, and it is significant that the Reformers in their struggles for religious and civil liberty took their stand largely upon the Old Testament with its many stories of valiant resistance to Kings, while their opponents pressed them with certain passages in the New Testament which seemed to point in an opposite direction. The political situation, however, in the Apostolic Age must be taken into account, and a study of the teaching of Jesus makes manifest that He never countenanced any sharp separation of the Church and the State. 'To Him, on the contrary, life was an undivided whole, with no nicely arranged pigeon-holes into which this or that action might be put away with no relation to the rest. Man was bound to God with his heart, his mind, his soul and his body equally; there was no distinction to be observed in practice between man as a social, a political, or a religious animal; each capacity that he possessed must act and interact upon the others.'

The relation of Church and State has been a burning question throughout the Christian centuries. Rome's magnificent attempt to dominate the State and dictate its policy ended in gigantic failure, and is a warning to all time against any repetition of such folly. Since the Reformation the tendency has steadily been in the direction of separation between Church and State. The strong individualism of Protestant teaching has aided this. It has been argued that 'as citizens we have no right or claim to appeal to motives or ideals specifically Christian, or to lay down lines of policy which have no meaning except from the standpoint of the Catholic Church.' This would mean that the respective functions of Church and State must be separated into parallel columns which run side by side but never meet.

It will be found that this separation is not so simple in practice as it may appear in theory. 'The task of separation was perhaps an easier matter when the rights of every individual to a share in the government of his country were either severely restricted or altogether denied. . . . An entirely different situation prevails in the modern democratic state. In that state Christian men and women, to whatever form of Christianity they may belong, have a double status and a double responsibility and opportunity. They possess rights and duties as enfranchised citizens; but they are also members of the Church of Christ, and that membership brings its own rights and responsibilities. It is impossible to separate this double set of rights and duties; there remains the difficult but necessary task of adjusting them so that they shall not be in conflict. The failure to relate the one to the other, the keeping of each in a watertight compartment, the separation of affairs into secular and sacred, has been responsible for most of the troubles which have befallen our own country as well as the continent of Europe. In consequence of this separation there have arisen, or there have been perpetuated, the idea and the practice of two different moral standards: the one which prevails in private relations, the other in the conduct of public affairs.'

Now that the disastrous effects of this policy have become apparent, the mind of the Church is awaken-

ing, and Christian men and women are earnestly searching for some better way. In these circumstances the question becomes pressing, along what line ought the Church to move in order to reach a better state of things? History and experience warn us against two possible policies. 'In the first place it must be clearly stated that the influence of the Church upon the State must not be exercised by the assumption of any of the political or administrative functions which strictly belong to Governments.' Both Rome and Geneva are warnings against the renewal of any such attempt. 'An equally mistaken line of action would be for the Church to form its own political party in the State or to ally itself with any existing party. There must never grow up in England a political party of Christian Socialists, Christian Democrats, or Christian Trade Unionists, such as are found in other European countries. The connection of the Church with the machinery of party politics would inevitably be fatal to its usefulness.' 'The influence of the Church will always be greater as it is exercised indirectly rather than directly; its first duty is that of enlightenment and education; it must set forth the principles upon which it believes that the State should act. . . . Its teaching must be accepted by a voluntary consent because it commends itself to that which is highest and best in the minds of men. In the long run progress in human affairs is only accomplished when men have become convinced of the rightness of any course of action and are prepared to pursue that course in the face of all obstacles and set-backs, confident that nothing can hinder the ultimate achievement of their aim.'

But the Church must first know her own mind if she is to express it. The Christian view in regard to the various national, international, and racial problems must, with the utmost care be elucidated and expressed. To accomplish this it is suggested that an Alliance of the Churches should be formed similar to the Federal Council of the Churches of Christ in America. The movement known as C.O.P.E.C. is admirable, but it is not the Church. 'It speaks as the scribes and not with authority; its voice is that of experts, experts in Christianity, experts in some department of economics, politics, or citizenship, but they do not possess official credentials.' Means must be found whereby the mind of the Church may be formed, and, when formed may be uttered with the force of unity and authority to the State. It may be objected that the Church as such has not expert knowledge of political problems, but the answer is that within her membership she has all the experts she needs if only she will set them to work. 'Christianity has not come to such a parlous state in this country that all the experts are outside its borders. The contrary is nearer to truth. But owing partly to a conventional and falsely conceived reticence in matters of religion, partly to the unnatural and equally false idea of the part which religion has to play in the life of the State, the reports of experts on matters of vital national importance have been singularly void of reference to any bearing which Christian principles may have upon the subject of the reports. . . . So long as this divorce between the functions of the Church and State is perpetuated, to call England a Christian nation is a contradiction in terms, and displays a lack of appreciation of realities.'

In the realm of international politics work of a similar kind is urgently needing to be done. The League of Nations as at present constituted lacks a soul. 'Objection is not taken to the fact that the name of God, as the source of all Wisdom, Fellowship and Peace, finds no place in the Covenant; that would have been of very little importance if the thing for which the name is but a symbol had been there. . . . What matters far more is the fact that the Versailles Conference, in framing the machinery of the League, made no attempt to call to the aid of world peace the religious forces of the world.' It has formed a Commission on Intellectual Co-operation, why not a Commission on Religious Co-operation? And this Commission might well be extended to include representatives of other religions, for the Christian Church of to-day sees in these religions a true seeking after God, and aims

at leading those who practise them to the fulfilment of their own aspirations and the satisfaction of their own desires in the person of Jesus Christ. In this way it is certain that the Christian Church as a whole would be rallied to the League of Nations in far greater strength than it is at present. 'Christianity is not dead, its potential strength has lain dormant largely for lack of opportunity. Given the opportunity, there is no limit to its power for peace; add to the force of Christianity the forces of other religions and a new era might be acclaimed as dawning upon the world.'

The Witness of the Baptist to Jesus.

By the Reverend J. O. F. Murray, D.D., Selwyn College, Cambridge.

Wendt,[1] in his 'Gospel according to St. John,' raised the problem of the nature and significance of the witness of the Baptist to Jesus in a form which merits closer attention than it has as yet, so far as I know, received in England or Scotland. It formed part of his examination of the historical value of the narrative portion of the Fourth Gospel. He contended that the stress laid by the Evangelist on the evidential value of the witness of the Baptist to Jesus as his appointed Successor was demonstrably unhistorical, on the ground that it was inconsistent with the evidence of our primary authorities for the life of Jesus, St. Mark and 'the Logia.' He accounted for it, as the development of an idealization of the relation between Jesus and John, the beginnings of which can already be observed in St. Matthew and St. Luke.

According to Wendt, the Baptist in St. Mark simply prophesies the advent of a 'Mightier than he.' He does not say that John saw any sign at the Baptism of Jesus, or that he bore any witness to Jesus on the strength of it. He finds a confirmation of this interpretation of the silence of St. Mark in the account in the Logia (Mt 11^{2-19}, Lk 7^{18-34}) of the mission sent by John to Jesus from prison, asking, 'Art thou he that should come? or are we to look for another?' He regards it as inconceivable that the Baptist, if he had seen the sign, could ever after have been in doubt; or that the eulogy which Jesus pronounced on the Baptist, after the departure of the messengers, could be anything but a grateful acknowledgment of a dawning faith.

This position merits and will repay close examination. The inquiry will enable us to test on a crucial point the historical value of the Fourth Gospel—an issue which cannot be foreclosed by purely *a priori* considerations. It ought at the same time to throw a welcome light on the place of the Baptist in the religious history of the world. In conducting our inquiry it will be well to consider separately the evidence of (1) St. Mark; (2) the non-Marcan document commonly called 'The Logia,' which is assumed to have been in the hands of St. Matthew and St. Luke; (3) passages peculiar to St. Matthew; and (4) passages peculiar to St. Luke.

We begin, then, with St. Mark. The Gospel opens with a brief description of the Baptist and his preaching, especially his prophecy of the coming of one mightier. In so doing he follows the earliest Christian tradition (Ac 1^{22} 10^{37} 13^{29}). According to a perfectly possible construction of his opening sentence, he even describes the Baptist's appearance as 'the beginning of the gospel of Jesus Christ.' He proceeds at once (1^{9-11}) to the Baptism of Jesus, the Voice, and the Dove. But, strangely enough, the Baptist passes out of sight. We are not told whether he saw the Vision and heard the Voice, or not. No mention is made of any public testimony borne by him on the strength of it. Certainly, if the narrative stood alone in the Gospel, it would have been impossible to maintain, on the evidence of St. Mark, that John recognized in Jesus the Fulfiller of his prophecy. This silence is, however, at best only negative evidence for the assertion that, according to St. Mark, the Baptist bore no testimony to Jesus. And this interpretation of his silence is really precluded by the evidence,

[1] Eng. Tr., T. & T. Clark, 1903.

which Wendt tries in vain to discredit, of the only other passage in his Gospel in which the baptism of John is referred to.

The scene (11[27-33]) is a familiar one. Jesus, we are told, when challenged for His credentials in the Temple courts by the Jewish authorities, instead of giving a direct answer, met His challengers by a counter question, 'the baptism of John, was it from heaven or of men?' How are we to understand this reply? Is it satisfactory to regard it merely as an ingenious evasion? Would it have succeeded if that were all? The retort, to which they knew that they would lay themselves open, was, 'Why, then, did you not believe that he spoke the truth?' If this had meant merely, 'Why were you not baptized by him?' they could surely have given many plausible reasons for their neglect of the rite. And, after all, they might justifiably have challenged His right to make them prove their spiritual insight, before He chose to answer a question which they 'sitting in Moses' seat' had every right to put.

In fact, the appeal to the Baptist would have been a powerful weapon in the hands of the Jewish authorities could they have said that the one accredited Prophet of their own generation had given no countenance to the claims of Jesus.

No; the only reasonable explanation of the dilemma in which they found themselves is, that *the Baptist's witness to Jesus was a notorious fact which they could not gainsay*. And it is a very weak defence against this conclusion to urge that Jesus asks whether *the Baptism*, and not whether *the Preaching* of the Baptist was from heaven, because it was directly with the Baptism, and not with the preliminary preaching, that the witness of the Baptist to Jesus was connected. 'For this cause,' we read in the careful language of the Fourth Gospel (*i.e.* that He should be made manifest to Israel), 'came I *not* "preaching repentance," *but* "baptizing in water"' (Jn 1[31]).

I claim, therefore, St. Mark as a primary witness to the fact that the Baptist bore public testimony to Jesus as his appointed Successor.

The passage from the 'non-Marcan document' (Mt 11[2ff.], Lk 7[18ff.]) is more difficult to interpret. It is no doubt strange that the Baptist should have been in any doubt—after seeing what he saw at the Baptism, and bearing witness; but Wendt goes too far when he speaks of it as 'psychologically inconceivable.' Our faith can never, so long as we are in this world, be safe from assault. Even the Blessed Virgin herself was warned (Lk 2[34]) that her Son would remain to the end an 'ambiguous sign,' and that a sword should pierce even through her own soul. The office and work of the Messiah present many and apparently contradictory characteristics. The trial of imprisonment to the Baptist must have been peculiarly searching; and he may well have longed for an opening of the doors of his prison-house in token of the presence and power of the Messiah, until hope deferred made the heart sick. And, even so, the question that he sent was not a recantation—it was not 'are you indeed the promised deliverer?' *but* 'are you the final consummate deliverer—or is there yet another whom God will send after you?'

These, however, are only subsidiary considerations. The key to the solution must lie in our Lord's answer. That answer was of necessity indirect. Jesus could not at that stage in His ministry publicly claim the title of Messiah. It would have led at once to dangerous popular misunderstanding. He therefore replies with an appeal partly by act, and partly by words, to the prophetic picture of the Servant of the Lord in Is 61[1]. Now we have from the event and from our Lord's exposition in Lk 24 the key to the interpretation of this reply. But we must remember that all the evidence goes to show that the identification of 'the Servant' with the Royal Messiah was unknown in Jewish circles before our Lord came. So I do not myself think that Jesus could have expected the Baptist to understand the allusion, if this was the first time that he had been confronted with the identification. My contention is, that this reply is in itself evidence that the Lord and His Forerunner had arrived at a common understanding on the banks of the Jordan with regard to this principle of scriptural interpretation.

There is really a good deal of evidence in support of this contention, besides what I cannot help regarding as its inherent reasonableness. Notice first, the coherence and compactness of our Lord's public ministry, the fact that it worked out from the first to a clearly recognized and accepted goal.

This involves a clear acceptance from the first, at least by Jesus, of this principle of scriptural interpretation.

Next, it is really impossible to imagine that the intercourse between the two greatest spiritual

leaders in Israel was limited to a single silent interview on the banks of the Jordan.

I cannot myself help feeling that in the phrase, 'He that cometh after me,' we have not only a chronological note, but an assertion of 'discipleship.' And that the acceptance of Baptism by Jesus at the hands of John was formally an act of enrolment in the band of the Baptist's followers.

In any case, if Jesus brought with Him this new light from the ancient record He must have communicated it to the Master.

Whatever weight may attach to these speculations, we cannot fail to be struck by the extent to which the account of the Baptism is in the different narratives permeated by the atmosphere of Deutero-Isaiah.

(*a*) The Baptist, according to St. John, describes himself as 'the Voice' crying in the Wilderness (Is 40^3).

(*b*) The words which accompanied the outpouring of the Spirit, 'The beloved in whom I am well pleased,' suggest Is 42^1.

(*c*) The reference to the Lamb of God recalls Is 53^7.

(*d*) The text of our Lord's Sermon at Nazareth, which St. Luke connects directly with His return from the Jordan, was Is $61^{1f.}$.

We need not, therefore, be surprised that the same passage is echoed in our Lord's reply to the Baptist.

I conclude, therefore, that the witness of the 'Non-Marcan document' when rightly understood points, as the Gospel of St. Mark does, to the recognition of Jesus by the Baptist at the time of His Baptism. Nor do I find anything inconsistent with this view in the strong commendation which Jesus takes occasion from this mission to pass on the Baptist, after his messengers had departed. Had the words been meant to be an acknowledgment of a dawning faith, parallel to the acknowledgment that greeted St. Peter's confession at Cæsarea-Philippi, they would have been part of the message sent to John himself. Addressed to the multitudes, they are the Lord's testimony, in the hour of his weakness and of his apparent degradation, to the inherent strength of His great Forerunner.

The position of the Baptist 'outside the kingdom' involves difficulties of its own, but they are not peculiar to this passage, and we may defer consideration of them for the present.

When we pass on to 'the secondary sources,' the material peculiar to St. Matthew and St. Luke, we are arrested at once by St. Matthew's account of the Baptist's reluctance to accede to our Lord's request for Baptism at his hands, and to our Lord's answer (Mt $3^{14f.}$).

It calls attention to a serious difficulty in the situation. One whom we know to be immeasurably greater submits Himself to one, who not only was less, but who had the grace to be conscious of his inferiority.

It was a testing situation for both. We have nothing but the recorded words that passed between them to guide us to a solution of the difficulty.

The reluctance of the Baptist is, of course, quite natural, if we regard it simply as the instinctive recognition by a man of keen spiritual insight of the presence of a soul of perfect purity. I am inclined to suggest another, at least possible, supplementary cause for the reluctance.

The candidates for Baptism, we are told, made public confession of their sins, as each Israelite did when he brought his sin or trespass offering to the priest in the Temple. And this confession, which was made no doubt to God, would not, according to Jewish custom, be made *sotto voce*. Eli was disturbed because Hannah's prayers were inaudible. And our Lord's habit, as we see on several occasions, was to pray out loud even in His personal and direct appeals to His Father. If, therefore, He conformed to the universal custom when He came to the Baptism, He must have made a confession of sins out loud in the hearing of the Baptist.

Here we find ourselves up against a serious difficulty, which was felt quite early, as one of the Apocryphal Gospels shows, though it does not seem to have troubled the Evangelists. What place was there in a Baptism of Repentance for one who was personally sinless? What sins could He have had to confess?

Clearly, on the atomistic, individualist conception of Sin, none. But that was certainly not the view of the leaders of Israel, especially after their Return from the Captivity. Ezr 10^1, Neh 1^6, Dn $9^{4.\ 20}$, Bar $1^{15ff.}$—all felt the burthen of the national guilt the more intensely by reason of their own loyalty to the Law of God.

There would then have been nothing unusual, or unprecedented (except, indeed, in the depth and

earnestness of the confession), if Jesus had poured out His heart to the Father in humble acknowledgment of the sins of His people.

There is, of course, no direct evidence for this, but it would at least help to explain the Baptist's sense of personal inferiority; and it would help to explain the wonderful title under which the Baptist, according to St. John, introduced Jesus first to the Jews, and then to his own disciples: 'Behold the Lamb of God, who beareth (taketh away) the sin of the world.'

Our Lord's reply, 'Suffer it to be so now, for so it becometh us to fulfil all righteousness,' has depths in it which I cannot pretend to have fathomed.

To 'fulfil all righteousness' must imply far more than personal conformity to any and every Divine commandment. It seems as if it must include a reference to the bringing in of the Kingdom of Heaven. Righteousness is essentially the condition of those who have been admitted into personal communion with God. It is the characteristic of members in the Kingdom. And, in face of the fact of human sin, it is the fruit of the sin-bearing. I cannot help feeling, therefore, that our Lord's share in bringing about the result lay in His conscious self-dedication to death in the waters of the Jordan for the sins of His people. And for this the co-operation of the Baptist in administering the rite, for which he had a direct Divine commission, was in some sense necessary.

It is remarkable that in the only other reference to the Baptist which is peculiar to St. Matthew (21^{22}) Jesus tells the Pharisees that the Baptist had come 'in the way of righteousness.'

Here again His words imply that a loyal acceptance of the Baptist's words would have led to faith in Himself. He implies, though He does not expressly affirm, a personal witness of the Baptist to Himself.

There is nothing in the matter peculiar to St. Luke that need detain us just now, though we shall have to refer later to the hint that he gives in chapter 1 of a relationship between the Mother of our Lord and the Mother of the Baptist; and to the evidence of Ac 18 and 19 to the existence of disciples of the Baptist, who even after their master's death remained outside the Church.

We must pass on to the evidence of the Gospel according to St. John.

Here no doubt the contrast is at first sight startling. Hitherto the evidence has all been under the surface, implicit, not express. If the Synoptists stood alone we should have evidence to show that the Baptist stood at the meeting-point of the two great spiritual epochs in the world's spiritual history —the Greatest of the Old Order, the Herald of the Advent, the promised Elijah, 'the beginning of the gospel,' and yet never passing the threshold—less than the least of the New Order. We should be able to trace some of the work that he did in preparing the people for the development that was at hand. But we should have been at a loss, if we had to define precisely the positive contribution that he made to the coming in of the Kingdom.

In St. John the work of the Baptist is approached from precisely the opposite end. We hear nothing directly of the Baptist's popular preaching, or of his personal appearance, or of his tragic end. The Fourth Evangelist does not even give an account of our Lord's Baptism. Our whole attention is concentrated from the first reference in the Prologue 1^{6} to the last (10^{41}) on his personal witness to Jesus.

We cannot help being struck by the contrast. We have, I hope, seen enough under the surface of the Synoptic narrative to be assured that it is not a contradiction.

Further consideration may help us to understand it. St. John's Gospel is what the Synoptists are not—a treatise in Christian evidences; and from this point of view the office of the Baptist stands out in a new light. It was, we may fairly say, necessary, that our Lord should appear before the people with some credentials besides the testimony of His own consciousness. The Jews themselves, we are told, had a tradition that the Messiah would be unknown until Elijah came to declare Him to the people. And our Lord on more than one occasion declared expressly that John was the Elijah whom they were expecting (Mt 11^{14}, Mk 9^{11-13}). The Lord Himself came, as St. John tells us in his first Epistle (5^{6}), by water as well as by blood; evidenced by the sign at His Baptism and all that that implied, no less than by the Crucifixion. And, that He might come 'by water,' it was necessary that the Baptist should be sent before Him. It was a true instinct that led the Evangelist to feel that faith in Christ must come for all men no less than it had come for himself, through the Baptist. 'We all believe through him' (1^{9}).

At the same time there is no justification for the charge that the Evangelist has tampered with the facts in order to bolster up his theory of evidence. So far from idealizing the account of the earlier Evangelists, he simply supplies us with direct information of facts which we have already found it necessary to infer from the evidence supplied by them.

Nor is it, as Wendt suggests, a natural evolution from the faith in the relationship between the Blessed Virgin and Elizabeth, which made the Baptist's faith in the Messiahship of Jesus a foregone conclusion. The Baptist in St. John expressly declares that he knew Him not, *i.e.* as the Son of God, till he beheld the Spirit descend from heaven and abide on Him.

John tells us of an official commission (1^{19}; cf. 2^{18}) to which the Baptist gave public and explicit testimony to Jesus on the strength of the sign that he had seen at His Baptism. He shows (5^{33}) how our Lord had referred to this testimony when earlier in His ministry His claims had been made the subject of an official inquiry; and His hint (10^{41}) that the memory of the Baptist's witness was still fresh in the minds of the people when our Lord's public ministry was drawing to a close throws a flood of light on the perplexity of the Jewish authorities when challenged to declare themselves about John (Mk 11).

Even the most mysterious element in the witness of the Baptist as St. John records it, the reference to Jesus as the Lamb of God, if it is based, as I have suggested, on the prophecy of the Servant of the Lord in Is 53, reflects and receives light both from our Lord's answer to the Baptist's disciples in the non-Marcan document and from the conversation between our Lord and the Baptist recorded in St. Matthew.

There is, therefore, we may well claim, a remarkable harmony between St. John and the three earlier Gospels on the fact of the Baptist's testimony to Jesus, of a kind that is all the more convincing because it is unobtrusive and cannot have been the result of deliberate design.

There remain two difficulties, which the materials at our disposal do not enable us entirely to remove. It cannot but be strange to us to find (1) that after his experience, and after his express testimony, the Baptist should not have enrolled himself in the number of the Lord's disciples; and (2) that he should have allowed men whom he could influence to continue to band themselves together in his name after the Lord's ministry had begun.

The facts are undoubted. Our Lord Himself calls attention to the first in the words that He uttered on the retirement of John's messengers: 'Among those that are born of women there hath not arisen a greater than John the Baptist. But he that is but little in the kingdom of heaven is greater than he.'

We have also evidence for the second in the continued existence of a body of men who were known as John's disciples from each of the four Gospels and from the Acts.

Various explanations more or less convincing may be given to account for these facts. It may well be that the office which the Baptist was called to fill in preparing the nation by baptism for the coming of the Kingdom, was still incomplete when Jesus came to be baptized by him; he may have recognized that it was God's will that even after that event he should go on and finish the work that had been given him to do. The Evangelist gives us early a pregnant hint of the solution of this difficulty when he records how the Baptist described himself as 'the friend of the bridegroom.' There is no hint that he ever received and refused a call from Jesus to follow Him.

It would also be quite natural to suppose that not a few of the disciples who had gathered round him in the earlier stages of his ministry, and whom he had had time to train in regular rules of fasting and prayer, preferred to remain with their old master to carry on his work, because, content with the old wine that he had given them, they felt no irresistible attraction to make trial of the new (Lk 5^{39}). But we need not build on any such conjectural explanations as these. We may be content to know that those who record the facts from which our difficulty springs did not regard them as inconsistent with their belief that the Baptist had borne express testimony to Jesus. Indeed, the only disciple of John whom we know by name is introduced in the Acts as 'teaching accurately the things concerning Jesus, knowing only the baptism of John.' We may be reasonably sure, therefore, that if we knew all the facts our difficulty would disappear.

We conclude, then, on the concurrent testimony of all our authorities for the reconstruction of the evangelic history, not only that the beginning of the Gospel of Jesus Christ dates from the appear-

ance of John the Baptist, though in itself that is a remarkable fact, but also, that the Baptist recognized and publicly acknowledged Jesus as his appointed successor.

The verdict on the question of historical value is emphatically in favour of St. John.

But there is another side to the question which our Lord hints at in His challenge to the Pharisees.

Granted that the Baptist bore this witness. What is the evidential value of that fact for us to-day?

For it is a fact in human history. We cannot explain away the evidence by which the fact is supported, except on grounds which would condemn us to universal historical scepticism. If, therefore, historical criticism is to vindicate its power to bring light for the lives of men from the lessons of the past, it cannot evade the challenge to give an account of a fact at once fully authenticated and of fundamental importance. If, as the opening words of 'Ecce Homo' remind us, 'the Christian Church sprang from a movement which was not begun by Christ,' men will crave to know what they are to think of the man who gave the first impulse to the movement from which Christianity sprang.

It is clear that it is not enough to speak of the Baptist vaguely as 'a product of his time.' That is at best only to restate the problem, not to solve it. For the historical problem with regard to any striking personality is, from one point of view, simply the determination of the forces, general and special, at work in his time to make him what he was. And in the case of the Baptist, as Professor Harnack has pointed out, the social and political conditions of the time will not by themselves explain the origin of the religious movement begun by John.

Nor, again, can the movement have been due entirely to the Messianic anticipations which were no doubt somehow 'in the air' at that time. Otherwise it is hard to see how the Baptist's preaching can have run so directly counter to the most strongly marked features of the popular hope. A moral and spiritual judgment, which should begin with the Chosen People, has very little in common with the Judgment which, according to the expectation of the Jews, was to break the power of Rome and set Jerusalem in its place at the head of the empire of the world.

The movement, therefore, clearly owed more to special and individual causes than to the general forces at work at the time, and it is just these special and individual causes which it is our business as historical students to determine. To this end there can be no doubt that we ought first to discover if possible what account the man gave of himself. In the case of John there is no room for hesitation about the answer. By his dress, by his action, and in express words, John claimed to have received a direct communication from God. The conviction underlying this claim was for him beyond question the decisive factor in determining the whole course of his activity. There is no room here, as we should all admit, for the hypothesis of conscious hypocrisy. So the issue narrows itself down precisely to this dilemma: 'The Baptism of John, was it from Heaven or from men?' In other words, was his claim true or false? Had he really a message from God for men, or was he in some way or other self-deluded?

Is there, then, any reason why we should despair of being able to find an answer to this question? The Baptist, as we can see from his advice to those who came to consult him, as well as from the moral earnestness which inspires his whole movement, was very far removed from a commonplace fanatic or enthusiast. He would not lightly have confounded the voice of God with fancies of his own. He was at the same time, as far as we can judge, entirely free from any taint of personal ambition, content to be himself nothing but a Witness and a Voice, if only he might prepare the way for one mightier than he, and point his own disciples away from himself to the 'Lamb of God.' It would be strange, therefore, if we were forced to believe that he was after all a prey to delusion. It would be still more strange if through this delusion he blundered on a truth of vital importance for all mankind. For we must not forget that his teaching was prophetic, and from the first claimed its final justification from the event. Within three years of his death the people in Palestine had seen enough to satisfy them. 'John,' they said, 'John indeed wrought no sign.' He came without the credentials that we are accustomed to look for in a messenger from God. But all that John said of this man was true.' And it would seem very like a *reductio ad absurdum* of the whole Science of History, if, after nineteen Christian centuries, we should be asked to believe that John was after

all self-deceived, or made a more than usually lucky guess.

I do not see, therefore, how we can escape the conclusion, which was clearly our Lord's conclusion when He made the challenge first, that the Baptism of John was from Heaven and not from men. Or, in other words, in dealing with John the Baptist we are dealing with a man through whom we must admit, if history can prove anything, that the race has come into direct and conscious contact with God.

Literature.

THE RE-VALUATION OF ST. PAUL.

Not very long ago an experienced publisher said to a younger man who was beginning the business, that the two parts of the Bible he must not touch were Job and Paul. He would be certain to lose money on either! So far as St. Paul is concerned this prediction seems in a fair way to be falsified. Certainly among the learned there is a decided Pauline awakening. We have had 'Lives' from Dr. Glover, Professor Peabody, and Mr. C. T. Wood (to name only the most recent), and appreciations from Dr. Deissmann, Dr. D. M. Ross, and others. Of course, Paul has always attracted study, but the interesting thing about recent books is that they are all on the same lines. We hear little of 'Paulinism' at present, but a great deal about the greatness of Paul the man, and about the experience of Paul the Christian. The idea, which earlier found so much favour, that Paul was the real author of traditional Christianity, which is in sharp contrast to the simplicity of the Gospels, seems to have gone by the board, and with striking unanimity writers to-day find between Jesus and Paul an essential harmony, so that Dr. Ross can sum up the tendency of present studies by the formula 'back to Christ *with Paul*,' instead of the older formula, 'back to Christ *from Paul*.' Generally speaking, the result of contemporary work in Paul is to lay stress on his Christian experience and to strip away from this its husk, the forms in which the experience was expressed which Paul naturally adopted from his training and environment.

Will all this fresh appreciation, which might almost be called a rediscovery of Paul, succeed in including books on Paul among the 'best sellers'? Not yet, perhaps. But the effect of these fresh studies is bound to penetrate by and by to the general mind, and we do not despair of seeing Paul and books on Paul among the favourite reading of the man in the pew. This desirable end will be furthered by two books just published which have suggested the above general reflection. Both come from Messrs. Hodder & Stoughton. One is by a new writer, the Rev. Gwilym O. Griffith, and bears the suggestive title *St. Paul's Life of Christ* (7s. 6d. net). The other is a fresh contribution from the Rev. D. M. Ross, D.D., *The Spiritual Genius of St. Paul: A Contribution towards the Re-Interpretation of his Message* (7s. 6d. net).

Mr. Griffith's book is a striking and original performance. The general idea is that while Paul has left us no Life of Christ as such, he has left many hints and sketches which, when we put them together, give us a general outline of Paul's own conception of Christ's life in time and in eternity. This Life was written in Paul's experience. It was part of him. It was continually being annotated and enlarged. Mr. Griffith whimsically calls it the 'Pauline Q,' because we are bound to suppose it, and can trace it everywhere though we can discover it nowhere! There was a prologue to it written on the heart of Saul, and this pre-Christian, Pharisaic life of the still unconverted Saul is reconstructed by the author with a vividness and suggestiveness which make this part of the book a really brilliant and original contribution. In a second chapter the author gathers together all the passages in Paul which contain suggestions for the 'Life,' following this up by a summary and review of its different 'Chapters.' The first chapter is in eternity, the second is Christ's cosmic activity in the making of the worlds, the third is Christ in the experience of men (before His Incarnation). Then the Incarnate stage. Then the Cross. Then the Resurrection life. Then the Return. And finally the 'End,' the consummation of Redemption. The rest of the book is occupied with the enlargement and exposition

of these themes. This summary will show the quality and originality of Mr. Griffith's study. And if the conception is fine, the execution is even finer.

Mr. Griffith has a fresh and vivid style. His writing reminds us of Dr. Alexander Whyte, and he possesses Dr. Whyte's power of saying things in a striking fashion. 'Paul's interest in Nature was evangelical' is a fresh setting for a familiar truth. Or this: 'Paul's thought is mystical because it is first of all historical; it is subjective because it is first of all intensely objective. For him the facts of the Crucifixion and Resurrection were so truly and tremendously facts outside of, and independent of, all that was *Paul*—so objective and substantial and Divinely original—that everything else had to abdicate to them. Paul himself had to abdicate.' But perhaps more remarkable even than the writing is the intense fervour and sympathy with which St. Paul is interpreted in this book. All his great thoughts are passed in review, and they take to themselves new life as we see them set forth by this competent hand. If this is Mr. Griffith's first book it is a remarkable achievement. It will take and hold its own place in the Pauline library.

Dr. D. M. Ross has followed up his recent work on 'The Faith of St. Paul' (a very fine book which endured successfully comparison with Deissmann's work which appeared at the same time) with another which he calls, inadequately, *The Spiritual Genius of St. Paul*. This suggests a merely personal study. But the book is far more than that. It is a study mainly of Paul's central Christian experience in which the love of God in Christ flooded his soul and made for him a new world, intellectual, ethical, and spiritual. It was a 'new creation,' and it brought to him a New Ideal of the Good Life, a New Understanding of God, a New Outlook upon the World, and the Vision of a New Humanity. And so these are the four divisions of Dr. Ross's book. Neither he nor Mr. Griffith intended to touch theology when he wrote. But neither of them can help it. They come in course to Paul's great beliefs about God and salvation, and both handle them well. Dr. Ross perhaps has more grip and a richer background. At any rate it is when he comes to his section on Paul's new understanding of God that we like him best. He has some very enlightening remarks on Justification and on Predestination. If any one imagines Paul to be a grim Calvinist, we recommend him to read Dr. Ross on Paul's belief about God. Dr. Ross prefers 'reconciliation' as an expression of Paul's thought rather than 'justification,' and he makes the suggestive remark that the latter term is used by Paul chiefly where he has in view Judaizing Christians or Jews to whom the forensic categories were familiar. Another valuable section of this book is the last, in which Dr. Ross lays an unusual, and welcome, emphasis on Paul's social message. These later chapters are full of suggestive points in connexion with the social aspect of the Christian life, and Dr. Ross has many wise things to say about the Church and about creeds and about the relation of the individual believer to social obligations and social service. But what is to be specially said about this new book of Dr. Ross's is that it deals with one subject and one only, though the implications of this subject are so important. That subject is Paul's central experience of God in Christ. And the debt we specially owe to the author is that he has expounded this with such correctness (almost with passion), and that he has shown us that this deeply spiritual believer is the real Paul, and that all his great thoughts are mastered and moulded and directed by this experience. Dr. Ross admits elements in Paul that have to be allowed to lapse. But he is jealous of admitting anything that will take from our admiration of Paul. The book throbs with this admiration, and with something deeper, a real appreciation of Paul's life in God. And it is for this we are grateful to the writer. He has made that experience intelligible to us, and has enabled the student of the New Testament to see clearly that it lies behind everything Paul ever said or did.

WILLIAM ROBERTSON NICOLL.

In an essay, 'The Accacias of Lausanne,' Claudius Clear moralizes on the rapidity with which a journalist's reputation passes away, and begs for understanding of the impulse which drives him to collect what he has written and publish it in book form. Nicoll followed this impulse and published a number of essay volumes—'Letters on Life,' 'The Day Book of Claudius Clear,' 'A Bookman's Letters'—which range over a wide field, literary, ethical, and religious, and deal with what is of permanent interest. As early as 1894 'The Key of the Grave,' a study of immortality, appeared. Its circulation received fresh impetus during the war years. In 1905 there was a book of mystical exposition,

'A Garden of Nuts,' and from time to time volumes of sermons were issued. These are a biography in themselves, but all the more we welcome the biography which is before us—*William Robertson Nicoll, Life and Letters*, by Mr. T. H. Darlow (Hodder & Stoughton ; 12s. 6d. net).

This is a worthy biography of one who himself wrote what was unquestionably the best biography of a journalist up to that time—'The Life of James Macdonnell.' Mr. Darlow had a large mass of material to work upon, but he has observed a due sense of proportion. We cannot speak too highly of the work which has been put into this volume, and in this respect it would have delighted Nicoll's heart. One of the few merits to which he lays modest claim is to be one of the most industrious beings alive. The book is a monument of accuracy —we have only detected one slight error, where it is stated that J. M. Barrie began to contribute to the 'Pall Mall Gazette' in 1884, but surely it was the 'St. James's Gazette,' unless our memory is at fault. The title is *Life and Letters*. What of the Letters? Many of them are very characteristic, but to give a picture of Nicoll's many-sidedness we would have liked more letters of literary interest.

'Nicoll,' Mr. Darlow says, 'was a Scot—first and last and all the time.' 'The idealism and poetry and passion of the northern temperament mingled with a strain of those dour, canny, commercial instincts which belong to so many southern Scotsmen.' Mr. Darlow's analysis seems to us in the main very just, for William Robertson Nicoll united in his own person all the opposites which are common to his race. He was a curious mixture of keenness and generosity, hard-headedness and deep-rooted sentiment, realism and mysticism. 'I am a savin' creetur,' he said once, but no one could be more generous, not only with money but with his time and strength—more precious commodities still. In his last illness, and when his strength was already far spent, he wrote in this characteristic way to Lord Riddell. 'I am writing to you a business letter which is also a personal letter. I want your votes for a Printers' Pension for Mr. J. M. Legge, of Wymans, who has acted as foreman printer of the *British Weekly* for many years, and very efficiently, and is now a victim of tuberculosis. In all my connexion with the printing trade, which has not been small, I know no better man. You are not to toss this into the wastepaper basket as merely one of the usual requests. You must carry through the matter, or my spirit will haunt you.'

Nicoll never suffered fools gladly, and he had an admiration for success in any field—not so difficult to understand when one remembers that he attributed success to hard work. 'Those who fail are the shirkers and the men who work spasmodically.' Yet side by side with his hard-headedness was sentiment, at times sentimentality even, and deep-rooted enthusiasms. Read, for example, his reply to a letter of Dods which disparaged Spurgeon. And there is another side of the man which is sometimes forgotten, and that is his mysticism. 'All his days he was a seeker after the Perfection hidden behind these mortal shadows of sense and time.'

It has been said of Nicoll that he never wrote a line that was without interest. He touched life at many points, knew men at first hand and had an uncanny instinct for news, a wonderful memory, skill in setting out his news effectively, power of reading with extraordinary rapidity, and of working so rapidly that he could dictate up to thirty thousand words a week. He was a born journalist, and there was no branch of journalism in which he would not have excelled, but he chose religious journalism, and as Barrie says, 'Myriads must have grown up under his influence.' A great change has come over Christian Scotland and Nonconformity in England since 1886—the year that the 'British Weekly' was begun, and the part that William Robertson Nicoll played in that change was great. He influenced both classes, those within and those without the Christian community. He 'led Christian thought out into the spacious fields of learning and to the most sectarian literature became a lure.' And his courage was amazing. 'Safety first,' as has been said, is an excellent motto for pedestrians, but it is not so excellent for other activities. He dared unpopularity again and again. 'With all my crimes,' he said, 'I am conscious of never having written to please people.' Under any circumstances he would have written, but it is curious to muse over the difference it would have made if he had never had that total breakdown of health at Kelso which seemed so tragic at the time. 'The remote horizon of seventy is replaced by near and nearing walls. To realize that one is fallen out of the race . . . that is hard.' The gravest fears were not realized, and the immediate result of his illness was that all his intellectual

activities were bent in one direction. All his life he had to struggle with ill-health and there was a curious air of frailty about him, but he had a vital personality and a dogged will, and could say later, 'By the help of the Lord I have even luppen over a wall.'

There is much in this rich biography that we have not space to touch on—Nicoll's political activities, for example. The chapters which deal with these will be found of paramount interest to many people. They are well done; especially as Mr. Darlow was handicapped by the fact that many of the happenings were too recent to be included. There are chapters on Nicoll the 'Journalist,' 'Humanist,' the 'Editor and Publisher,' 'Mystic.' May we say in passing that we miss a chapter on the 'Bookman and Man of Letters.' His knowledge of the by-paths of literature was remarkable, but this fact appears only incidentally.

It is not necessary to go into the events of Nicoll's life—the honorary degrees which were conferred upon him by the Universities, knighthood which was bestowed in 1909, and his investiture as Companion of Honour in 1921. But any account of him would be incomplete indeed that did not speak of his birthplace and early environment. He was surrounded by books from the beginning, and he was a son of the manse. His father, the Rev. Harry Nicoll of Lumsden, on an income that never reached £200 a year, accumulated seventeen thousand volumes. This was possible only through the exercise of the most rigid economy and at times through real privation, in which his family had a share. 'Lumsden itself is a bleak, lonely little village. . . . The scent of peat-smoke clings round its cottages, and the nearest railway station is eight miles away. The place lies high among rolling hills, wild and beautiful.' All through his life Nicoll was tenaciously faithful—faithful to his early friends and to the few places he cared for, and the chief amongst them was Lumsden. Every year he went back there, and Lady Nicoll speaks in this delightful way of the last summer. 'He was specially happy spending that long summer of 1922 in his old home. The golden broom on the hillsides and the scented lilacs which his father had planted in the little manse garden gave him great delight. He reminded us that he had not seen those lilacs in blossom since he was a lad of fourteen, as from that date onward he had always been away from Lumsden when summer began.'

THE EVERLASTING MAN.

It would be well if the public who have been reading the series of articles that have appeared lately in the daily Press on the religion of representative novelists could have Mr. G. K. Chesterton's book put into their hands. For *The Everlasting Man* (Hodder & Stoughton; 12s. 6d. net) is the statement of Mr. Chesterton's religion. It is well, by the bye, not to forget of what Church Mr. Chesterton is a member. He says himself 'It is impossible, I hope, for any Catholic to write any book on any subject, above all this subject, without showing that he is a Catholic.'

This is Mr. Chesterton on the Incarnation. 'Right in the middle of all these things stands up an enormous exception. It is quite unlike anything else. It is a thing final like the trump of doom, though it is also a piece of good news; or news that seems too good to be true. It is nothing less than the loud assertion that this mysterious maker of the world has visited his world in person. It declares that really and even recently, or right in the middle of historic times, there did walk into the world this original invisible being; about whom the thinkers make theories and the mythologists hand down myths; the Man Who Made the World. . . . That is the riddle that remains; that anything so abrupt and abnormal should still be found a habitable and hospitable thing. I care not if the sceptic says it is a tall story; I cannot see how so toppling a tower could stand so long without foundation. . . . If it were a mere ecstasy, it would seem that such an ecstasy could not endure for an hour. It has endured for nearly two thousand years; and the world within it has been more lucid, more level-headed, more reasonable in its hopes, more healthy in its instincts, more humorous and cheerful in the face of fate and death, than all the world outside. For it was the soul of Christendom that came forth from the incredible Christ; and the soul of it was common sense. Though we dared not look on His face we could look on His fruits; and by His fruits we should know Him.'

The quotation given forms the conclusion of the book. There we agree with Mr. Chesterton, but at the same time most of us will have to part from him several times by the way.

The Everlasting Man is in two parts: first, 'On the Creature called Man,' and second, 'On the Man called Christ.' For when Mr. Chesterton had the

conception clearly in his mind of the uniqueness of the Divine story it came to him, he says, that there was a human story which led up to it, and that it also had 'a Divine root.' And unfortunately Mr. Chesterton means by the phrase 'a Divine root' to protest against the scientific statement, as Professor J. Arthur Thomson puts it, 'that Hominids sprang from a stock common to them and to the Anthropoid Apes.' Dr. Levi Bird of Detroit, who has been charging Dr. Lynn Harold Hough with preaching the false doctrine of evolution, is in good company, for the first part of *The Everlasting Man* is written to disprove the theory of evolution. 'It is the simple truth,' Mr. Chesterton says, 'that man does differ from the brutes in kind and not in degree.' In this book we have all Mr. Chesterton's brilliant play of wit, and if we are at times inclined to think that it is a little exaggerated and drawn out, he forestalls us by telling us that 'there are two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place.' And again, 'I do propose to strike wherever possible this note of what is new and strange, and for that reason the style . . . may sometimes be deliberately grotesque and fanciful.'

PSYCHOLOGY AND THE CHURCH.

The ceaseless rush of books about psychology leaves one feeling a little crushed and jostled and breathless, as if at the heart of a particularly energetic crowd. But the immense hold that the subject has on people's minds is in itself proof that there is a real place still open for yet another work, that 'treats of the application of psychology to the whole range of the life and worship of the Catholic Church'; that asks what is the practical outcome of it all on prayer, and church services, and education and confession, and the Christian rites, and such-like things; and how by a wise use of this new knowledge rushing in on us these might be made more real and effective? And here is such a book, though we are warned that it deals only with the Anglican communion—*Psychology and the Church*, edited by the Rev. O. Hardman, D.D. (Macmillan; 12s. 6d. net). One opens it with expectation. The subject is living, seems indeed momentous; the names of the writers (Matthews and Relton and Hadfield, to name three of the ten at random) inspire respect, and a comfortable feeling that we can leave ourselves in their hands with easy minds. Here are men who obviously possess the required qualifications—on the one hand, an impressive devoutness; on the other, fullness of knowledge in matters psychological, a frank open-mindedness, and the right spirit of expectancy. Professor Matthews may remark genially that, like all young and adolescent creatures, the New Psychology may be taking itself for the moment a trifle over-seriously; and Dr. Hardman may politely hint a doubt whether that blessed word sublimation really covers and corrects all sores and ills. But the writers' sympathies are all with the new thinking. There is here no trace of alarm or antipathy because the wild men of the movement, joyously tootling on their toy trumpets, will have it that they can see Christianity, like another Jericho, tumbling in ruins before their eyes. These writers are quite fixed that if any one thinks he sees the Ark of the Lord falling he can be quite sure, as John Newton put it, that that 'is due to a swimming in his own head.' But they are certain, too, of this, that something very valuable can be gained from the new thought, which, rightly used, will be of real value to the Church.

That being so, one reader has been disappointed. He expected something more than he is given. It is unlikely that these eager gleaners have missed much, and yet the harvest seems a meagre one. Always there is much full, rich, interesting talk; but when it comes to condescending upon practical and actual advances and suggestions, the whole thing appears to grow very misty and nebulous, or else familiar and well-worn and trite. On the whole, the chief impression left upon the mind is what consummate psychologists the saints, and indeed plain religious folk, have always been. For they seem to have always done by instinct just what scientific knowledge at its latest recommends.

ECONOMICS.

Economics has never been a simple science, but its essential complexity is more widely recognized to-day than ever. Its manifold inter-relations with other sciences have been fruitfully set forth by Radhakamal Mukerjee, M.A., Ph.D., Professor of Economics and Sociology at Lucknow University, in an exhaustive volume entitled *Borderlands of Economics* (Allen & Unwin; 12s. 6d. net), which discusses the subtle contacts that exist and must

be increasingly recognized between economics and biology, psychology, ethnology, physics, geography, etc. Efficiency, for example, has to be discussed in relation to climate and psychology as well as to physical capacity.

The new economics, we are told, will have to base itself on a new type of group life which takes into account the whole man, and fuses conflicting interests by placing the individual in the communal centre and the communal interest in the centre of the individual life. In such a society there must be no parasitism, such as the commercial parasitism seen in tropical regions where abundant cheap labour is utilized by white capital, for biology teaches that the life-history of parasites is not only full of risks, but is also the history of malformation and retrogression, and 'man should take warning therefrom for his own evolution.' What we need is a deeper and wider economic vision.

Dr. Mukerjee's criticisms are acute and independent. His opinion, for example, of Marshall is that the influence of his book on economic teaching in India has not been quite healthy, inasmuch as it has encouraged an unreal and speculative outlook. Here is one of the Professor's important conclusions: 'The future does not belong to State-socialism, for we already see a movement in the West towards the delegation of the authority of the State to the great trade unions. The nationalization of industry in the phase at present before the industrial leaders has obvious difficulties. Yet through socialism and syndicalism, guild socialism and organized unionism, the West is steadily approaching towards the new industry and the new society in which the industrial groups will be better orientated, and there will be neither any industrial compromise and forced acquiescence resulting in strikes and lock-outs, nor any dissociation of the groups involving economic and social anarchy.' The book is not easy reading, but it thoroughly repays.

BISHOP BOYD CARPENTER.

Those who have read Bishop Boyd Carpenter's two volumes of autobiography—'Some Pages of my Life' and 'Further Pages of my Life'—may think there can be nothing of any consequence left for a biography. *The Life and Letters of William Boyd Carpenter* (Murray; 16s. net), by the Rev. H. D. A. Major, D.D., will prove an agreeable surprise. The Bishop has been fortunate in his biographer, who was for seven years his librarian in the Palace at Ripon and was thus in intimate association with him. Dr. Major had a mass of material to deal with. He has handled it all with a fine appreciation of the characteristics of a gifted and many-sided man, and at the same time has written a book that will make a special appeal to clergymen. As Bishop of Ripon for the long period of twenty-seven years, Dr. Boyd Carpenter was a man of many activities as preacher and lecturer and writer. He was one of Mr. Gladstone's bishops, though as near to Broad as the statesman was near to High Churchism. He was the most popular Court Chaplain of his time, and is almost entitled to be called Father Confessor to Queen Victoria; at the same time no other bishop was so popular with a great audience of working-men, not so much because he was an eloquent preacher as because he succeeded in establishing a real fellow-feeling with them. It was in this way that he gained a hearing from audiences that listened entranced to his eloquent expositions of Christian duty. His biographer says his gospel 'was much more concerned with here and now than with there and hereafter.' There were those who did not admire his eloquent preaching and would have said of it, as Canon Liddon was reported to have said of an eloquent sermon by Archbishop Magee, that 'there was not enough theology in it to save the soul of a tom-tit.' The reader of this biography will get a different impression of the man and the preacher from his numerous writings and from some of the extracts from a diary he kept for thirty-four years, in which he stands as it were in the confessional.

The most interesting letters are those he received from crowned heads. He was a favourite not only with Queen Victoria, King Edward, and King George, but with the Empress Frederick, who on her deathbed said to him, 'When I am gone, I want you to read the English burial service over me.' Several of the most remarkable are from the ex-Kaiser, with whom, as his biographer says, 'his relations were of a most cordial character.' He regarded him 'as a sincere and zealous Christian and a genuine lover of peace.' It is in this guise or disguise that he appears in all his letters.

The Bishop wrote a last appeal for peace on August 3, 1914, and signed himself 'Your Majesty's grateful and respectfully affectionate servant.' To that appeal there was no reply.

SCIENTIFIC FUNDAMENTALISTS.

There is, or used to be, a complacent assumption that while theologians and religious people generally are a narrow, bigoted lot, with eyes for nothing except their own fusty and out-of-date doctrines and presuppositions, from which no proof will move them, scientists are the good children of the intellectual world, almost distressingly immaculate among such tousled people as the rest of us in their splendid open-mindedness, and brave reverence for facts, and willingness to follow, at all costs, where truth leads. That idea, on both sides of it, has grown a little weather-worn and faded. But here is the Rev. Robert H. Murray, Litt.D., in a book—*Science and Scientists in the Nineteenth Century* (Sheldon Press; 12s. 6d. net)—with a commendatory introduction by Sir Oliver Lodge, appealing to cold facts to jeer it out of court. He takes the life-story of some dozen of the notable men of Science, and shows with what enormous difficulty their discoveries made way, largely because of the unfriendliness and opposition of their fellow-scientists, who would not move from their own theories. Perhaps it was well to have this book written. But it does not make very happy reading. Scientists, too, are very human, it appears; as pugnacious, dogmatic, and mistaken as the rest of us; liable to the common failing that, once we have declared ourselves, we are apt, be we theologians or scientists or anybody else—to seek no longer to find truth, but to maintain and buttress our opinion.

TALKS TO THE CHILDREN.

First there are three attractive little books from the National Sunday School Union: *The Way of Success*—short, suggestive talks, with many useful illustrations—by the Rev. Frank Johnson; *Chats with the Children*, by Dr. J. W. G. Ward of Montreal, who has been for some considerable time a weekly contributor to the 'Sunday School Chronicle and Times,' and has here gathered together what amounts to a year's addresses to the young folk; and a series of charmingly told stories for the Primary Department by Miss Florence Hoatson—*The Palace of Gifts*. Three volumes at the price of one moderately sized book! Each volume is issued at 2s. net.

A really delightful book, containing forty story talks to boys and girls, is *The Wise Old Elephant*, by Mr. E. L. Coulter (Hodder & Stoughton; 3s. 6d. net). These are stories for the home as well as for the pulpit and the class. One is the tale of a grey monkey who was so particular about his food that he would eat nothing until he had first washed it. One morning he was given a piece of sugar and immediately ran with it to the trough and dipped it in the water. The sugar, of course, disappeared, and he was left with sticky paws and only a taste of sweetness. Again and again this happened. Always the lovely lump of sugar grew less and disappeared. And the moral of the tale? That a good deed is not improved by polishing, by talking about it and trying to make it look still better.

For the child of four to six there is *Tales to Tell to Little Children*, by Winifred E. Barnard and Elsie Helena Spriggs, with sixty illustrations by Elsie Anna Wood (Teachers & Taught; 2s. 6d. net).

The Date Boy of Baghdad (Allenson; 5s. net) comes with an introduction from the pen of the Rt. Hon. Sir Robert Stout, Chief Justice of New Zealand. 'If only the moral lessons given in this book,' he says, 'were absorbed and acted upon by our youths, we could look with hope and confidence to the future of our race and of humanity, for the world would have a purer social life and nobler citizens.' The author, the Rev. J. Cocker, is a Methodist minister, and these talks on religion were first published in the 'New Zealand Methodist Times.' Ministers and superintendents will welcome them in their present more permanent form.

Two books of addresses, published by Messrs. James Clarke & Co. (3s. 6d. net), are *Echoes from the 'Morning Watch,'* by the late Rev. J. P. Struthers, and *God and the Child*, by the Rev. Robert Hill, M.A., author of 'The Pulpit and the Children.' Mr. Struthers' work, to all who have known the 'Morning Watch,' needs no commendation. Neither, let it be said, does that of Mr. Hill. His earlier volume, now in its second edition, proved his teaching gift and his power of attracting and interesting the young.

One more volume—*The Bells of the Old Church Tower*, by Mr. A. Lowndes Moir, M.A. (S.P.C.K.; 2s. net). Note the price. There are one hundred and twenty-eight pages and twelve admirable illustrations in pen-and-ink by Joan K. Greenhalgh. The stories and allegories are intended for the younger children, and how they will enjoy them!

Even the plain man has by now a notion more or less distinct, that the older attempts to 'prove' the deep things of religion have to be abandoned. If religion cannot be demonstrated, how may it be defended? We lay stress not so much on 'evidence' as on 'values.' But what exactly is meant by 'value'? And further, granted the value, are we any surer of its truth? One of the best expoundings of such difficult problems that we have seen is Professor Edgar Sheffield Brightman's *Religious Values* (Abingdon Press; $2.50). It deals, and deals capably, with some of the deepest problems of thought in such plain and interesting fashion that we all understand what the Professor means; not only that, we understand far better than before what the problem itself means.

In *The Personal Equation* (Allen & Unwin; 8s. 6d. net) Dr. Louis Berman carries on his account of the effect of the glands on the human body. It will be remembered that his first treatise on the subject was called 'The Glands regulating Personality.' In a very large number of cases the cause of illness, Dr. Berman thinks, is some failure of the glands of internal secretion to function correctly. It is a well-known fact that many feeble-minded people suffer from a deficiency of the thyroid gland, and if they are supplied with this internal secretion they develop physically and mentally until they are quite normal. The present volume, with its very detailed and minute account of the results on the human frame of the excesses and deficiencies of the glands, opens up to the reader all sorts of hopeful possibilities. It is rather upsetting, however, to our ethical ideas to be told that our actions are entirely attributable to the particular 'gland-type' that we happen to be, and not, as we had thought, in any way to our own free will.

A layman's thoughts on spiritual matters are always interesting and suggestive, provided the layman is intelligent and well-informed. This may be said with confidence of Dr. T. Stacey Wilson, a medical man who has given a great deal of attention to one particular province of religious thought. In his book *Thought Transference: Speculations upon Psychology and Religion* (Allen & Unwin; 5s. net), he discusses one aspect of the mental problem, the relation of thought to the brain processes, and, having established its independence, and having asserted its dependence, he proceeds to deal with one special phenomenon of thought, its transference from one person to another. This subject branches out astonishingly and is found to include not only hypnotism, suggestion, the spiritual element in life, but also the relation of the human to the Divine. One of the most interesting facts of the book deals with the necessity of 'attunement' on the part of one personality for the transference of thought from another and the applications the author makes of this in religious life. He shows how necessary 'attunement' is for worship, for intercession, for Divine guidance, and so on. But in all he says, whether we agree or differ, and we often differ, this intelligent layman has a good deal to say that will both instruct and edify open-minded readers.

Reconstruction, by Mr. Maurice Fanshawe (Allen & Unwin; 5s. net), is a handbook on the League of Nations. This is a subject which has already called forth a considerable literature, but for any one who wishes to know just what the League is and what it has done, while not prepared to wade through all the official records, nothing better than this book can be named. Besides the Constitution and various Organizations of the League, it gives a concise but interesting account of the first five years of work. The number and variety of political questions settled and humanitarian activities initiated are really astonishing, and will amply justify the existence of the League to any impartial mind. All interested in the League and in the supreme question of world peace should see that this handbook has the widest possible circulation.

A book which may be useful for preachers and speakers comes from Messrs. H. R. Allenson Ltd.—*Illustrations New and Old*, collected and arranged by the Rev. J. T. Montgomery, M.A., B.D. (3s. 6d. net). Mr. Montgomery has read widely and is now giving others the opportunity to use his gleanings.

A fourth edition of Professor George A. Barton's *Archæology and the Bible* has been issued (Amer. S.S. Union; $3.50). Since the appearance of the third edition four years ago much work has been done in Palestine, and new discoveries have been made in Babylonia and Egypt. Besides additions to a number of the chapters, four new chapters have been added in Part II.

The British and Foreign Bible Society has issued

its *One Hundred and Twenty-first Annual Report*, a volume of four hundred and fifty pages, containing a full narrative of its work at home and throughout the world. For the third time in its history the Society has issued over ten million volumes of Scripture in a year. The languages now number five hundred and seventy-two in which the Society has helped to produce or circulate the Scriptures. It is a story of fascinating interest. It costs only a shilling. It is told in a popular form, without the statistical tables, under the title of *The Seekers*. It contains a number of striking illustrations; one of Mount Everest, one of Mecca, and one of a village Council in New Guinea.

Dr. F. R. Tennant, an original and independent thinker, has published three lectures which he delivered in the University of London on *Miracle and its Philosophical Presuppositions* (Cambridge University Press; 4s. 6d. net). The lectures are not easy reading, but they are worth a serious mental effort. The question of historical evidence lies outside their scope, the subject being strictly the necessary presuppositions of any belief in miracle. Accordingly the writer deals with three points: first, Miracle and the Reign of Law; second, Natural and Supernatural Causation; and finally, Credibility and Alleged Actuality of Miracle. The rationalistic prejudice which pronounced miracle impossible Dr. Tennant regards as a credulous acceptance of a dogma which is neither scientific nor philosophical, but pseudo-both. Miracle is not incompatible with the reign of law nor with science. The only trouble is to prove that it *is* miracle. For an event is only miraculous when it can be proved to be either due to the activity devolved by God upon created things or an outcome of Nature's original collocations. And that is hard to prove so long as our scientific knowledge of Nature is incomplete. What seems beyond Nature may any day be shown to be within a normal experience. The value, then, of such discussions may seem slight except as a philosophical exercise. But what Dr. Tennant has done is to show clearly that there is no incompatibility between miracle and knowledge, scientific or philosophical. The question then becomes one of evidence, which is beyond the range of these lectures. Dr. Tennant has faced up to a big question in this book, and merely to follow him in his strenuous argument is to live for a time at least on the heights with all the bracing influence of such an elevation.

The second volume of 'The Clarendon Bible' Commentary, issued under the general editorship of the Bishop of Newcastle and the then Bishop of Ripon and Professor G. H. Box, deals with *The Epistle of Paul to the Galatians* (Clarendon Press; 3s. 6d. net). The work has again been entrusted to the capable hands of Canon Blunt, who undertook the commentary on the Book of Acts. In addition to the text and commentary and a full introduction, subjects requiring comprehensive treatment are discussed in the essays that form a special feature of the series. There were four in the volume on 'Acts.' There are ten in the volume before us. Teachers in the Sunday School and day school, the busy preacher and the layman, will find this series admirably suited to their needs.

Messrs. James Clarke & Co. have published a third volume of their sermons by Representative Preachers. The first volume, it will be remembered, was 'Harvest Thanksgiving Sermons,' by 'The Leading Preachers of the Church.' The present volume is *Advent and Christmas Sermons* (5s. net), and it will be found to fill admirably the need for suggestive material for a sermon on a special occasion. The list of contributors is thoroughly representative; in fact, all shades of religious opinion will be found here. A sermon by the Secretary of the Baptist Union is immediately followed by one by the Dean of St. Paul's. The list of contributors is a very excellent one and is a guarantee of the value of the volume. But we have done better than recommend it here, we have chosen one of the sermons, that by the Rev. R. C. Gillie of Marylebone, and given it—in a slightly abridged form—in 'The Christian Year,' and from it you will be able to see the quality of the volume.

Order and Grace, by the Rev. John Porteous, M.A. (James Clarke; 6s. net), is a discussion of prayer, providence, and miracle. It is a very admirable piece of work, lucid and interesting, yet scholarly, closely reasoned and profound in its thinking. The writer's aim is to justify a fuller view of Providence than tends to prevail in a time dominated by scientific thought. 'We must think of God's purpose as a great spiritual whole in which the natural has only a ministrant function. The natural order is nowhere in place of God. It is God's own hand expressing and fulfilling God's own mind and will. . . . The possibility of finding the

free particular providential action of God working itself out in the fixed ordinances of nature lies in the fact that God has a grip of the whole world of time and space for the realization of His will at any particular instant and at any particular place.' There is thus opened to view the possibility of an efficacious place for prayer within the natural order. 'If the theory presented in these pages is in any degree true, prayer's place is secured, and it is a place of large liberty and real power. At this rate, prayer is no longer a homeless waif in an alien world, a city Arab disconsolately wandering through the stately streets in which he has no part. So science has too often regarded it. Rather it is the true child of the home—the very heir of the kingdom. Prayer, and not law, inherits the promises; it is the son of the bondwoman that is cast out. Yet not cast out: only reduced to his fitting place of servitude and service.'

To readers who believe in the historical approach to the Bible, the discussion of the first nine chapters of Genesis in *Genesis Interpreted*, by Mr. G. A. Gaskell (Daniel; 3s. 6d. net), must seem little short of preposterous. The principle underlying the exposition is that the Bible does not mean what it says, but that it has to be interpreted 'through the application of a knowledge of the metaphorical language in which it is found that all Divinely inspired scriptures are expressed.' So we are treated to celestial planes, astral planes, and other fantasticalities of that sort. The common people would never have heard gladly a voice that spoke in terms like these. We prefer to abide by an interpretation based upon the principles that regulate historical and literary criticism.

A very good piece of work has been done by the Rev. John Line, M.A., S.T.D., Lecturer on Theology at Mount Allison University, Sackville, New Brunswick, in connexion with the doctrine of Inspiration. The book is entitled *Inspiration and Modern Criticism*, and the publishers are the Epworth Press (3s. net). Mr. Line divides his inquiry into three parts. In the first he traces the development of New Testament criticism and states its assured results. In the second he tests traditional views of Inspiration in the light of these results and shows their inadequacy. In the third he endeavours to arrive at a positive theory which will fit the facts. His conclusion may be described as moderately conservative. Inspiration is of two sorts: that which comes from without, and that which comes from within. The New Testament writers were the subjects of both sorts of inspiration, and both concur in the influence of Christ, who not only deeply moved the writers, but was in them a source of heightened faculty because He was their inner life. It will be evident that this book is reassuring in its tendency. It is also educative and stimulating in no small measure.

Dr. Lynn H. Hough is known in this country as an acceptable preacher. In his Fernley Lecture—*Evangelical Humanism* (Epworth Press; 4s. net)—he proves himself a cultured and fascinating essayist. The lectures are delightful reading, full of historical and literary allusions and written in an easy and captivating style. Briefly, Dr. Hough deals first with the Evangelical Spirit and Creed, showing himself in warm sympathy with both but wide awake to their limitations and defects. Then he describes Humanism in several charming chapters and proves himself a broad-minded humanist, but not unaware of the dangers and errors of the purely humanistic creed. The main thesis of the book may be said to be the effort to unify these divergent tendencies. They are neither contradictory nor irreconcilable. The final proof of this is Jesus, who was the greatest of Humanists and the source of Divine grace. It is not often a reviewer has put into his hands a pleasanter book than this, which will give any reader not only enlightenment but a great deal of mental stimulus and sheer enjoyment.

Lt.-Col. W. H. Turton, D.S.O., has sent us the tenth edition of his *Truth of Christianity* (Wells Gardner; 2s. net.)

Modernism as a Working Faith, by the Rev. W. Maurice Pryke, B.D. (Heffer; 4s. 6d. net), is described by the publishers as a 'provocative' volume. It merits this adjective both in its good sense and, to some extent, in its bad sense. The weakness of the book is a habit of over-statement. The Modernist, we are told, 'recognizes to the full the appalling consequences which have ensued from the official identification of the savage and war-loving deity of primitive Hebrew thought with the God and Father of our Lord Jesus Christ, and he would see the modern man delivered forthwith from the horrible incubus of an infallible Bible. . . .'

Phrases like 'the edibility of Jonah,' too, might well have been omitted. But on the whole the book is a healthy plea for honesty of thinking and for the frank admission into the pulpit of the methods and results of modern criticism. The writing is somewhat rhetorical, but the aim is good and there is a great deal of vigorous thinking in Mr. Pryke's argument. The treatment is 'popular' and the titles of chapters indicate the kind of audience the writer addresses: 'God and the Schoolboy,' 'The Dangers of an Infallible Bible,' 'The Layman's Christ,' 'Reality in the Pulpit.' Some of Mr. Pryke's opinions may be unacceptable, but it would do a fundamentalist good (in addition to infuriating him) to read this trenchant criticism of traditional Christianity.

The Rev. Alexander Stewart has essayed the task of writing a series of expository sermons on the life of Elisha—a task as difficult as it is praiseworthy. His book, a fairly lengthy one, is entitled *A Prophet of Grace*, and in these days of high prices it is published by Mr. W. F. Henderson, Edinburgh, at the low cost of 5s. The book, which is pervaded by a fine devotional spirit, is well written and thoroughly edifying; but though its homiletic value is high, it will not be of much use to readers who are troubled by doubts relative to the historicity of the Elisha cycle of stories. The miracles which crowd this cycle seem to offer no perplexity to Mr. Stewart, who treats them all, even the revival of the dead man who touched Elisha's bones, as serious history; the miracles are just parables in action, they have a 'symbolical character.' But a writer who does not feel the legendary quality of these stories will not greatly help the reader who does. Their spiritual value has been well caught by Mr. Stewart, but to a critical mind that value does not rest so securely upon solid history as he seems to imagine.

We extend a very cordial welcome to Professor H. Schumacher's *Handbook of Scripture Study*, vol. ii., which deals with the Old Testament (Herder; 8s. net). It is the work of a real scholar with an eminently fair mind. The writer is a Roman Catholic, but he has cast his net wide, and shows at every turn a thorough acquaintance with the work of Protestant Biblical scholars. Every chapter is preceded by a bibliography which takes large account of foreign scholarship. One of the admirable features of the book is the lucid and dispassionate presentation of the arguments for and against the critical position, especially in the case of books like the Pentateuch and Daniel, where the contrast is very acute; another excellent feature is the clear statement of the literary and religio-historical problems raised by the several books. The discussion is thoroughly up to date; while we miss a reference to Duhm's view of Habakkuk, we find on the other hand that Eissfeldt's view of the Hexateuch has been considered. The spirit of the book is on the whole conservative, but we have a suspicion that Dr. Schumacher's scholarly instincts and wide knowledge would, if he were quite free, carry him farther than the Decisions of the various Biblical Commissions which he often usefully summarizes. But the book is a fine compendium of the pros and cons of Old Testament Introduction, and could be used with profit by Protestants as well as by Catholics.

A notable book of sermons is *The Motherhood of God* (Hodder & Stoughton; 7s. 6d. net), by the late Rev. John S. Carroll, D.D. The preparation of this volume for the Press has been done by his daughter, who collaborated with her father in literary work, and the sermons are 'such as might have been heard from him any Sunday, and cover the whole of his ministry from his earliest period to the last sermon he preached in St. John's, the Memorial Sermon "to the Faithful in the Great War."' It would be a pretty problem to tell which of the sermons in this volume fall within those earlier years, for the amazing thing about them is that they keep the same high level, never fall below it, are marked by the clear thinking of the scholar and the simplicity of a gospel that appeals to all.

In response to the wishes of friends, Dr. William Ewing has written an account of the life of Dr. Thomson, Scholar and Missionary in the Holy Land. The title of the book is *J. E. H. Thomson, D.D.* (Hodder & Stoughton; 7s. 6d. net). It is a very faithful biography of the life of an eminent scholar. But the part of it which touches all of us, for it is so human, is the account of the weary years which were spent by Thomson in the search for a church. He was a graduate of Glasgow University, but, as a member of the United Presbyterian Church of Scotland, he took his divinity course at the Edinburgh College of that Church. At that time there were more students than vacancies, and Thomson

lacked popular gifts. Month after month and actually year after year he went on preaching to congregations where there was a vacancy, but without success, and without success to the end. He writes: 'Baffled and defeated on every hand, it is difficult not to give up altogether. Were it not for a faith, that is sometimes faint, that God is our Father, and will suffer no ultimate evil to befall us, I must have despaired. Add to this that every defeat visibly pulls my mother down nearer her grave. O Lord, let me see Thy merciful loving-kindness, let me taste something of the pleasure of success. I have suffered long from the pain of hope deferred, and realized how sick it makes the heart.' And yet when his opportunity came he did not take it; 'learning the necessitous circumstances of the man who stood second in the favour of the congregation, he forthwith caused his name to be withdrawn, and cleared the way for his rival's election.' But another way of service was opened up for him. He was able to devote himself to literary work, and wrote 'Books which Influenced our Lord and His Apostles,' and 'A Commentary on Daniel' which was marked by ripe scholarship. Later he was sent by the Church to Palestine, where with his highly trained mind and with all his kindly and unassuming character he was able to render signal service to the missionary cause.

The Rev. E. H. Askwith, D.D., dissatisfied with existing renderings of the Psalter, has issued a new translation of Psalms 90–150—*The Psalms, Books IV. and V., rendered into English* (Hopkinson; 6s. net)—which he later hopes to follow up by a volume containing Books I.–III. His translation is an attempt to combine rhythm with accuracy, other translations being regarded as more or less defective in one or other of these desirable qualities. The accuracy of this new translation is more obvious than the rhythm. It seems doubtful whether a translation which, on the whole, keeps so closely to the more familiar versions, is very greatly worth while.

A curious blend of highly interesting information relative to ancient and modern times is to be found in *Mosul and its Minorities*, by Mr. Harry Charles Luke, sometime Assistant Governor of Jerusalem (Hopkinson; 10s. 6d. net). He vividly describes the modern town (which he liked as heartily as Sir Mark Sykes detested it), also the dead town across the river, where once stood the residences of the Assyrian kings. He also discusses the extraordinary variety of religious sects in the lands about Mosul, traversing the history from the early Nestorians to the modern Assyrians who sided with the Allies in the Great War. There is a fascinating chapter on the Devil worshippers, and the book is adorned with many fine photographs of important people, mosques, tombs, and temples.

The Hidden Years, by Mr. John Oxenham (Longmans; 5s. net), is a novel purporting to be the narrative of one who was the next door neighbour and bosom friend of Jesus in His boyhood days in Nazareth. It is difficult to speak of this book with restraint. One might pardon the sentimental puerilities, imitated from the Apocryphal Gospels, which speak of little birds snuggling into Jesus' bosom and a mouse running up His leg for refuge, but there are other things that are unpardonable. When Renan, a generation ago, hinted that Jesus' thoughts in Gethsemane turned to the dark-eyed maidens of Galilee, his words were deeply resented as an outrage upon decency and Christian feeling. Here the outrage is repeated at greater length and with more offensiveness. To represent Jesus as falling in love in the most approved modern style, with lovers' walks and kisses, is a piece of unthinkable profanity. It is claimed that the situations are 'handled with the utmost reverence,' but they are situations which should never have been conceived. To put the fictitious Zerah in the place of the Mater Dolorosa beneath the Cross, and to represent the Risen Christ appearing accompanied by her and the resurrected body of His little dog Tobias, to which He gives a piece of the sacramental bread broken for His disciples, is to desecrate the Holy of holies. It is an appalling evidence of the extent to which the sexual novel has obsessed the mind of this generation when a gifted writer who believes Jesus to be the Lord of Glory can find it possible to write such things.

A second edition of *Benedictine Monachism* has been called for, and Dom Cuthbert Butler has provided a number of supplementary notes. The publishers are Messrs. Longmans, Green & Co., and the price is 10s. 6d. net.

Messrs. Longmans, Green & Co. have issued a new and cheaper edition of the Rev. E. J. Bicknell's

Theological Introduction to the Thirty-Nine Articles of the Church of England (15s. net). The first edition was published in 1919.

The real Confucius is far more human and much less stiff and formal than many credit. If those who know his Analecta only in Dr. Legge's indispensable but rather wooden translation will turn to *The Sayings of Confucius*, translated by Mr. Leonard A. Lyall (Longmans; 7s. 6d. net), they will find that for themselves. This is a new edition 'more nearly word for word' than was the first. There are places where one clings to Dr. Legge. But, on the whole, this other brings the great teacher, the calm, wise, gracious thinker of the long ago, somewhat notably nearer.

Children's books are a little outside the province of The Expository Times, but this is Christmas time and that makes all the difference. And here is a book for girls, and for boys too for that matter, that must be recommended. It will be found to be the right solution of the anxious quest, What shall I give? The name of the book is *The Very Good Walkers*, and it is written by Marjory Royce and Barbara Todd (Methuen; 7s. 6d. net). Marjory Royce is already well known by her charming stories and talks in 'The British Weekly,' in 'Good Housekeeping,' and in other magazines.

The article 'Nestorianism' in the *Encyclopædia of Religion and Ethics* makes frequent reference to an extant work by Nestorius which had been discovered in a Syriac translation. That work is now available for English readers—*Nestorius: The Bazaar of Heracleides*, newly translated from the Syriac and edited with an Introduction, Notes and Appendices, by Mr. G. R. Driver, M.A., and Mr. Leonard Hodgson, M.A. (Milford; 21s. net). The editors have done their work well. Although they modestly decline the task of attempting an evaluation or even full explanation of the views of Nestorius, their contribution towards that is exceedingly valuable. To all serious students of Christological controversy this volume is indispensable.

We recently welcomed the first volume of Mr. Walter Scott's monumental work on the Hermetists. The second is now before us—*Hermetica: The Ancient Greek and Latin Writings which contain Religious or Philosophic Teachings ascribed to Hermes Trismegistus*, vol. ii. *Notes on the Corpus Hermeticum* (Milford; 25s. net). The notes are all that the character of the first volume led us to anticipate. When we consider the mass of material here collated, and the patient labour obviously involved, we can only exclaim 'Prodigious!' Our desire to have the next instalment, the *Commentary*, is all the keener. We are promised it shortly.

In *The History of Israel: Its Spiritual Significance* (Morgan & Scott; 6s. net), Mr. David Baron gives a detailed and sympathetic expository study of Dt 32, Ps 105. 106, and Is 51. Mr. Baron, who looks forward to the return of the Jews to Palestine and sees in present movements the beginning of that consummation, writes from a frankly conservative point of view, arguing, for example, for the Mosaic authorship of Dt 32. The book, however, is not disfigured by unseemly polemic; it is constructive and interpretative and frequently applies the truths which it meets in the course of the exposition to the 'dear Christian reader.'

A brief Introduction to Biblical Study has been written by Mr. C. E. Wager, B.A., to commend the critical as distinct from the traditional view of the Bible—*The Bible and the Kingdom* (Mowbray; 2s. 6d.). The Old Testament is covered very rapidly in four chapters which would form an admirable basis for more expanded treatment, but which, as they stand, are too brief to be of much help to the uninitiated. But the concluding chapter on 'The Kingdom in the New Testament' is a really excellent treatment, in brief, of Christ's conception of the Kingdom, and will help those who are making their first acquaintance with the problem whether that Kingdom is to be regarded as present or future, or both.

The Bishop of Norwich has published his Visitation Charges, as is customary with bishops, under the title *The Nation and the Church* (Murray; 5s. net). The book will be interesting specially, and mainly, to members of the Church of England. Its substance may be said to be this: it emphasizes the fact that the Church of England is a national Church with a national trust. There is a good deal that is broad-minded in the 'Charges.' The Bishop holds fast by the State connexion. He is exceedingly cautious in advocating interchange of pulpits. Any outsider would have to sign a stringent confession

of faith (p. 90) before being allowed to preach in an Anglican pulpit. But, with a somewhat traditional point of view, the Bishop has many wise and helpful things to say to his clergy, in which perhaps others might participate without any very great strain on their attention or their charity.

Books about Jesus Christ are well enough. But the best means of knowing Him is to read His own words and study His life-story. And so we shall get nearest Buddha by going to the sources: by reading, not what this one and that one thinks about him, but what he himself did and what he himself is reputed to have said. This is what gives its value to a fine collection of typical passages from the Pāli Canon—*Some Sayings of the Buddha*, translated by Mr. F. L. Woodward, M.A. (Oxford University Press; 5s. net). Mr. Woodward was formerly Principal of Mahinda Buddhist College, Galle, Ceylon. His knowledge is wide and accurate; and his scholarly work for the Pāli Text Society well known. He can therefore be safely trusted; and his little book is an excellent introduction to Buddhism.

A second edition of *Babylonian Life and History*, by Sir E. A. Wallis Budge, M.A., Litt.D., has just been issued. It is rewritten throughout and enlarged (R.T.S.; 10s. 6d. net).

Mr. Robert Scott has published a revised edition of *The Deciding Voice of the Monuments in Biblical Criticism*, by the Rev. Melvin Grove Kyle, D.D., LL.D. (8s. net). The first edition appeared in 1912.

A competent and at all points interesting introduction to the New Testament has been written by Professor H. R. Purinton and Mr. C. E. Purinton, who is a Fellow of the American National Council on Religion in Higher Education—*Literature of the New Testament* (Scribners; $1.25). The co-operation of a theological professor and an educationist has proved a happy one and results in several novel features. The book is divided into periods—the Oral Period, that of Paul, that of the Fall of Jerusalem, that of Persecution, and that of the Beginnings of Heresy—and the New Testament books are placed in their proper environment. Each chapter has appended 'directions for study,' material for oral discussion and 'special assignments.' The chapters are short and are divided into paragraphs with striking headings. The book thus lends itself to the teacher easily, and it will be found to contain all he needs. The origin of the literature is clearly traced, and the contents and authorship are sufficiently discussed. The standpoint is modern. The Fourth Gospel, Timothy, Titus, Jude, and 2 Peter are all given to the second century. On the whole, however, the results are reassuring, and the book will put any intelligent reader in possession of knowledge which will enable him to understand why and how the New Testament has come to us and how great is the treasure it contains.

We have received two more 'Missionary Lives for Children' (Seeley, Service; 1s. net each). One is the life of *Moffat of Africa*, by Mr. Norman J. Davidson, B.A., and the other *Arnot of Africa*, by Mr. Nigel B. M. Grahame, B.A.

The Spirit-Ridden Konde (Seeley, Service; 21s. net), by Mr. D. R. Mackenzie, F.R.G.S., is one of the latest additions the publishers have made to their series of books dealing with the history, manners, and customs of Central and South African tribes. Mr. Mackenzie is not a passing explorer, but writes of the Konde tribe, among whom he has lived and worked for nearly a quarter of a century. Nevertheless he confesses the difficulty of the white man in getting an accurate understanding of all that is at the back of the customs of these native African tribes. The Kondes, who inhabit the country to the north of Lake Nyasa, are almost incurably lazy and love to lie a-basking in the sun. They are not warlike, so that the coming of the European missionaries has not only saved them from the ruthless Angoni, but from the not less ruthless slave trader. Mr. Mackenzie thinks they are either a deeply religious or a deplorably spirit-ridden people, but he is inclined to the former view of their spirit worship. He has written a most interesting narrative of the tribe from the cradle to the grave, and the photographs with which it is illustrated are exceptionally good. Mr. Mackenzie contributed to THE EXPOSITORY TIMES several years ago some of his Central African experiences, under the title of 'Christianity and the African Mind.'

Another of Messrs. Seeley, Service & Co.'s series is entitled *Among Papuan Headhunters*, by Mr. E.

Baxter Riley, F.R.A.I. (21s. net). Papua is better known under the title of British New Guinea, that large island continent which included not only British but Dutch and German administrative regions. The last, since the Great War, has been under the control of the Government of the Commonwealth of Australia. The present volume deals with the peoples of the Fly River, which is over six hundred miles long and the estuary of which is dotted with many islands, mud-flats, and sand-banks which are continually in process of being washed away and formed anew. But the extraordinary conditions of the life lived by the Kiwai tribe of head-hunters are almost incredible. No one can wonder that that martyred missionary James Chalmers had to give up his life in his efforts to Christianize these savages. The history of the head-hunters is told in gruesome detail in this volume, but the real interest of the book lies in the skill with which Mr. Riley out of his intimate knowledge not only describes the manners and customs of this barbarous folk, but reveals the secrets of their extraordinary initiation ceremonies.

The Eternal Optimist, by Mr. R. Moffat Gautrey (Sharp; 2s. 6d. net), contains about twenty short addresses which were previously published at various times in religious magazines, chiefly 'The Home Messenger.' Dr. Stuart Holden in an appreciative Foreword speaks of them as 'studies in practical religion by one whose right to speak as he does has been won on the field of arduous Christian service.' The problems dealt with are eminently practical, such as Family Religion, The Sin against Love, Why should I read the Bible? Why should I go to Church? etc., and the treatment of them is thoroughly sane, virile, and Christian. Mr. Gautrey writes in a warm, evangelical spirit, and his words are fitted to carry conviction to other souls.

Pulpit Preparation, edited by the Rev. J. H. Burn, B.D. (Skeffington; 6s. net), comprises a series of sermons, by various divines, for the Church year. This is the first volume, covering the period from Advent to Trinity Sunday. The sermon for Christmas Day is by the Rev. Henry V. der H. Cowell, who contributes other three addresses to the volume. Some twenty different authors are represented, and we note amongst the number the Bishops of Worcester and Newcastle, Dr. Plummer, and Canon Hobhouse.

'We do not say that Jesus Christ was punished, or even that He suffered vicarious punishment; we say that He suffered the punishment consequent upon the sins of the race of which He willed to become a member. There is nothing unethical in saying that the just willed to suffer the penalties caused by the unjust. He suffered that which in the case of other men is punishment, but which in His case could not be punishment. It is in this sense, then, that we can affirm a penal element in the death of Christ.' These sentences are from a chapter on 'The Atonement and Punishment' in a book, *Punishment Human and Divine*, by the Rev. W. C. de Pauley, B.D. (S.P.C.K.; 7s. 6d. net). The writer examines the conception of punishment in Plato, Plotinus, St. Augustine, St. Thomas Aquinas, and Grotius in successive chapters, giving a brief exposition of the general teaching of each thinker as a background. He then proceeds to his own contribution, discussing The Theory of Punishment, Grace and Punishment, The Atonement and Punishment, and The State and Punishment. His thesis is that punishment is a combination of three mutually interdependent elements, the retributive, the reformative, and the deterrent. These are to be found wherever punishment is found, be the agent human or Divine. The book possesses value as a serious attempt to think through some hard problems, and it contains a great deal of wise and suggestive discussion, whether we are able or not to follow the writer in all his conclusions.

A very substantial contribution to our knowledge of Basil has been made by the Rev. W. K. L. Clarke, D.D., in *The Ascetic Works of Saint Basil* (S.P.C.K.; 12s. 6d. net). His book is the result of a long and thoroughly independent investigation. An introduction which deals with special problems is followed by three hundred closely printed pages of not only readable, but excellent translation, covering all the ascetic works of Basil; but interesting as they all are, the attention of most readers will gather upon the famous Rules—the Longer and, more particularly, the Shorter. The Rules are very searching, and moderns could desire no better guide than they furnish to the devout life. They are intensely practical, discussing, for example, whether the use of medical remedies is consistent with the ideal of piety, and many of them would form admirable material for a retreat. Some are searching, like the

protest against indulgence in untimely and immoderate sleep; some are quaint and represent an ideal out of harmony with our own, for example, 'There is never a time of laughter for the believer'; but all are penetrated by the finest devotional temper, and there are few whose application would not enrich our spiritual life. By his fine translation Dr. Clarke has done eminent service alike to scholarship and the religious life.

A second edition of Major J. W. Povah's *Study of the Old Testament* (S.C.M.; 2s. 6d. net) has appeared. The first edition was published by Messrs. Longmans in January of last year.

The New Orthodoxy, by Dr. Edward Scribner Ames, was first published in October 1918. A new edition has now been called for (University of Chicago Press; $1.50), and this gives the opportunity of a further definition of orthodoxy. Dr. Ames does not mean by orthodoxy a change from something 'vital and flowing to a static set of doctrines and a cramped attitude of mind.' Orthodoxy, to Dr. Ames, is the maintenance of 'free inquiry,' for 'orthodoxy means right thinking.'

Fay Inchfawn has turned her attention now from poetry to prose, and has written in *The Adventures of a Homely Woman* (Ward, Lock; 5s. net) an account of a few years out of her own married life—the years after her little girl Bunty was born. We do not know if Mrs. Inchfawn's book will fall into the hands of many men. But it is written for them—though Mrs. Inchfawn may not have had this in her mind. If it does, they will doubtless pronounce it trivial; but there is no doubt that it is a faithful record of the life of a number of women, and the question whether all this triviality is a necessary part of their life seems to be relevant. To get an idea of the type of life which a woman must necessarily live with small means in a cramped house badly constructed, and ill-adapted for a family, this book might very well be read along with Leonora Eyles.

Our New-Found Leisure.

By J. L. Paton, Esq., M.A., Formerly High Master, Manchester Grammar School.

Helmer. Have you not been happy here?
Norah. No, I have never been happy. I thought I was, but I was never really so.
Helmer. Not—not happy?
Norah. No, only merry.
Ibsen, *The Master Builder.*

The problem of leisure, like the problem of wealth, has two sides to it. There is acquisition and consumption.

The fight for acquisition has been prolonged. It is more than half a century since Labour formulated its slogan:

> Eight hours' work and eight hours' play,
> Eight hours' sleep and eight bob a day.

Now the eight hours' play is won: the difficulty is not to find each man eight hours' leisure, but to find him eight hours' work. The boon came without any special campaign of propaganda or any definite leadership. It came flooding in upon us with one of those great tidal movements of the human spirit that are irresistible and world-wide. One line of industry alone remains untouched, and it is the main industry of the world. The main industry is, after all, that of the house mother. She has her eight hours' work and overtime without stint, but the eight hours' sleep and the eight hours' play are as non-existent for her as the 'eight bob' wage. All that can be said is that she has now the vote, and in the vote she has at last the instrument to win for herself what is her due.

With this noteworthy exception then—and it is a serious exception—leisure has been won. It is enjoyment that is lacking. Merry-making there is, and dancing and picture-going and mass-spectating of football and other sports; and gambling is said to account for over three hundred millions of the annual earnings, and drink for a sum even larger. But these things are rather the quest for joy than the finding of it. Joy is refreshment of spirit: these

things exhaust it. Joy equips man for the finer issues of his manhood and citizenship, raising him in the scale of being: these things drag him down and corrode his finer quality. Joy gives satisfaction: these things minister to the spirit of unrest and feed the deep disease of modern life. We have multiplied amusements, but not increased the joy.

It is not that Nature has bereft us of the joy-faculty. The font of joy is born again in every human child. The children whom Laurence Binyon saw dancing round the hurdy-gurdy in the main streets of Bloomsbury found life full of joy. But the joy of life's morning fades into the light of common day as we grow older. It is the great failure of our modern civilization. If we seek to apportion the blame, probably the school must bear its share, for it is long since John Ruskin told us that the school should teach not only to know the right things and do them, but also to enjoy the right things. Indeed, one can almost put one's finger on the place in our educational system where the school begins to fail in this function. In the kindergarten and the junior classes this spirit of joy is paramount; it is when the exactions of the examination system begin to cast their shadows before them that the work ceases to be spontaneous and begins to be foolish and dull. But we cannot make a scapegoat of the school, for it is only a small proportion of the population that is affected by the great examining mills which grind our human nature down into the academic moulds. The examination system is only part of that mechanization of our life which has been slowly strangling the spontaneity of human nature ever since James Watt invented the steam engine.

Take, for instance, music. Time was when every occupation had its special songs. The sailors had their chanties, and a song was said to be as good as two men on a rope. Wordsworth's Highland lass sang as she bent over the sickle, and the reaper, the mower, the harvest-homers had their traditional songs; there are the songs of the spinning-wheel and the weaver's loom; the rower had his song and so had the smith; the cobbler sang over his boots and the soldier sang on the march. But in a mechanized world there is no room for song, and it is noteworthy that the Great War, though it gave us great poetry, has left us no great songs, like 'Marching through Georgia' or the 'Battle Hymn of the Republic.' Sir Walter Scott used to compose his verse in the saddle, but the motor driver who followed his example would soon have his licence withdrawn. 'Work and make music,' said a familiar spirit to Socrates. In the rhythms of the old days of craft one could sweeten toil with song, but those days are no more.

Our music has become for the most part passive. It is provided for us by professionals. We sit and listen, and not infrequently it is a mechanism which purveys it. Our sport is organized for us in the same way; we pay our shilling and look on. Twenty-two men play; ten thousand watch and tell them and the umpire what to do. In the picture palace, in the theatre, in the music-hall, at the fist-fight we sit passively, like the bottles stacked up in rows in a chemist's shop, and learn to take our pleasure vicariously, as we have learned to make our jam and grow our vegetables by paying others to do it for us.

The serious thing is that in these days of organized machine production it is only in our leisure hours we can achieve our personality. This is true of the great mass of mankind. Some few, some happy few, there are who can find themselves in their work—artists, musicians, and professional men whose work calls into play the higher faculties of their being. To such their work is their joy, and their joy is their work. But these are the rare exceptions. For the most part we do not live in order that we may work; we work in order that we may have the wherewithal to live. And work is so highly organized and departmentalized that in the doing of it only a limited portion of our mind is called into play, and for the most part we conform to type. This is the penalty we pay for mass-production by machinery—we become ourselves machine-like.

> Out of the day and night
> A joy hath taken flight.

But our leisure is our own. In it we can choose what we shall do and what we shall become. If the difficulties in the way of joy are greater than hitherto, our resources also are infinitely enlarged. Eight hours a day, even if we deduct three hours for meals and other necessities, and leave out of account our holiday week and our Sundays, give us one thousand five hundred and sixty-five hours per annum. With that time at his disposal and the vast opportunities opened up by our free libraries, art galleries and museums, and by our various forms of University extensions, a man may give himself a University

education and become a master in any branch of learning or science which he chooses, or make himself an adept on any musical instrument.

Vaguely we are becoming conscious of these tremendous potentialities of our leisure. The churches begin to realize these potentialities for evil, and what we call the Institutional Church is a considered attempt to prevent evil by crowding it out. 'You do not overcome,' said Napoleon, 'until you supplant.' It is the true strategic principle.

The great extension of the co-operative holiday and the summer school is a move in the same direction. The crude, primitive idea of a holiday is what is generally known in the North as the 'bust.' The scene is tripper-town, the pace is the fastest your saved-up earnings will allow. You go down, like the nigger in the Camptown races, 'with a pocket full of tin'; you come back home like the same gentleman, 'with your hat caved in.' It is a cathartsis of the feelings by means of intense, concentrated, and highly spiced sensations. But the educated person who has passed out of the torpid into the perceiving state has seen through the emptiness of tripper-town. He wants to see something of the broad world, to find a bigger world to think in, and a score of agencies place Switzerland, France, Holland, and Belgium within his reach. He wants to escape from the din of noisy nothings into the golden realms of thought, and a summer school brings him into touch with the finest minds of the University. He feels the call of the wild, and the Co-operative Holiday Association or the Holiday Fellowship or some camping venture takes him out to the moors, to the mountains and the glen, or to some portion of our seacoast not yet transmuted into a promenade and a performing ground of pierrots.

There are those who regard the degradation of our leisure as though it were inevitable. Why vex one's righteous soul? 'For those who like this sort of thing, this is of course the sort of thing they like.' Such is the language of the poltroon, the man who has lost his faith in humanity. But these movements—and they do not stand alone—prove that the community is waking up to the urgency of the problem, and the insistence of man's deeper nature on something more than beer and charabancs for the satisfaction of its nobler cravings. At Ruhleben, when some thousands of our fellow-countrymen found themselves cooped up together on a racecourse with the prospect of infinite leisure, they realized at once the alternative which confronted them. They saw instinctively that they must think out their problems in view of all the resources at their disposal, and provide for wholesome exercise of mind and body and æsthetic faculty, or else they would soon degenerate into a mental asylum. At once they took stock of all their several abilities. One could play, another sing, another could give lessons in language, another in literature, another in science, another in art or craft; others could act, and, being British, each man had his favourite sport. They took stock also of the various forms of demand, and they found that the supply was adequate to the demand; each man could give, and each in turn receive. They made the discovery that their common life could not only be redeemed from boredom, it could be made, in ways more numerous than could have been imagined, serviceable for the building up of the higher life in which all shared. They did not wait till evil made its appearance; they forestalled it. This is just what our society needs to-day, and, if we mean anything by our unceasing talk of reconstruction, this is the first thing we should take in hand. We have lived through a fever, we are now convalescent, and we have a chance such as we never had before of building up a new social health. We cannot be content to go back to the old *status quo ante*. Some new principle of life, some new desire to grow, to become more creative, to gain a fuller measure of life, has been taking root in the minds and souls of men. And it is in our margin of leisure, an ampler margin than we ever had before, that this new principle must work itself out.

In this question, as in all social questions, housing is fundamental. We have received from our ancestors a sorry inheritance. But if there is one sure and certain sign of the times, it is that in spite of the expense we are determined to make good now where our ancestors failed. We demand houses, and houses which shall never degenerate into slums. This is a fact which each successive administration since the War has had to face. It is recognized that in this vital matter private enterprise has broken down and public bodies, whether socialist or not, have been forced to take it in hand. Already London has provided for one hundred and twenty thousand people, and when she has carried out her schemes now in hand will have provided accommodation for a quarter of a million. Speaking rationally, the next ten years ought to see one-eighth part of

our population re-housed. This gives us now a chance such as will never recur to cleanse our social life and take measures which shall raise it to a higher level. There is no question which so deeply affects the young life as this, and none which would be more properly their concern, on which they should 'insist in season and out of season.'

The enemies of all social hygiene are wide awake. The Garden City of Letchworth is the pioneer in the movement for re-housing the people. No less than six times in the last eighteen years the Drink Trade has endeavoured to capture Letchworth—in 1907, 1908, 1912, 1915, 1920, and again in 1924. Each time it has been foiled, but each time the contest has been severe, and it has only been through active and well-organized co-operation of all the upward forces of the community that disaster has been averted.

Can there be any doubt that the same assault will be made, and made again and again, on every new residential district which is springing up in the outskirts of our big towns? There is nothing which the Temperance Associations should watch so jealously as this. Every woman's organization should be alive to the danger and mobilized to meet it. The first Garden City had the right, which every democratic community should possess, of determining for itself whether there should be liquor shops or not in their midst. The other newly built districts have no such power. Licensing magistrates are not proverbial for the gift of social vision. The financial interests of 'The Trade' are gigantic, and wonderfully well organized. The liquor club is even a more insidious peril than the public-house, and much more difficult to control and to eliminate when once it is established. Here is an issue which should not only unite the efforts of all schools of Temperance activity, but secure for them a large support from that moderate opinion which reacts against any suggestion of Pussyfootism. Above all, it is a question of social righteousness which should secure the whole-hearted and unanimous support of all Christian churches.

But even when this battle is won, we have only cleared the site, we have not reared a new structure. The way to mend a bad world is to make a good world. The great problem is to find social joy, and, even when drink is done away, that problem will still confront us. And there are not wanting signs of the lines on which we are essaying to find the solution.

The healthiest form of recreation, which is at the same time the soundest form of social hygiene, is sport. We are told by the croakers that English sport is on the down-grade because other nations are beating us in tennis and our own children are beating us at football and cricket. The croaking fraternity is all wrong. There is an enormous increase in the number of our young people taking part in games. The growth of tennis is phenomenal, but there is not any summer game which has not felt the fillip given by the adoption of 'summer time.' The manufacturers of sports equipment of every sort testify to the increased demand. And such movements as the Girl Guides, the increase of secondary schools, the Playground movement in the cities, and the new policy of our Parks Committees are all helping to encourage sporting activities. It has become quite common nowadays to find a sports field in connexion with a church.

The accomplishment of dancing was described by Emerson as a ticket of admission to a dress circle of mankind. But now the vogue for dancing has spread to all classes of the population, and the late Mr. Cecil Sharp has recaptured for us some of the grace and beauty and variety of the dancing in Merry England of old. The theatre is said to have been killed by the kinema—and perhaps we need not shed many tears over the demise, if out of the ashes of the old we can see the growth of a drama that is better than the old. And the signs are not wanting. If the playhouses in the towns have been converted into picture-houses, the Arts and Crafts League players have been doing among the village folk far better work for the drama than the old theatres did in the towns. The acting profession is badly hit, but never were amateurs so active and never were they attempting such high-class work as now. Near Lake Okanagan in British Columbia I came across a venture which seemed to me full of suggestion. The building stood among the orchards for which the district is famous. The lower storey was used for the sorting and packing of fruit. But the upper part, which was approached by a separate staircase, was fitted up, simply but quite adequately, as a theatre. The proprietor, who was a large fruit-grower, had erected the theatre that his pickers during the season, many of them University students, might not only enjoy drama themselves, but give a chance to the neighbourhood to share their joy. And the proprietor, himself a good Methodist (or at any rate he was until the Methodist body was

merged in the United Church of Canada), not only organized and helped to train his troupe, but occasionally wrote plays for them himself and encouraged them to do the same. I need not have come as far as Canada to find an exemplification of the new spirit that is at work, but unhappily I cannot speak from personal experience of the fine work which Miss Alice Buckton is doing at Glastonbury, and others of the 'eager heart' in other country places.

Again, among our kinsfolk on the other side of the Atlantic, I have found a village school of craft which reproduced in a new form the work which the late Canon Rawnsley and Mrs. Rawnsley started among the boatmen of Keswick. Here, too, in New Brunswick the place was a popular holiday resort, and the folk who were busy in the summer catering for the visitors were occupying the long winter evenings, which would otherwise have been vacant, idle and tedious, in original craft work.

Here and there good work is going on—more, probably, than we suspect. Like all the most hopeful activities in social betterment, such work springs up here and there spontaneously, and grows round some vital personality, without any grants from an education committee, or official initiative. But nothing would be more helpful to our new national life at the present time than for our magazines to tell us of these ventures.

The minds of men everywhere are full of inarticulate longings, of which we neither know the meaning nor the right expression. And we are straitened until we find that expression. What we want is to find some one who has found that for which we blindly grope. To find contact with such a one is to find the way to our own larger self. The new times are full of impulses of deeper birth. Here and there among us these impulses are taking shape as realities. When the higher appears, the lower will perish. The springs of joy are from within.

Some Misunderstood Psalms.

By Professor Adam C. Welch, D.D., D.Th., New College, Edinburgh.

II.

Psalm lxxxii.

It is a peculiar misfortune that this psalm, coming under the mechanical revision of the editor of the Elohistic book to which it belongs, has had the divine name changed from Yahweh to Elohim. The change has helped to obscure the point of the psalm, which is precisely the difference between the rule of the God of Israel and that of the other deities. The writer gives his reason for believing that the faith of his people will be universal.

The hymn is one of the eschatological hymns. The writer sees the consummation of all history to have already arrived. In that day of the Lord, to use the prophetic phrase, the leading feature is that Yahweh reveals Himself to be what He has always been, the King of the universe. He makes clear to all creation His sovereign might. In Ps 93 and 97 this is described as His accession : מלך יהוה, 'Yahweh has become King.' The translation of R.V., 'the Lord reigneth,' does not bring out the precise force of the saying, since it suggests to our mind the constant rule of God. But what the psalms mean to say is that in the consummation God becomes King in a new way which none can mistake. Our psalm describes the great event in slightly different terms : He has taken His seat on His throne where He is acknowledged Lord. The perfect tense of the first verb marks the definite act : the following imperfect describes what He then proceeds to do —He proceeds to summon the gods of the world to His judgment-bar.

Israel's God sits throned over the divine assembly and, by virtue of His supremacy, judges the other gods. But Kirkpatrick in the *C.B.* and Kittel in his recent Commentary translate 'elohim here, not by gods, but by 'judges,' and count those who are being tried to be the judges of Israel. In support of this view, they appeal to Ex 21^6 $22^{7f.}$, where they hold that 'elohim means judges. It must, however, be said that such a translation of the word in these two passages stands so much in need of support for itself that it cannot support the rendering here or elsewhere. And, even if it were granted that Hebrew usage might justify the use, there is no Hebrew usage

which can justify the judges of Israel being called 'sons of the Most High' (v.[6]). We should, further, need to translate that verse, 'I, Yahweh, declared you judges and every one of you sons of the Most High'—a rendering which seems to condemn itself. Nor is it easy to understand how malfeasance of justice in a court at Jerusalem could make all the foundations of the world to reel (v.[5]), or why the failure of some parochial judges to do their duty should make the psalmist call on Yahweh to arise and judge the world, because He falls heir to all nations (v.[8]). The whole scale of the psalm is too vast for such an interpretation. The writer is thinking in terms of God and the universe, not of Yahweh and Israel.

Bäthgen, again, would make the divine assembly in which Yahweh takes His seat the gathering of the kings themselves, who are condemned for the treatment they have meted out to Israel. And certainly some of the expressions used about the wronged, such as 'the lowly' and 'the poor,' are elsewhere used of faithful Israel. But no Jew would ever have called Israel an 'orphan,' especially in a hymn in which he summoned Yahweh to intervene for its deliverance. Besides, it is not the need of Israel alone, but of the universe, which fills the mind of the psalmist. When he calls on God to arise, it is to judge the world and to inherit all nations.

The poet, then, has a vision of his world: as many as are its nations, so many are its gods. He also, with Hebrew directness, recognizes that this has come about by the permission of Yahweh. Perhaps he even makes use of an idea which seems to have become current in later Judaism. According to this, the gods of the heathen were not denied all existence, but were degraded into subordinates of Yahweh, who had the task of fulfilling His purposes in the world. Traces of this conception appear in Dn $10^{13.\ 20ff.}$, where the 'princes' who have rule over the nations *may* have taken the place of the national deities. At least, whatever may precisely have been in his mind on the subject, the psalmist believes that, but for Yahweh's permission, these gods would have held no power. Now in His day Yahweh has come to see what they have made of His world: and in a divine proclamation from His throne (vv.$^{2-7}$), He condemns their work and describes their doom.

None of them has sought or been able to enforce justice and mercy among the peoples who reverenced them and over whom they were set in charge (vv.$^{2-4}$). They have not demanded these things from men, because they themselves did not know their value nor understand their greatness. Far from being able to guide their peoples in these wholesome ways of life, the gods themselves have groped in darkness; and, because of their helpless ignorance, the foundations of the solid world are reeling (v.[5]).[1] For the world cannot endure without justice and mercy. Therefore the gods are doomed; they shall pass away like the shadows they are, dying like the men they have pretended to save and falling from their thrones like any human prince.[2] The heathen faiths cannot endure, because they do not stand for the only things which have any endurance.

After the divine proclamation is ended, the psalmist can only pray that the great day may come soon. May the God of Israel, whose revealed will is justice and mercy, be acknowledged in a world which has sore need of His control and guidance (v.[8]).

What the psalm recalls on this interpretation is Dn $4^{25.\ 27}$. There the Hebrew appears, judging the civilisation which has conquered him in the person of its king. 'Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a healing of thine error.' The thrones men have set up on earth have been the copies of what they believed to govern in heaven. Both shall vanish like smoke, when Yahweh lays bare the eternal verities of His government. When He has taken His seat on His throne and made clear the basis of all authority, the gods and the kings vanish together. When He has thus arisen to judge the world, it needs no more for Him to fall heir to all nations. For the nations have waited so long for nothing else. Justice and mercy, as they are the

[1] With the Targ. insert לכן, therefore, before 'all the foundations': it easily fell out after the preceding word יתהלכו. Its restoration helps the sense.

[2] For the language, cf. Jg $16^{7.\ 17}$. And for the use of *sarim*, cf. Dn $10^{13.\ 20ff.}$.

only enduring foundations of authority, are the only qualities men finally acknowledge on earth and in heaven.

The psalmist is saturated in the conceptions of the prophets. His opening closely resembles Is 3^{13}, his vision of Yahweh coming for judgment is the constant prophetic theme, the eschatological frame, both in language and in idea, comes from the same source. Again, the interesting points of contact with Daniel serve to suggest that the hymn springs from the same circle of thought which appears in that book. It must accordingly be late in the life of Israel. But, the later it is set, the more clearly does it militate against the conception of later Judaism as priest-ridden, sunk in legalism and deaf to the higher teaching of its prophets. To call it apocalyptic because of its strongly eschatological character is only to force one again to ask where the higher apocalyptic falls short of prophecy. For v.^{8}, with its touching prayer that the God of Israel may arise, not for Israel's sake, but for the world's help, strikes the authentic note of the nobler spirits in both movements. This wide and catholic spirit, this absence of all Jewish exclusiveness, this firm conviction of the eternal validity of Judaism, because it alone holds the ethical elements which befit a universal faith, are remarkably suggestive for a just understanding of one side of all later Jewish thought. To think of post-exilic Judaism as wholly legalistic in character is to rob it of the elements which made Christianity possible. And, after all, the problem of Hebrew religion is to discover how it gave rise to Rabbinism, and yet was the faith to which Jesus Christ, after the flesh, came.

In the Study.

Virginibus Puerisque.

Set down my Name, Sir.[1]

'Who shall ascend into the hill of the Lord?'—Ps 24^{3}.

Did you ever hear of the island of Rapa? No? Well, to tell you the truth, I don't know much about it myself. And no shame either. For all that anybody knows about it is just this, that it is a queer little lonesome place away down in the southern seas, lying well out of the track of steamers, so that few people have ever seen it; and surrounded, so I am told, by cliffs so high and steep and unbroken, with the sea dashing against them in great clouds of spray, that no one, it is thought, has ever landed on it. There it has lain in the sunshine yonder for who can tell how many thousands and thousands and thousands of years, and no man yet has ever stood on it. Well, when we heard of that, what happened? Why, people said at once, 'No one ever been there? Well, then, I'm off; I'll be the first!' And they have fitted out a ship, and it has sailed, to do lots of things away down yonder in the sunny seas, but one of them is to find some way to get on to Rapa, and to see what it is like.

Isn't that a funny thing about us humans? If we are told a thing is hard, we want to do it; if we are shown some place where nobody has ever been, we itch to reach it; and the worse job it is to get there, why all the better fun. We were told about the Poles, hidden away hundreds and hundreds of miles from anywhere, lost yonder in the snow and the thick ice and the bitter cold. 'You can't reach them,' everybody said, 'it just can't be done.' But that made some people sit up at once. 'Can't?' they asked. 'Can't? You can do a heap of things if you really try.' 'Oh! but not this,' the others said; 'think of the dark, and the dangers, and the pitiless weather, and the ice breaking behind you and cutting you off.' But that didn't daunt them. Their faces lit up; they grew quite excited. 'Sounds all right,' they cried; 'seems just the thing that we've been looking for. We're off.' And they did go, time after time; until at last they managed, did win to the Poles; kept on trying, just because nobody had ever done it, wanted to be where nobody had ever been before.

So there are some folk who cannot see a mountain but they must find a way up to the top. It doesn't matter how steep, or how stony, or how high it is; they mean to get there, and they do, crawling about like flies, hanging from ropes, clambering up places that make some of us dizzy even to look at them. Up they mean to get, and up they go. So that

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

Everest is about the only hill they haven't managed (isn't it?)—Everest, that is so very high that it is difficult to breathe up yonder. The blood runs from your nose, and your chest seems bursting, and some men have died. And yet others keep on trying, look up at the snowy heights far, far above them, where nobody has ever stood, and keep saying, 'You are one up so far, old thing; but don't you fancy you are always going to beat us. Somehow and sometime we are going to get up there!' You see, just because a thing is hard to do, men want to do it; and where nobody has stood, we wish to be.

Well, I can tell you the hardest thing in all the world, the hill of all hills that is the steepest to climb, the deed of all deeds that is most difficult to do. And that ought to make you thrilly and excited; give you that feeling that you want to do it and get there. And yet does it? For the hardest thing in the world is—to be good ('Oh!' you say, and your voice is very dead); the hill most difficult to climb isn't Ben Nevis—it's simple; or Mont Blanc, or Everest; no, it is what the grown-ups call the Hill of Holiness, that great white peak far, far above us, where people aren't grumpy and cross and selfish any more. There's something really hard to do; somewhere that you have never been. Yet you're not excited when you hear of *that*; don't make up your mind you're going to reach it, as the men did about Rapa. Now, why? Ach! you say, it's dull and boring to be good. And, indeed, in books they often make the good boys very stodgy, and all the fun comes to the chaps who break bounds and run crooked. But that's rubbish, really. There's nothing so exciting in the world as trying to go straight, for there is so much to trip us up, so many tacklers we must dodge. It's like a hard game of 'rugger' against fellows far heavier than yourselves—a hard, rough game, with plenty of knocks. But how exciting it is just to keep them out, to pull them down on the line time on time, and how thrilling if you do break through and score! Or, it's like those places in the trenches at the war, where the parapet had been blown away, and clever German snipers watched for anybody passing, where you had to bend low and make a dash for it, with your heart in your mouth, for they might get you; yet, with a laugh in your mind, it was so thrilly.

So, every morning we get up, we know that we shall have to pass where snipers, splendid shots, are watching for us—temper (he has got you often), and selfishness (you've heard his bullets singing about your ears), and half a dozen more. It's splendidly exciting. And if you don't feel that, don't wish to have a share in it, what a muff you must be! Why, man, here is a thing so hard to do that people say it can't be done at all. And aren't you going to leap to your feet and cry, 'Hard? then I'll do it,' like the men who found the Poles at last, or the others who are off to land on Rapa somehow. 'Who,' says this Psalmist, 'who dare climb the hill of God?' It's steep, and it's dangerous, and look how far away its white heights lie! Have you the pluck to answer, 'Steep? that's good; and dangerous, that will be good fun; and far away, why, then I'm going to get there.' Good man! Well, up and off with you. Only, don't be rash and don't be silly! Be sure you take the Guide with you; see that you rope yourself to Him morning by morning, and that the rope is holding; and whenever you are in a tight place reach for His hand to steady you; and you and He will manage it; will climb higher and higher; sometimes you may slip and sometimes you may fall; yet higher and higher, up and up; and you will reach the top, at last.

Lend a Hand.[1]

'Whatsoever thy hand findeth to do, do it.'—Ec 9^{10}.

The Brownies, whose motto this is, are not wood folk, not elves or sprites, but girls under eleven who are one day to be Girl Guides. The Brownies are the feminine gender of Wolf Cubs. As the Cubs have a uniform and a motto, why should not the Brownies have them? For, whatever the boys may think, girls think they look quite as well in uniform and are quite as capable of living up to fine mottoes as boys.

They have both got fine mottoes—whether the boys' 'Do your best' or the girls' 'Lend a hand' is the finer would be as difficult to decide as to distinguish twins.

'Lend a hand' as a motto for girls under eleven, suggests that there is a place even for them in the world's service. It is their charter of recognition. That motto doesn't ignore them, or push them aside, as sometimes older brothers and sisters do. It doesn't tell them they are too young to take part in things, and make them feel they are not wanted. It encourages them to take part. Though unable

[1] By the Reverend F. C. Hoggarth, Morecambe.

to do what the older folk can do, there are niches of service that they can fill, that otherwise will go unfilled.

In his poem 'The Glory of the Garden,' Mr. Rudyard Kipling compares England to a garden. He claims that in the Garden there's a task for every one.

There's not a hand so weak and white, nor yet a heart so sick,
But it can find some needful job that's crying to be done.

True, it may be that

Some are hardly fit to trust with anything that grows,
But they can roll and trim the lawns and sift the sand and loam,
For the Glory of the Garden occupieth all who come.

It is a great idea. The poem, like the motto, is all against the spirit that folds its hands and sighs, 'There's nothing I can do.' It is ever truer to say, 'There is something that only I can do.'

The ways of lending a hand are many. A lovely story came through from Poland one or two winters ago. Winter there can be frightfully severe. In one small highland village, where an orphanage was situated, the snow became so deep that the peasants who delivered milk every day for the children at last refused to do so. 'The nurses were in despair, but a company of Girl Guides near by decided to lend a hand. They were schoolgirls, and their time was very limited, so they had to get up at five in the morning to take the milk to the orphanage before lessons began. They took it in turns, and for eight weeks kept the little orphan children supplied with fresh milk, though they had to go out into the darkness and cold and work hard to get through the snowdrifts.'

But not everybody is strong enough to fight their way through snowdrifts. Dean Inge of St. Paul's Cathedral, one of our great thinkers and teachers, lost his little girl a short time ago. For a year she just grew weaker and weaker. No fighting snowdrifts for her! Yet she was a Brownie, and if any little Brownie ever lived up to her motto she did. Though she was ill, somehow she helped. 'Folk never quarrelled when she was about.' It seemed as though, when she came, she brought sunshine with her and all dark moods and looks and tempers fled away.

She loved that line of Milton's poem that he wrote about his blindness: 'They also serve who only stand and wait.' She also was one who greatly served in that way.

The way in which boys and girls are lending a hand in the work of the Church is very fine. Thousands of them are doing their bit with zeal and devotion. Some causes would languish, indeed, were it not for the children. In connexion with what is known as The National Children's Home and Orphanage, in England, which cares for some thousands of children who through the death or neglect or cruelty or misfortune of their parents have no home, there has recently been formed a League of St. Christopher. It is a league of boys and girls ready to lend a hand to these other unfortunate children. Christopher, who in the Middle Ages built his hut near a river crossing and in time of flood and spate carried people, and especially children, across, is their patron saint. In their own way they are going to help as he helped—setting aside some part of their time, or their money, or their skill, in the service of those others who so badly need a helper.

It is a great spirit to have, this of being willing to lend a hand. The world's loveliest things come of it.

The Elizabeth Frys, the Frances Willards, the Mary Slessors, are all the outcome of that spirit. Besides, that is the spirit that has the secret of happiness. Our cup of joy is filled when we are serving others.

Those who stop, like the Good Samaritan, on the roads of life and lend a hand, have rewards unknown to those who hurriedly pass by on the other side.

The Christian Year.

Third Sunday in Advent.

The Parable of the Pounds.

'And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.'—Lk 19^{11}.

So St. Luke, after his manner, defines the *occasion*, and therefore, at the moment, the *purpose* of the Parable of the Pounds. It was, as we should say, an Advent Parable. It spoke of our Lord's approaching departure and of the long waiting for His return.

'A certain nobleman went into a far country to

receive for himself a kingdom, and to return.' It was a figure familiar to the experience of those times. They would think of some one of high position in a distant province, going, as one of the Herods would have gone, to Rome, to receive from the Senate or the Emperor the kingdom of his own country as a dependency of the great city. The parable said to them: 'You are right, there is to be a kingdom established, and you see the destined King; but it is not to be in the way that you think at this moment. Now (so far as outward things go) He is not to show Himself in His power, but to be lost to your eyes. He is going a long way, beyond your following, going "to receive the kingdom" at His hands who can give it. But the "time and seasons the Father hath put in His own power."'

The parable held in another point. As in the case of most of those little kingdoms under the Roman Empire, the King was not the choice of the whole people, but of part. There was still a party that resisted the thought of His rule: 'We will not have this man to reign over us.' So far as human will could go, they would have their purpose. As Pilate told them, they would 'crucify their King.' All enemies should indeed be put under His feet, but not yet, not till His return.

It is an '*Advent* parable.' But it is also, and in virtue of that very fact, a parable of life. For all life on earth is life in a world of waiting for the revelation of God's perfect purpose.

Before the nobleman goes, he is represented as calling his servants together to give them his parting orders, to set them their tasks to do for him in his absence. What he says to them is not just what, as the story opened, we would have looked for. They might have expected to be warned of the unreconciled party, to be told how to watch against disloyal plots, how to fight his battles, how to win supporters for his cause. But all this is passed by. The enemies seem forgotten. He gives them no weapons, whether of offence or defence, but the means of peaceful occupation. 'He called his ten servants, and delivered unto them ten pounds, and said: Occupy (trade herewith) till I come.'

The parable says to us: 'If life is a time of waiting, of preparation for God's better service, the first and paramount duty in it, that in which others may even for the time be lost to view, is concerned with God's gifts to us, the duty of using them, using them to the utmost so that we may have more to put at His disposal than we seemed to start with when He comes to call for our service. The gifts are not defined: the lesson is meant to be as wide as life, gifts of capacity or of opportunity, gifts of the outer life or of the inner, gifts of heart or of head.

The period of the king's absence is passed over in the parable. How each spent his time, how he laid out his pound, by what processes it was to be multiplied, how one succeeded better than another, all this is assumed, is left to our imagination. There are means—that is all we are told—means accessible to all, of putting our gifts out at interest, or so putting them to the right uses, so exhausting their possibilities, as to make them grow under our hands. The parable takes us on to the moment when the work is done and ready to be judged. 'He commanded the servants to be called . . . that he might know how much every man had gained by trading.' There are three points that we notice in this picture of judgment.

1. The *opportunity* has been represented as in essence one and the same to all, one pound to each; but the success in using it, in developing the gifts, is very various. We are given specimens, three only out of the ten; but the suggestion is evidently of a perfect descending scale, every possible variety of effort and success. One has multiplied his gift by ten. He has for his lord's service at the end as much as all together had had when they started. It is a striking testimony, surely, to the power of self-development, self-adaptation to God's service, which is given to man. But though some have this pre-eminent power, or pre-eminent use of a power, there are many grades in the successful employment of God's gifts, and every use of them is recognized and rewarded in its measure. Only one servant is condemned: one in ten. It is the gentle judgment which we so often see in our Lord's parables, like the one of all the guests who was 'without a wedding garment.' His case is one which, when we look at it from outside, not in sight of our own heart and life, seems almost impossible, the making no use of what God gives, returning it as it was given, a faculty of good never exercised.

2. We notice the *nature of the rewards*. 'Lord, thy pound hath gained ten pounds.' 'Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.' It keeps the figure of the story. What the friends of the new dynasty would look for would be a share in power. But it also has its bearing in the applica-

tion. God's reward of service is the opportunity of higher, larger, harder service. It is so in this world. We believe without difficulty that it must be so when we pass from this world to another.

3. We notice the picture given us of the *frame of mind* of the unhappy servant who returned his lord's gifts unimproved, unused. 'I feared thee, because thou art an austere man.' 'I thought that thou lookedst for so much that I had not the heart to try to give thee anything.' The sin is traced to a false view of God, but it is a false view which comes from a deep fault in men's own nature. It is what the Epistle to the Hebrews calls the 'evil heart of unbelief, that turns from the living God.' It is the opposite of the 'honest and good heart' of the parable. It is the heart which, feeling no love, looks for no love, which judges the best and noblest by its own mean and cold and narrow self.

What are the lessons of the parable?

There is the lesson of patience. The 'kingdom' will not 'immediately appear.' Life, if it is to be so lived as to be worth living, is a working for a distant end, for an unseen eye.

There is the lesson of responsibility—not responsibility, in the first instance, for altering the order of the world, not even for fighting God's enemies, but for ourselves, our own tempers, our own powers, for using our own gifts, making the most of ourselves for His service.

There is the lesson of encouragement. In spite of stern thoughts and words of warning, that is, surely, the tone that rings all through the parable. The 'one pound' to each, the chance—in spite of any inequalities to our view, in God's eyes the equal chance—for each to do that which is looked for from him. The 'bank,' open to all, where money seems, as by a natural process, to grow; the grace that makes up for defects, that takes the will for the deed, that crowns every real effort with success; the kindly ordering that makes, to them who try, good ever easier, powers exercised ever stronger. The very nature of the slothful servant's folly—for it was not that of over-presumption, but of over-timidity. He had not hope enough, trust enough. He shut his eyes so as not to see how good his lord was, how easy to please, how ready to reward.

And then the reward. 'Well! thou good servant, thou hast been faithful in a very little!' How that sentence lifts and irradiates the dullest and simplest life! 'In a very little,' but even as the words are said the 'little' changes to 'much': 'have thou authority over ten cities.' It is a paradox. It passes our understanding. It awaits the revelation of the day when the King returns to take account. Yet in part it is realized already by those, at least, who look on. For the reward is power. 'The meek inherit the earth,' not power in the selfish sense, which degrades the idea to us, but a share in the sovereignty of God, the divine power given to goodness, to faithfulness, to self-sacrifice, the power to bless, to save, to guide, to make the good prevail.[1]

Fourth Sunday in Advent.

The Banishing of Fear.

'Thine eyes shall see the king in his beauty: they shall behold a far stretching land.'—Is 33^{17} (R.V.).

These words exhibit, in an imaginative and emotional way, two great deliverances which religion brings to men: the one is from the disabling, depressing power of things present, and the other is from the anxious dread of things to come.

What filled the prophet's mind at this time was the rout of Sennacherib's army and the freeing of Jerusalem; but, like any poet laying hold of an historical subject, he does not bind himself to minute accuracy of detail. It is his subject not his master, it is the material on which he works; so without telling the story, he starts from it, and idealizes it into a bit of universal human experience.

The story had made so deep a mark on the mind of Israel that it is repeated three times over within the Old Testament, and it lies behind several of the noblest lyric pieces. On its human side it was an ugly record, for both king and people had betrayed an abject spirit. Hezekiah emptied the Temple treasure, and stripped its pillars and doors of gold to satisfy Sennacherib, and even so, he did not detain him. Without delaying the march of his main army, the conqueror detached a brigade or two to deal with Jerusalem, and the narratives are full of the insolent brutality with which the Assyrian generals showed their contempt for the king and people they had to deal with. But when the city lay helpless in their clutch, news arrived of an appalling outbreak of plague in the grand army; the camps were broken up, and the troops streamed off homewards, and Jerusalem was free. It was an amazing overturn, and the Hebrews were as men that dreamed.

1. *To-day's peace.*—One result of the experience

[1] E. C. Wickham, *Words of Light and Life*, 48.

appeared in some quarters in an increased sombreness of temper. The frightful strain of these months, and then the limitless horror of the enemy's doom, had created in many a feeling of inward disquiet, such as the Lisbon and the Messina earthquakes also awakened. Their savage preoccupation with the enemy narrowed their thoughts, and left them no room for joy, or hope, or life, or God. That is the way of human nature, when it is shut up with any fretting pain or engrossing care.

It would be a real redemption if we could find a way of escape from this; and escape is the one first achievement of faith. To our Lord Jesus Christ is due the praise of those 'who gave us nobler loves and nobler cares,' for this is His work as the Redeemer. Instead of mean affections, tending always towards oneself, He gives to His friends the larger heart, and the interest in big things, and that love which rejoices in the truth. 'Man's chief end,' it is said, 'is to enjoy God,' which necessarily implies in him emancipation from what is near, or he would not be able to do justice to the grander objects beyond. Any one who has watched the compass in a ship knows how it is adjusted so as to swing absolutely free from what is round about it, and steadfastly to point to what lies out of sight. That is our parallel and our pattern. If we are to have eyes for the things of God and the larger interests of our fellows, we also must seek for this gift of detachment. There must be a lifting of care, something to sweeten and allay the bitterness of nature and of circumstance; there must be the sense of a superintending Providence and of a Father's kindness. And these are offered us by Jesus Christ. What He bestows even now is nothing else than blessedness; it is the gift of a fuller life to men.

Watts wrote of James Smetham's painting that 'in colour, sentiment, and nobility of thought it was only to be classed with the very flower of modern art.' Yet he was an unsuccessful artist.

In his 'Letters' he writes: 'I think that I am a little sympathised with as a painter who has not got on somehow, whereas in my own secret heart I am looking on myself as one who *has* got on, and got to his goal; as one who, if he had chosen, could have had a competence, if not a fortune, by this time; but who has got something a thousand times better, more real, more inward, less in the power of others, less variable, more immutable, more eternal, and as one who can afford a sly wink to those who know him, which wink signifies that he is not so sure that he is not going to do something comfortable in an outward and artistic sense after all. But be this as it may, his feet are on a rock; his goings so far established, with a new song in his mouth and joy on his head—and 4s. 6d. this moment in his pocket, beside some postage stamps.'[1]

2. *To-morrow's fears.*—In the world there are two unhappy conditions: the one is marked by preoccupation with the worries and disappointments of to-day to the exclusion of its beauties and its consolations, and the other is marked by a lack of courage to look beyond to-day—whether that be good or barely tolerable—for fear of what the future may contain. Many outwardly prosperous people have a shadow always lying in the background of their thinking; behind all their tasks and enjoyments, there is a disconcerting sense of things they are afraid to face. What if health should fail, or business decline, or this security or that remove? 'I do not care for death a curse,' said Byron, 'it is the sting of death: I cannot bear pain.' And many, going deeper than he, conceal in the recesses of their hearts a lurking dread of what is after death. Conscience does not always sleep, and when it wakes, it hints at awful possibilities. Even if the ground about our dwelling is clear, and enemies and terrors are set at a distance; yet if in the background we see vaguely menacing figures, there can be no security of peace. Some of us have symptoms of disease they do not like to speak of, and some have inward disquiets and protests of conscience, and some through fear of death are all their lifetime subject to bondage. But in almost every man the outlying regions of the mind are haunted places.

It is for such a mood that the prophet's words are intended: 'Your eyes shall see a land clear to the very edge.' Out to the limit of existence you can look and find nothing to affright you, no hint of a returning host, no threatening shadow. 'My God shall supply every need of yours,' said Paul, in whom this promise was fulfilled. 'The Lord is my shepherd,' said another, 'I shall not want; by paths which take me somewhere [righteous paths] he leads me, and though I walk through the valley of the dark shadow I still shall fear no evil, for thou art with me.' That man had made the promise of the far-stretching land his own, and looking to the utmost edge of life, he was convinced that there could be nothing to disturb.

[1] T. H. Davies, *Spiritual Voices in Modern Literature*, 148.

George MacDonald says truly: 'If we knew that God is good and fair and kind—heartily, I mean, not half-ways and with *ifs* and *buts*—there would be nothing left to be miserable about.' The lurking shadows of the mind can only be dispelled by the faith which leads to God the Father.

In his early 'Journals,' Charles Wesley one day notes: 'I laboured, waited and prayed to *feel* that He loved me and gave Himself for me. But when nature exhausted forced me to bed, I opened the Book upon—"For he will finish the work, and cut it short in righteousness"; and after this comfortable assurance I slept in peace.' He will do it: that secures escape from myself and my own feelings and efforts, and lets me rest in the sufficiency of God.[1]

Christmas.

The People.

'And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.'—Lk 2^{8}.

'Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem.'—Mt 2^{1}.

'And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel.'—Lk 2^{25}.

There was a poor welcome for the Christ-child, but it is a mistake to say there was none. There were a few watchers for the dawn, and there were others who, though unexpectant, were ready to greet Him when the tidings of His birth came. Those who 'waited for the consolation of Israel' were on the watch-tower in the temple at Jerusalem; the star-gazers of Chaldea were scanning the skies for some token of hope; and the shepherds of Bethlehem, those sentinels of the night, startled by the great news in the midst of ordinary service, hastened to the babe in the manger.

It is noteworthy that the three groups who gathered round the infant Christ each represented a different class and a different type of mankind. To each group a differing token of the new Presence was granted.

The shepherds represent the toilers of earth, men who work with their hands and have most to do with the physical side of life. To them was given the sign most readily recognized—the angels' glory and the angels' song. It was a sign to eye and ear and mind, impossible to mistake.

[1] W. M. Macgregor, *Repentance unto Life*, 280.

The 'wise men' represent the students of the world, the observers and thinkers. To them was granted a sign which was discernible by the eye, but required interpretation by the mind.

Thirdly, the group of aged, pious people, the little circle within a circle, with the temple as their centre, represent the devout and discerning of spirit: for them there was no sign save an inward token, a spiritual assurance.

1. Romance has gathered round the figure of the Shepherd in the New Testament, especially because our Lord pictured Himself under this form as the great protective personality. It requires an effort to disrobe these watchers of the flock at Bethlehem of unreal glamour. But we miss something of truth unless we remember that this first Christmas night began just as hundreds of other nights had begun, and the shepherds were busy with their ordinary occupation. They were simple people, with few opportunities of knowledge. That night we may presume that while they kept guard they were talking about their sheep and their prospects at market, and their homes and children.

There is no sign that they were seekers after some new revelation of God.

That is one of the wonderful things about spiritual blessedness. Its offers invade men who are not seekers. Jesus Himself went out of His way to make that plain. When He taught the inestimable value of the heavenly treasure, He did an unusual thing. He duplicated the parable to make this plain. The merchant who gained the pearl of great price had been on the quest for years, but the discoverer of the hid treasure was not a professed treasure-seeker. He just happened on it. But they were people of the right stamp—humble, biddable, unsophisticated, ready to believe and ready to take trouble to test their belief.

There is something akin between the gospel and the worker. Jesus chose His comrades from among fishermen, men of toil; and it was shepherds who were the favoured ones of earth on the first Christmas Day. In the path of honest labour there is a place where God can speak to man. If the workers suffer themselves to be severed from Christ, they are going against nature. Jesus Christ and the worker are meant for each other. His first appeal was to them, and the angels sang their herald song to them. Oh, workers of England, know your Lord! He is your true friend.

2. The second group who hailed our Lord's

coming were the 'wise men of the East.' Who were they? Little we know of them, but this is clear: they were students who were also seekers. They were investigators, the scientific men of the time, pondering the old, watching for the new. They were also venturers, not only refusing the closed mind, but also willing to launch on a great quest. Imagination was their method as well as investigation.

It is also to be noticed that these student-venturers did not shut out the possibility of the advent of a great Personality who would succour the world. They studied the stars, but they were prepared to go to welcome a man who was a King. They were wistful, not proud.

Men say that the thinkers have deserted the Church. It has never been completely true. It is not true to-day. Pascal and Pasteur, Clerk Maxwell and Lord Kelvin, all died in the faith which is celebrated on Christmas Day. But the Church has often failed to welcome the 'wise men,' and has doubted their gifts. This is one of its heavy shames. It has been afraid of knowledge, faint-hearted about truth. The Church has the right to refuse to be stampeded. All that professes to be discovery is not truth. But the Church must unfailingly believe that all truth is one, as God is one. The open mind must be maintained on all questions concerning which there is no unmistakable revelation from God. There must be a welcome for the thinkers as well as for the toilers.

What is the Christian message to the thinkers to-day? Not that they think too much, but that the sphere of their thought is too limited. 'With all your seeking,' the Church cries, 'miss not the star that will lead you on the diviner quest, the guiding light which will give you the clue to life and lead you to the Lord of life.'

It was harder for the wise men to come than for the shepherds. They had a less obvious sign to descry, a longer journey to take, and a more difficult inquiry to make. But they brought more. The shepherds had to come empty-handed. The wise men brought their rare and costly gifts: 'gold, frankincense, and myrrh.' It is still the same. It is harder for the thinker to find the Christ, but when he comes he has more to bring.

3. There was a third group to greet the infant Jesus. It consisted of those aged, devout people, deeply religious and with a special quality in their faith. Simeon and Anna were the elect of the nation. God had whispered in their ear. They knew a great deliverer was at hand. Other Jews were excited at the thought of the possibility of a Messiah. They knew.

One ponders, then. They were the people with the unconquerable hope, though so old. Their expectation came wholly from the Unseen. Their whole life was devotion, prayer, and yet more prayer. Removed from earth's toils and struggles, half in heaven already, they had developed a rare spiritual sensitiveness, an unshakable religious certainty.

Therefore they were able to recognize the Expected One without a sign. A humble coming, an entirely normal human life, did not mislead them, though it might mislead their contemporaries.

Their successors are still among us. These are people with simple hearts, often unknown to fame, whose chief interest is God and God's ways with men. They have the forward look, for much intercourse with God creates expectancy. To them Christ is akin, and they bear witness to what Christ is to be to mankind. They keep open the doors whereby God can communicate with men, help us to believe in the Unseen, and give us spiritual courage. Wise, very wise they are, with the wisdom of the child's heart and the mature mind.

4. Where can Jesus Christ look for new welcomes to-day? He is ever seeking to enter the heart of man and to be born anew within each human soul. Not to one kind of experience or to one type of life does He offer Himself, but to all men.

The toiler may say: 'I have no time to investigate, and much is uncertain'; but our Lord suits His signs and tokens to our need. Where there is an honest and wistful heart, His message can come as certainly as the angel-message from the skies. But there is a journey of the spirit to be taken before certainty is possible. Will the toiler say: 'Let us go now even unto Bethlehem'?

The thinker may find Christ approach him in another way. He may say to himself: 'I cannot easily pray: I must ponder, study, investigate. I am staggered by this assertion that God became man. It is too great to be easily believed.' But is there no star to lead you, no manifestation in your mind to guide you on the way? What if it be true that 'God grew likest God in being born'? Are your eyes towards the sky?

The naturally Christian for whom prayer is no effort but a delight, they too can give the added

welcome on this Christmas Day. Not for your lips complaints and repinings, because of the blessed past; but the steady testimony: 'Christ still comes to men. Silently, surely, He enters in. We know.'[1]

SECOND SUNDAY AFTER CHRISTMAS.

Newness of Life.

'And he that sitteth on the throne said, Behold, I make all things new.'—Rev 21[5] (R.V.).

We cannot help seeing purpose at work in the world in which we live. The story of this planet, which science has unfolded, is the story of a process which seems to be moving towards an end. A vast scheme of evolution is presented, which is something more than a mere sequence of changes. The changes appear to be directed to a goal. And as the process develops it seems to gain in significance, it grows richer as time goes on. Originally this planet had no life upon it. It went through a long period of inorganic change, during which its crust was being gradually fitted for the reception of living organisms. Then life appeared, at first in very lowly fashion, but endowed with the capacity for advance. Through millions of years the development of life went on, until man came upon the scene; not as we know him now, but rude, uncivilized, and with the marks of his animal ancestry plain upon him. But there was that in man which distinguished him from the beasts. He possessed a capacity for moral and intellectual growth which no animal possesses, and in virtue of that capacity he has in the course of the ages become what he is to-day, a being with rich spiritual endowment, knowing God and striving after moral ideals. As we review this story of evolution we are compelled to see in it the unfolding of a spiritual purpose.

From this we conclude that there must be in the Creator powers adequate to produce what appears in His creation, that there is a Creative Mind and Will behind the process. When the doctrine of evolution was first propounded many people, including theologians who ought to have known better, were alarmed at it. The cry was raised that God was being banished from His universe, and His place taken by a blind tendency or force. But as the doctrine became better understood, it was seen that instead of banishing God, it revealed the marvel of His creative activity. We have learned that the account of creation in Genesis is not to be taken as a strictly historical and scientific statement of how the world was made, but as giving us 'a series of representative pictures—none, indeed, corresponding, in actual fact, to the reality, but all standing for, or representing it—of the various stages by which the earth was gradually formed, and peopled with its living inhabitants.

Is a thing any less the handiwork of God because it comes into being slowly and not suddenly? Is there not, on the contrary, a grandeur in the thought of a vast plan being gradually wrought out through enormous epochs of time, and more particularly in the thought of a Creative Will which is ceaselessly bringing the new out of the old? 'And he that sitteth on the throne said, Behold, I make all things new.' It is what God is always doing, in Nature, in history; yes, and in the human heart, if men will allow His Spirit to carry out there His creative and redemptive work. The doctrine of evolution has enormously enlarged and enriched our thought of God, and it has brought God close to us.

This thought of God as perpetually creating has, surely, great value for our religious life. It wakes our sense of wonder, and wonder helps to keep our religion fresh and vital. What must God be, who makes not only the glory of the stellar heavens, but the beauty of the rose or the intricate delicacy of the sea-shell? In T. E. Brown's Manx poem, 'The Doctor,' there is a charming description of the doctor on one of his dredging expeditions, told by the fisherman who accompanied him in the boat. Wild with excitement when the dredge-net was pulled up, the doctor sorted out the treasures it contained. We see him

coaxin' and teazin'
The fringes, and spreadin' them out on his sleeve,
But the delicate! you wouldn' believe;
And the soft and lovin', and a sort of a cooin'
Goin' at him all he was doin'.
And prayin', you'd think, and passin' the stringers
Of the long sea grass betwix' his fingers,
As if it wasn' wrack he had there,
But the holy bread, or a baby's hair.

Wonder and reverence are notes of the description of heaven in the Apocalypse. Wonder lifts the soul to a plane where God can speak with man.

The perfecting of personality is the end towards which God is guiding humanity. And He is

[1] R. C. Gillie, in *Advent and Christmas Sermons*, 149.

guiding it, not from a distance, but as a Spirit of Holy Love moving in and through human life in closest fellowship with men. 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?' writes St. Paul (1 Co 3^{16}). We must think of ourselves as capable of receiving God, as habitations where He may take up His abode; and we must think of God as seeking to enter into human personality to foster its development. It is a thought full both of warning and inspiration. Whatever keeps God out of my life is damaging my most intimate self and hindering my true growth. Whatever admits Him into my life is strengthening His hold upon me, and is thus directing my self along the path of true advance. Personality is something very sacred. It is, as Jesus taught, of great value in God's eyes. It is a reflection of the personal element in God. In creating a human person God created that which was most like Himself. Let us, then, think of God as continually trying to mould us into the pattern of the perfect personality, which the Christian believes has been shown to the world in the Person of Jesus Christ. It is a spiritual, not a mechanical, moulding. A man cannot be made moral by compulsion. God has given us our freedom, and we have to co-operate with Him in His creative task. But all the while His Spirit is striving with our spirits, seeking to persuade us to holiness, and self-sacrifice, and service of our fellow-men. God exercises a ceaseless pressure upon our lives.

Let us respond to the Divine pressure, and open our lives to God, and pray for cleansing and guidance. That is exactly what God wants us to do. For we cannot be our true selves unless we admit God into our lives. Just as in the mind of the painter, before he begins to paint, is the vision of the completed picture with all the meaning which he intends it to convey, so in the mind of God is the ideal pattern of every human life.

The life which yields itself to God and tries to link itself with His purposes grows in understanding, not only of God, but of its own nature and capacity. The road stretches out before it, marked with sign-posts, and at the far end shines the spiritual city 'having the glory of God.' What keeps God out from the life is sin; what brings Him into the life is the repentance which is sincere. 'Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.'[1]

[1] V. F. Storr, *The Living God*, 58.

Meditations in the Apocrypha.

By the Reverend Arthur F. Taylor, M.A., Canterbury.

Wisdom of Solomon i. 2.

'He is found of them that tempt him not, and is manifested unto them that disbelieve not on him.'

Because some men have not attained unto heavenly wisdom, it does not follow that heavenly wisdom is unattainable. There are men who have no aptitude for mathematics, or no head for philosophy, or no ear for music; but mathematics, philosophy, and music are glorious possibilities nevertheless. There are perhaps those who have no affinity for Divine wisdom, and they are apt to regard religiously minded people as humbugs and hypocrites. But there are those who *have* affinity, and by them wisdom is surely found. 'I love them that love me, and those that seek me . . . shall find me.'

And what is true of the wisdom of the Old Testament, is true also, I suppose, of Him who is the wisdom of God in the New Testament. This thought of the affinity of some souls for Jesus, their power to appreciate Him, is very characteristic of the Fourth Gospel, and perhaps this thought had been suggested to the author of that Gospel by his familiarity with this book of the Apocrypha—a new book in his day. The man who is repelled by Jesus, he tells us is, 'condemned already,' *i.e.* pronounces judgment upon himself. He testifies of himself that he has not been able to appreciate what was pure, beautiful, kindly, good, and revealing in Jesus. 'We needs must love the highest when we see it.' Must we? Then some people must be blind, that's all, unable to see with the eyes of the mind and of the heart. But the man in whom there is an affinity for the pure and beautiful and good cannot but be

attracted to Jesus. 'Whom do men say that I am?' and the reply gives the opinions of various men concerning Him. 'And whom say ye that I am?' 'Thou art the Christ, the son of the living God!' There spoke the insight of affinity.

'He is found of them that tempt him not, and is manifested unto them that do not disbelieve him.' In what ways do we so tempt God that He should withhold from us the vision of His face? Part of the answer we may find in our text itself, and part in vv.[3.4], 'Froward thoughts separate from God,' and 'Into a malicious soul [a soul that deviseth evil] wisdom will not enter, nor abide in a body enslaved unto sin.'

Wisdom of Solomon i. 13.

'For God made not death, neither hath he pleasure in the destruction of the wicked.'

The author wrote this verse with gladness, for it expresses one of his favourite thoughts. He believed in the immortality of the soul—at least in the soul of the righteous.

But if God made not Death, who did? And what is it here for? The author of this book would probably have replied that Satan made Death, and that it was through the weakness of a woman that Death gained dominion over man. But that is not a theory of the origin or prevalence of Death that we can accept nowadays. Death would seem to be part of the natural order of things. The good die as well as the wicked, and we must conclude that, so far as physical Death is concerned, Sin has nothing to do with it. But we have no sooner said this than it gives us pause. We begin to think that we may have gone a little too far, for evidently there is some consanguinity between Death and Sin. By sinning grievously a man may very soon bring his body to Death; by living a sober, righteous, and godly life he may well prolong his days.

With the advance of science, life may be indefinitely lengthened—indefinitely, but certainly not infinitely. What, then, is the relation of the Divine Being to this universal experience of Death? Death is a necessity, but surely not a glad necessity, of the activities of God. Physical death must always be full of awful dread for the natural man; but perhaps it is only an incident of life, like the sickness of the silkworm when it is about to change its skin or of a caterpillar when it becomes a chrysalis.

And, indeed, it is not physical death *per se* of which the natural man is most afraid, but rather of some dim, grizzly power of which physical death is only a partial revealment. Is there such a power whose glory is the death of souls? an Eternal Death which is the wages of sin standing over against that Eternal Life which is the gift of God. And is it possible that physical death is made horrific for us just in order that it may suggest to us the thought of this dread power that lies in wait for the soul? If 'hell' is 'the blackness of darkness for ever,' then I may well find it in my heart to thank God for those days of physical gloom when the light of the sun is darkened and which warn my soul of what it might be to live for ever bereft of the Sun of Righteousness. If such a thing is possible as the death and destruction of the soul, I shall think the fear of physical death a light price to pay if thereby I am led to ask how I may deliver my soul from the Eternal Death.

In view of this thought, there is much comfort in the second clause of the verse, 'neither hath he pleasure in the death of the wicked,' though we do not need to go to the Apocrypha to find it. God's pleasure is not in Death, but in Life, and His purposes are in Life also. Our author utters this truth, indeed, somewhat boldly and in very unqualified terms in v.[14]: 'He created all things to endure, and the generative powers of the world are full of health; and there is not in them the poison of destruction, nor is the kingdom of death upon earth.' This looks almost like a wilful blindness, for is not the poison of destruction in all things? and is not the kingdom of Death very much upon earth? Decay and death seem to be inseparable from birth and growth, progress and evolution. Our author cannot have failed to observe this, but he sees it only as a phenomenal fact. He will not admit that there is any necessity in it. Decay and Death seem to him to be evil things, and he will not allow that any evil thing can have its origin in God. We to-day are more resolute in facing facts, but perhaps even we have sometimes felt that decay and disease and death play too large a part in life. We must begin by admitting that they are there, and then we must try to modify our thought of God and His activities so as to make room for them. We cannot think even yet that He takes pleasure in them. In that case we should have to say, with Plato, that man is simply the plaything of the gods. But perhaps He has willed them that He may have the joy of conflict with them. Even in this world we seem to see God at war with pain and sickness and death on our behalf. Is the omnipresent spirit

of God everywhere at strife with the forces that make for any kind of death? Surely herein is hope both for this world and the next; at once for man's physical and spiritual well-being.

They set them in order of battle, they ranged them against Me—
Chaos and Anguish and Time
And Madness, and Hunger and Sorrow, and Night and the Grave—
But Victory followeth Me.[1]

Wisdom of Solomon iv. 13.

'He being made perfect in a short time fulfilled a long time.'

As I read this passage my thoughts go back to Ion Keith Falconer, athlete, scholar, and devoted missionary of the Cross, cut off in his early manhood, regretted by all who knew him, and apparently only at the beginning of a career of distinction for himself and of his high spiritual service for man.

But he was only one—there have been many others. In a volume of sermons, biographical and miscellaneous, Professor Jowett has a sermon on this text, with many illustrations.

The swift passing away of men who illustrate this text is lamentable and perplexing. 'The history of heroes is the history of youth,' said Disraeli. And this verse, or rather the verse which follows it, suggests that God hastens to take them out of this naughty world because they are dear to Him. But this does not seem to be a sufficient explanation, for these are they of whom the world has most need; these are they through whom God could best redeem the world, we think.

Nay, rather, these are they through whom God *does* redeem the world, in spite of the fact that their days in it have been brief. Perhaps the very briefness of their days gives poignancy and adds power to the message of their lives. Perhaps the very pathos of it makes their memory and influence the more enduring. This honour at least is theirs, that even in this they are of the fellowship of Jesus, for over His Cross also might have been written these words, 'He being made perfect in a short time fulfilled a long time.'

Wisdom of Solomon xv. 2.

'Even if we sin, we are thine, knowing thy power; but we will not sin, knowing that we are thine.'

The idea seems to be that God's saving purpose towards His people is not to be frustrated even by their sin. And this is indeed a deep conviction of the soul, and the same thought seems to emerge in Paul's Epistle to the Romans (chap. 11) and in modern theories of universalism. Everything turns on the sincerity and intensity of the phrase 'we are thine.' If we are quite sure that we are God's, we cannot doubt but that our sins will be forgiven. To admit a doubt of that would be to admit a doubt concerning either the goodness or the power of God. Rather we shall find it in our hearts to say, with St. Paul, 'I know in whom I have trusted, and am persuaded that he is able to keep that good thing which I have committed unto him against that day.' But we must be careful what we mean when we say, 'We are thine.' We must give it an inner, spiritual meaning, or we shall only be deceiving ourselves.

There is another side also to the text: 'But we will not sin, knowing that we are accounted thine.' This is a legitimate kind of auto-suggestion, comparable to Paul's '*Reckon yourselves* to be alive unto God.' The author will not contemplate the possibility that those who are God's people should sin against Him. 'Shall we continue in sin, that grace may abound? God forbid!' A similar thought is found in the Epistle of John, 'He that hath this hope in him purifieth himself, even as he is pure,' and in Peter, 'As he that hath called you is holy, so be ye holy in all manner of conversation,' on which verse Archbishop Leighton has a juicy comment: 'The faith and hope of a Christian have in them an abiding precious balm of comfort; but this is never to be so lavished away as to be poured into the puddle of an impure conscience.' 'We will not sin, knowing that we are reckoned thine.'

Wisdom of Solomon xvii. 11, 12.

'For wickedness is a thing innately cowardly . . . for fear is nothing but an abandonment of the succours that come from reasoning.'

The rendering is Goodrack's in his edition of 'The Wisdom.' Surely Shakespeare must have read the eleventh verse and had it in mind when he wrote, 'Conscience doth make cowards of us all,' though most men arrive at the truth of it by their own experience. It is depicted at work also elsewhere in Shakespeare, as in *The Tempest*, Act III., *King John*, Act IV., *Henry VI.*, Act III., while the converse truth is expressed also in the same play and act:

What stronger breastplate than a heart untainted!
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

[1] Stephen Phillips.

The twelfth verse seems to show traces of Greek influence, and it almost suggests that part of the fear even of an evil conscience is unreasonable. Or does the writer only mean to suggest that an evil conscience so disturbs the reason that the man starts and trembles at quite ordinary sights and sounds. 'Whether it were a whistling wind or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains, these things made them to swoon with fear.'

But the fear born of an evil conscience not merely unnerves a man in this life, it throws its shadow also on the thought of what may be beyond this life. Plato has a striking passage in which he says that no man ever passed through a long life and faced the thought of what might come after death without haunting spiritual fears. And so Hamlet:

> To die: to sleep:
> To sleep: perchance to dream: ay, there's the rub;
> For in that sleep of death what dreams may come
> When we have shuffled off this mortal coil
> Must give us pause.

Lucretius tried to dispel this fear by the 'succours which reason offereth,' but the heart and conscience need a warmer comfort. Nothing is more remarkable in the New Testament than its gospel of peace—peace for and from the evil conscience.

Entre Nous.

Emily Kinnaird.

The *Reminiscences* of the Hon. Emily Kinnaird (Murray; 5s. net) are a great delight, for in reading them you are brought into close contact with many outstanding workers in the cause of righteousness, the various activities of the Evangelical Movement of the last generation, and all through you have the excellent company of Miss Kinnaird herself, with her sanity, her sense of humour, and her enthusiasm. She seems to be one of those rare people who benefit by 'warnings.' Here are two which she gives: 'My cousin, the Hon. Mrs. Noel, said to me, "Emily, do not become a worker with a capital W," and Sir Andrew Clark, "Always read a book that you cannot easily understand: it will stretch your mind."' A foreword to the *Reminiscences* is by Mr. Edwyn Bevan. 'The group of families,' he says, 'to which Emily Kinnaird's and mine belonged formed in the 'sixties of the last century a powerful Evangelical connexion.' Her father was the youngest son of Charles, Lord Kinnaird, and succeeded him on the death of his two elder brothers. He was a great Christian worker and an able business man. Her mother was Mary Jane Hoare, who 'set—along with Mary Roberts—the stream of work and prayer flowing in England' which resulted in the Y.W.C.A. And in the Y.W.C.A. Miss Kinnaird found her vocation. She has held almost all the positions in it which it is possible to hold. 'The initials stand,' she says, 'for the four things I believe in: the importance of youth in the formation of character, the value of womanhood and its contribution to the world of public opinion, the supreme importance of Christian faith and practice, and the brotherhood and sisterhood of mankind in fellowship and association.' Dealing with the supreme importance of Christian faith, Miss Kinnaird has a chapter on Vision where she speaks of the spiritual ministries which have influenced her. The ordinary ministration of the Church is not forgotten. She thinks vision is 'often granted.' She goes on then to say, 'Another religious ministry in my life has been the annual visit during my tours as District Referee in Forfarshire and Kincardineshire to that man of God, James Hastings, editor of the Bible and other Dictionaries, in his roadside manse, the rooms of which were lined with books. . . . He taught me what it meant to be "alive unto God," and it was in his quiet study in the little manse on the hill that he gained this influence.'

As one would expect, there is much in this book about women's work. Although much has been gained, we cannot help thinking that Miss Kinnaird is a little over-optimistic. 'I remember,' she says, 'the horror with which the claim for the equality of men and women was hailed.' Is the claim not

ailed with something like horror by certain types f mind still? Miss Kinnaird looks back over three enerations and she sees many changes, and it is naracteristic of her 'that she feels things to-day re better.' The passing away of the strained conersation and the Evangelical vocabulary of her arlier days, she thinks of no consequence, but what of consequence is that the young people of to-day ould 'serve their age as well as the earlier generaon served theirs, that they pass on the vitalising ower of the truth to preserve which our forefathers suffered very real persecution.' The readng of this book should be a great stimulus to onscience.

'Thou shalt love.'

If we objected to some of our parents' friends 'as ninteresting and dull, we were simply told it was ur duty to receive and entertain them; and if we urther objected by saying we could not like them, y mother's answer was: "I did not ask you to ke them, for you cannot like people at will, but ou can love them." We violently protested, for y mother always allowed us to contradict her. evertheless the lesson has helped me through fe, for you can find something to love in almost verybody. Love interprets, and you can, by loving, ften find something which enables you to overcome ntipathy. All life thus interpreted becomes much ore interesting and more beautiful.'[1]

The Colour Question.

'I well remember those early times when I was ix years old and the black ex-slave, Bishop rowther, came to stay with us and preached in our ield as the Parish Church would not admit him. We had visitors also from Madagascar and Liberia, or it was a delight to my parents to receive misionaries and converts in their house.'

Writing of her visit to India in 1921, Miss Kinnaird ays: 'I shall never forget my visit to Bolepur, to which I was taken by Tagore's son-in-law, Professor anguli. . . . I was glad I went and stayed alone n the guest house. Evening and morning when I et the poet I spent two interesting hours in his ompany. His last words ring in my ears: "Miss innaird, would you like to be a member of a ubject race?"'[2]

[1] E. Kinnaird, *Reminiscences*, 18.
[2] *Ibid.* 54, 175 ff.

Don't Worry.

'From time to time, going about with him, amusing circumstances would arise, as, for instance, when we went to Aske, Lord Zetland's Yorkshire seat. It was the first time I had been there, and while dressing for dinner I heard a knock on my door, and my father came in to say that his knee-breeches and apron had not been packed, and he wondered what to do. There was a large house party, and it was a little worrying to find oneself without the proper kit. I asked him what we could do, and he said the silk stockings were there and he thought if we folded the trousers tightly round his legs and pulled these over, letting the trousers hang a little over the knees, it might pass; so we attempted this in the midst of great merriment, for I laughed till I cried helping him; and still there was the apron to devise. For this we cut off part of the silk cassock and folded it round him. Fortunately at dinner we were some distance away from each other and in the drawing-room afterwards, for it would never have done to look at one another. I do not think many men would have been found with whom such difficulties were only a matter for amusement, for there was no trace of annoyance on his part.'[3]

Talks to Women.

There will be a ready welcome for a book of 'Thirty Addresses for Mothers' Meetings' which Mrs. Coulson Kernahan has written with the title *Talks to Women* (Epworth Press; 2s. 6d. net). 'Neighbours,' 'Washing Day,' 'The Way to Face Troubles,' 'Putting Off,' 'Lending a Hand,' 'Answers,' 'Other People's Business'—such are some of the titles of these brief, practical, and distinctly helpful addresses. And here are two stories from the book, each with its lesson. We give the former and leave you to supply the latter:

'Once a little boy, whose father was a minister, and who had been reading a story to him, said, "Father is it *true*, or are you only *preaching*?"'

'An Irishman who was accused of being afraid of work, exclaimed indignantly, "Sure, and I'm not afraid of work! I could lie down and slape beside it!"'

[3] H. D. A. Major, *The Life and Letters of W. B. Carpenter*, 298.

'Disgrace.'

As I see It (Hodder & Stoughton; 3s. 6d. net) is 'Philemon's' second volume to the Broadcast Library, edited by Mr. J. C. W. Reith. His talks are short essays touching on a variety of topics and, if occasionally somewhat slight, make on the whole good and suggestive reading. From his chapter on 'Words' we take the following:

'It must be many years now since the word first surprised me, but I startle even yet when I recall to mind that the Italian "disgrazia" (obviously our own word "disgrace") means an accident. . . .

'The word "disgrace" means to be out of favour with somebody. With whom? Well, in the old days when the word was first minted, men deemed it important to keep on the right side of the gods, because all kinds of awkward things might happen. A man (let us say) is walking down a grassy lane between trees, when, suddenly, a branch falls and fells him to the ground, half killing him—a nasty accident indeed! But why did it happen to him? We should say unfortunate coincidence, mischance, bad luck; but in those days there were gods. There was a god of that tree; and for some reason or other the man was out of favour there; so an accident happened to him! The accident was a sign of his being out of favour, and the direct result of this: it was a "disgrace."

'We have changed our gods since then. . . . We have a "One and Only God" about Whom we talk and argue sometimes, rendering service to Him with the lip and the knee, but not often with the heart also. But in addition we have minor deities, little gods whom we worship much more punctiliously, for it is of them that we are really afraid. And when we are out of the favour of these little gods, we still say that we are "in disgrace." A child falls into disgrace in the nursery, a boy in school, a man among his fellows, having lost favour with the little gods—with standards of behaviour, codes of honour, public opinion, and the like, of which most of us are so afraid that we would not, if we could help it, neglect one jot or tittle of our obedience to them.'

Use and Wont.

When Mr. Neil Munro was editor of 'The Glasgow Evening News' he offered the hospitality of the paper to Dr. Lauchlan MacLean Watt for a weekly talk on any religious or ethical subject. These talks have now been issued in book form with the title *Life and Religion* (James Clarke; 3s. 6d. net).

Dr. MacLean Watt has the gift of finding attractive subjects, and of writing popularly on them. But we must sample them. There is a word for New Year week with the title 'Use and Wont.' 'We are well into our new house, and have already reached one of its landings. A strange place, with three hundred and sixty-five steps and fifty-two landings in the stair that leads to its twelve rooms. And nobody has ever yet put a foot on these stairs or moved through those waiting chambers! It was a dusty enough house we vacated just a week ago; and we left much behind us in it; but we did not mind, for nobody will ever live there again. Yet, as we grow older and we begin to hear the far call of the great tide that waits our final embarkation into the vast Unknown, we shall often speak of the old houses we have lived in, and the shadowy memories that lingered there.

'We have brought little enough forward with us into the new.' Again: 'I have not yet looked deeply into my own bundle, but I was annoyed to find a friend of mine treasuring among what he had carried from every house of the years, deliberately laid on top of the dusty relics of the past, as his pet fetish, what he called "Use and Wont." It has obtruded its shadow with tragic frequency between him and the stars. It has paralysed the stretching of his arm, often, against annoying evils. It has put silence on his lips when he wanted to speak out, in Time's necessity. It has kept him skulking in mean backgrounds when God and humanity were calling for volunteers.'

1926.

Among the features of the magazine in the coming year will be a series of articles on Recent Thought on the Great Christian Doctrines. 'Recent Thought on the Person of Christ' will be dealt with by the Rev. Sidney Cave, D.D.; 'Recent Thought on Immortality,' by Professor W. R. Matthews; 'Recent Thought on the Doctrine of God,' by Professor C. C. J. Webb; 'Recent Thought on the Doctrine of Sin,' by Professor H. Wheeler Robinson.

A short series of studies on the Parables have also been arranged, and a few articles on 'Substitutes for Christianity.'

In the January and February numbers we hope to publish articles by Dean Inge; Professor J. E. McFadyen, 'Poverty in the Old Testament'; the Rev. A. J. Gossip, 'How Christ Won Through'; Professor W. Manson, 'New Testament Criticism and the Christian Religion'; the Rev. F. J. Rae, 'Changes in Religious Thought in the Last Fifty Years'; and Professor A. C. Welch, 'Some Misunderstood Psalms.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is the simple truth to say that the volume entitled *Science, Religion and Reality*, published at 12s. 6d. by the Sheldon Press, is one of the most important and valuable books that have appeared in recent times. The 'man in the street' will no doubt pass it by, as he passes by much else that it would be good for him to know; but no one who is really interested in the problems of modern thought, and least of all those who have had a scientific or philosophic training, can afford to pass it by: for it courageously grapples with the perpetually insistent problem of the reconciliation of science and religion.

Of course there is a kind of reconciliation in which such a volume as this can be in no way interested; it has nothing to do, for example, with re-establishing the scientific credit of the Creation story in Gn 1. 'It is too late in the day,' as Professor Clement Webb says, 'to rehabilitate the credit of the book of Genesis as a faithful record of the origin of the world and of mankind, or that of the New Testament eschatology as an accurate forecast of their future destiny.' The time is past, as the Earl of Balfour reminds us in his prefatory essay, when theologians can found their geology on Genesis. The reconciliation which this volume seeks is vastly deeper and more vital than that; and this reconciliation Dean Inge assures us, basing his judgment upon a useful study of the book before us, is much nearer than it seemed to be fifty years ago. This is indeed reassuring.

The volume is a collection of essays, all of them thorough, and some of them long and elaborate enough to constitute a book by themselves, written by thinkers who, however they differ in detail, are alike in this, that they are all masters within their own department. Dr. Malinowski deals exhaustively with Magic, Science and Religion, Dr. Singer with the Historical Relations of Religion and Science, Professor Aliotta of Naples with Science and Religion in the Nineteenth Century, Professor Eddington with the Domain of Physical Science, Mr. Needham, the general editor, with Mechanistic Biology and the Religious Consciousness, Principal Oman with the Sphere of Religion, Dr. William Brown with Religion and Psychology, and Professor Clement Webb with Science, Christianity and Modern Civilization. Not the least important chapters of this important book are the attractive essay of the Earl of Balfour which introduces it, and the powerful chapter by Dean Inge which concludes it.

This summary is sufficient to show what a feast of good things is here provided for the thoughtful man, and he will be a person of very unusual culture who will be equally at home in all the chapters. Even the versatile and accomplished Dean Inge has

to confess that there are some subjects dealt with in this book with which he has only a superficial acquaintance; but though we shall all be taken out of our depth at some point, and most of us at many points, it is something to see some of the ablest minds of our generation playing upon the highest of problems.

It is good to find so much fundamental agreement on points vital to the religious man. One of the writers confesses that he is more convinced than ever that religion is the most important thing in life and that it is essential to mental health, another that neither philosophy nor science can take its place, that in prayer we are speaking to One who hears us, this being 'the strongest argument that the religious quest is not in vain,' and that the life of devotion carries its own evidence with it. But there is naturally many an utterance that will challenge some minds to disagreement. Not all will agree, for example, with the writer who maintains that in middle life God becomes for us less an object than an atmosphere; or with the other writer who argues that 'at the end it looks as if we shall have to dismiss individuality with other aspects of existence as appearance and not reality. It is very doubtful,' he goes on, 'whether we shall be able to preserve individuality as an ultimate value in the scheme of things. . . . In the end, even personality must go, because in the universe there is no room for merely separate persons.'

Questions of many kinds are touched upon from different angles—miracle, mysticism, the personality of God. On miracle some of the wisest and most trenchant things are said by the Earl of Balfour. So far from dismissing miracles as things that 'never have happened and never can happen,' he drily remarks that 'the intrusion of an unexpected and perhaps anomalous element into the company of more familiar factors in world development may excite suspicion, but it does not of necessity violate anything more important than our preconceived expectations.' From the feeling of timelessness which accompanies the mystical experience Dr. William Brown suggestively argues that 'it is quite conceivable that we *are* passing beyond the limits of time, and proving, to ourselves at any rate, that time is appearance and not reality, and that immortality is not something we have to wait for at the end of this life, but something we can and do achieve in varying degrees while still living this life.' (But can there be degrees of immortality?) Of the personality of God, Principal Oman has this to say: 'There is only one sound reason for saying that it (*i.e.* the sacred reality) is personal, and this is, that the more we have stood on our own feet and thought and felt and acted for ourselves, the more the whole universe has responded to us.'

The writers differ sometimes on fundamental points: one will tell us, for example, that we have no choice but to acquiesce provisionally in an unresolved dualism, another that the dualism of Nature and supernature is intolerable to science, and that since the attempt to explain life materialistically and mind mechanically appears to have failed, nothing remains but to explain Nature spiritually. But despite such disagreements, the book may be described as a sustained plea for the recognition of a spiritual element in, or the spiritual quality of, the universe. Mind is not explained by electrical sub-atoms. If it be true that, so long as we speak merely as psychologists, we are tending to leave out the truly religious attitude altogether, it is, if possible, even more true, so long as we speak merely as physicists.

It is no disparagement to the other contributors to the volume to say that the chapter written by Dean Inge will be read with peculiar interest. And this for several reasons: partly because he sums up and criticises with his customary independence several of the contributions of the other writers, partly because in his trenchant criticism of Naturalism he makes a characteristic contribution of his own, and partly because he has contrived to impress his personality upon this contribution with perhaps even more than usual vividness. Apart from his penetrating philosophic judgments, ex-

pressed with great lucidity and power, there is much caustic and some humorous criticism to regale the reader and lighten the grave argument.

Illustrations of the caustic temper occur in his criticism of progress, to which he has given expression in earlier work. There has been very little intrinsic progress, he assures us, for twenty thousand years—the belief in a natural law of progress was the great superstition of the last century. Characteristic, too, is the sentence, 'Galileo was intimidated and persecuted: this was only to be expected'—a sentence involving an attitude not unlike that of another sentence, where he says, 'It is even possible to speculate (though I should not go so far myself) whether the religion of Christ might not be a greater power in the world, if its professional custodians were removed.'

Nor is a certain grim humour lacking. In answer to the anthropologists who maintain that religion is to be explained not in terms of the devotional life and the ethical influence in which it issues, but of the barbarous beliefs and customs in which it begins, he reminds us, drawing upon an analogy from embryology, that 'it tells us nothing about Newton to know that he once had a tail.' And he reminds us again that 'it is quite unnecessary to go to Australia or Central Africa to find the savage; he is our next-door neighbour. The mentality of the Stone Age exists on our platforms and in our pulpits.'

But, besides the caustic and humorous comments that are scattered about the essay, there is much serious and solid thinking, which, in the main, takes the form of a criticism (i) of the effect of the Reformation upon scientific progress, (ii) of the anti-intellectualist movement and, (iii) more particularly, of Naturalism.

The Reformation, he believes, not only checked but obscured the scientific progress which had begun in the century which preceded it. It was neither Catholicism nor Protestantism, but the state of war between them, when propaganda became more important than truth, that destroyed the hopes of the humanists, and created the fatal rift between religion and science which we are now trying to close.

Again, the anti-intellectualists, whose position, of course, is thoroughly intelligible as a reaction against an intellectualism which did less than justice to feeling, imagination and instinct, come in for some trenchant and well-deserved criticism. Their position seems to the Dean to lead to sceptical subjectivism. The objection to the position could not be more incisively put than in the words, 'A philosophy which has no place for the intelligence is a contradiction in terms.'

But perhaps the Dean appears at his best in his criticism of Naturalism, which he describes as 'a poverty-stricken and ultimately self-contradictory philosophy.' He rejects its attempt to describe everything in quantitative terms: life, mind, and spirit are irreducible to quantitative categories of physics, chemistry, and mathematics. He goes on to develop the case for the spiritual interpretation of the world, which rests, he argues, on the belief that the tendency to attach values to all experience is an avenue leading to objective truth. Every religious view of the world demands that values have an objective existence, and 'the ultimate values known to us are goodness, truth, and beauty.' It is helpful to see this argument, which Dean Inge has used before, set in the large context of this book.

We have no space to deal more extensively with this enriching book. Suffice it to remind ourselves of the seriousness of the problem which it so courageously and honestly faces. 'Those Churchmen'—if we may quote Dean Inge again—'who airily declare that there is no longer any conflict between Christianity and science are either very thoughtless or are wilfully shutting their eyes; there is a very serious conflict.' His own view is that the materialistic monism of the last century is giving place to a spiritualistic monism which is still

in a very tentative stage. But whatever the ultimate solution may be, we shall agree with the Earl of BALFOUR that 'we are spiritual beings and must take account of spiritual values.'

One of the most acute thinkers in the Church of England at present is Dr. W. R. MATTHEWS. He has just published a very useful book, *The Gospel and the Modern Mind* (Macmillan; 7s. 6d. net), in which he analyses the religious situation in our day, describes the 'modern mind' in its attitude to science and religion, and restates the gospel in its permanent essentials in a fashion that will make it acceptable to modern men and women. Needless to say the book is fresh, pointed, broad-minded, and yet loyal to the facts of the New Testament and to Christian experience.

In the chapter 'The Trinity in Human Experience' there is an extraordinarily interesting piece of Biblical exposition with a modern application. The passage expounded is from Ps 55: 'As for me, I will call upon God; and the Lord shall save me. Evening, morning, and at noon, I will pray and cry aloud, and he shall hear my voice.' More correctly this should read, 'As for me, I am calling upon Elohim; and Jahweh is answering me,' and so on. It may be assumed that the writer of the Psalm is deliberately using two different names for God.

If that be so, then he clearly meant to bring together two slightly different ideas. For the two names denote two different aspects or conceptions of the Divine Being. The name Elohim is probably connected with the oldest word for God in the Semitic group of languages, and has as its root-meaning simply power. It emphasizes in the Old Testament the power aspect of the Divine nature. Elohim is the Almighty, the Unapproachable, the Transcendent Being who dwells above all that is. Perhaps the best equivalent is the Eternal.

The other name, Jahweh, has a different implication. It is the personal name for the God of Israel. It denotes God in His relation to His chosen people. He speaks to them through prophets and in historical events. He is the God of the Covenant, of History, the personal God who dwells among men.

It is helpful to consider also the situation of the psalmist. He is in deep distress. His hopes and aspirations have failed, and the cause with which he identified himself has been crushed. Godless oppressors rule the Holy City and disillusionment and despair oppress him. 'Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove, for then would I fly away and be at rest.' It is out of this despair that the cry to Elohim rises. He lifts up his hand to the Eternal. Is there no purpose in the world? Is there no meaning in life? But it is from Jahweh that the answer comes. The Divine response and reassurance come from the Covenant-God, out of the midst of human life and history, through the personalities of other human beings.

This is the typical religious situation. Frequently it is made a reproach to faith that men find God because they cannot get satisfaction out of life. The gibe is not well founded, but the assertion is true all the same. We turn to the unseen world when this world gets beyond our control. The passage from religion of the derivative kind to that of first-hand originality is always through disillusionment. 'Before I was troubled I went wrong.' The perception of the hollowness of the aims and ambitions which have formerly filled the life seems to be a necessary moment in the religious consciousness. There are countless illustrations of this. Buddha is one. Augustine is another. Man always calls to God 'out of the deep.' Whatever be its explanation, the *fact* of evil is the starting-point of religion.

Our psalmist called to Elohim. This, again, is true to experience. What men want is to reach the ultimate ground of existence. Nothing but reality

can finally satisfy the religious impulse. The thirst out of which it arises cannot be slaked except by that which is final. Hence the constant reflection on the nature of God. If religion ceases to criticise the conception of God it dies. It must be constantly stripping off the veils of mythology that it may draw nearer to the ultimate Truth and Reality.

Then comes the third 'moment' in religious experience, the response of the Divine to the cry of the human soul. It is Jahweh who sends it. It comes through human life and history, mediated through human personalities. All genuine religion is revealed religion; that is to say, we can trace it back to some alleged disclosure of the Divine. The religious type of revelation is through inspired men. From the beginning the revelation of the Divine has been found in human life, human experience, human personality. Thus the Christian gospel is in line with a conviction which runs through the entire history of religion.

Christianity is the culmination of the belief, begun perhaps in ignorant superstition, that God is revealed in human personality. It is a profound mistake to think that the Christian revelation is a body of infallible truths about God or a supernaturally guaranteed system of doctrine. The Christian faith is not that God disclosed interesting philosophical propositions about Himself, but that He revealed Himself in the person of Jesus Christ.

We call unto Elohim. Why? Why is it that the human animal alone cannot be contented with his earthly home and seems infected with this strange 'nostalgia of the Eternal'? The religious explanation has at least the merit of really explaining. It is that man seeks the Eternal because in fact he belongs there. There is a Divine spirit in man which will not allow him to rest in anything lower than the highest. And to this cry of the soul comes the assurance and revelation from the God who reveals Himself on the plane of our own life always, in prophets and psalmists, in human experience, and finally in the Word made flesh.

A series of 'Papers in Modern Churchmanship,' written by various scholars of the Church of England, edited by the Rev. C. F. Russell, M.A., and published at threepence each, is being issued by Messrs. Longmans, Green & Co. The papers all deal with matters of first-rate importance, and they represent, each within the compass of fourteen pages, a succinct and admirable statement of the modern position with regard to the topics which they severally treat.

It is a pity that such papers should be necessary. Most of the opinions here presented have been before the world for thirty years or so, some of them for very much longer, and they are, or ought to be, a commonplace among educated religious men. But unfortunately such papers are, and for long will continue to be, necessary; partly because the religious world of England reads very little theology even when it is attractively written, and partly because a new generation is always arising, to whom opinions and conclusions that are familiar and even commonplace to scholars, are necessarily strange and unfamiliar.

So we welcome these popularly written papers, the more eagerly as the editor has cast his net wide, and there is variety enough to suit every type of theological interest and religious taste. The subjects dealt with are not only Biblical, they cover the religious outlook on life and its problems. Canon Glazebrook, for example, discusses the ever-pressing and ever-insoluble *Problem of Suffering and Evil.*

It is a very frank discussion, and the Canon is too wise to suppose that he has found an entirely satisfactory solution. He knows how hard and disconcerting are the facts that have perplexed the minds and broken the hearts and crushed the lives of men from time immemorial; but what he pro-

fesses to do he does well. He simply seeks to clear away some misunderstandings so that the problem may be seen in its true proportions, with its horror not indeed abolished but mitigated and diminished.

And first he reminds us that pain, however we may resent it, is in fact the foundation of half the virtues which adorn mankind, and he appropriately quotes the words of Keats to a friend, that 'the world is the valley of soul making.' The sternness of Nature and the discipline of the society into which each man is born, offer a fine field for the growth of character. Men react upon these things in virtue of their freedom; and the price of the freedom with which God has endowed us is that possible misuse of it which is responsible for so much of the evil and misery that are in the world. We cannot have it both ways: if we are free, we are free to go wrong.

The familiar argument will commend itself to all —much more than the dogmatic statement into which the Canon suffers himself to glide, when he says: 'Not forced, but led, every free will must in the end find its fulfilment in harmony with the will of God.' He may cherish this hope, it is a worthy hope; but he cannot know. The will which is free to resist, and does resist here, may conceivably resist otherwhere.

The discussion of *The Atonement*, by Mr. Douglas White, M.A., M.D., will evoke much interest. It is a bold restatement of that great doctrine in thoroughly modern terms. He frankly admits that the explanation he offers of God's forgiveness has nothing to do with the formal theories of the past. 'They mainly deal with satisfaction *to* God; this is concerned with revelation *of* God.' Lacking nothing in candour, he maintains that expiation is a myth, in so far as it implies any alteration in the attitude of God towards men effected by the sufferings of Christ.

What Jesus did was to reveal the attitude of God to sinful man, an attitude which always was and always will be the same. The God revealed by Jesus is a suffering God, sensitive, as Love must necessarily be, to the misdeeds of men. There is no need, and no place, for expiation, as commonly understood, in the purpose of Jesus, for vengeance has no place in the nature of God.

The treatment of *Inspiration*, by the Rev. T. H. Bindley, D.D., is on broad lines, the inspiration of the Bible being regarded as falling under the larger question of inspiration in general. Infallibility is rightly dismissed as being no necessary consequence of inspiration, as indeed being neither a primitive nor even a mediæval belief: it was really the consequence of the Reformation attack on the supposed infallibility of the Church of Rome. Inspiration, according to Dr. Bindley, is 'that quality which stirs the divinest thing in us, which touches those chords in our inmost self which thrill to the Divine Breath.'

This is pretty vague, but perhaps in such a region it is difficult to be definite, and it is well to remember that the Church at large has never defined the exact nature of the inspiration of the Bible. The fact has been accepted, but fortunately no theory of it or of its implications has been bound upon the consciences of believers; and a useful enough description of the inspiration of the prophets is given by Dr. Bindley when he says that 'it is a special illumination that influences them along the lines of their own special interests'—those interests being the great themes of human life considered in the light of God.

A thoughtful discussion of *Religion and Science* is contributed by the Rev. J. C. Hardwick, M.A., B.Sc. He defines religion broadly as a man's attitude to life, and admits that this is bound to be affected by his mental outlook as determined by the systematized knowledge to which we give the name of Science. But he wisely maintains that the conflict between these two need seldom be aggravated, for a man's attitude to life changes much more slowly than his store of scientific knowledge. We may find, for example, that our own attitude

to life has been tolerably expressed by the writer of the Book of Job, though our conception of the order of the world is doubtless very different from his.

Still, after making every necessary allowance, there is doubtless a conflict between much that the modern scientifically trained man believes and some things, at any rate, which the Bible teaches or seems to imply. At this point Mr. HARDWICK raises the interesting question whether the Christian religion is necessarily bound up with miraculous 'interventions' interfering with the ordinary course of Nature, and he emphasizes the modern tendency to find the Divine rather in the even flow of Nature than in inexplicable or perplexing interpositions. And this leads him to the important statement that 'scientific historians seem to be reaching the conclusion that the evidence for the virgin birth and the physical resurrection of Jesus is inadequate—that is to say, inadequate to carry conviction home to one who has no religious or philosophical presuppositions.'

Fortunately one of these questions, *The Virgin Birth of Christ*, is dealt with in another pamphlet by the Rev. T. F. ROYDS, B.D. After twenty years' study of the question he offers a temperate statement, which no one who knows the facts will be inclined to dispute. 'It is not true,' he says, 'that the evidence for the Virgin Birth is all contained in the first two chapters of St. Matthew and St. Luke. There is a good deal of evidence outside these chapters, but it is nearly all on the other side.' St. Mark, St. John, St. Paul, the Acts, the Epistle to the Hebrews make no allusion to it whatever; further, he quotes many passages which 'cannot fairly be reconciled with belief in the Virgin Birth' at all.

This being so, he is surely justified in asserting that 'no one has any moral right to treat as certain what careful criticism has shown to be beset with doubt.' But he is not so certain to carry the same conviction when he suggests that we should 'say the Creed as the historical expression of the Church's corporate faith, making such mental reservations as we all make when reading certain portions of Scripture'—such reservation as we make, for example, when we recite the clauses affirming the Ascension and the Descent into Hell. Whether we welcome this suggestion or not, it is at least worthy of being considered by those who believe that the preservation and recitation of an ancient creed, and the continuity of the Church which comes to visible expression in such practices, are worth while.

Canon KENNETT deals usefully with *The Stories of Genesis*, reminding his readers that, though many of them are not exactly adapted for devotional reading, they are of enormous importance for an intelligent appreciation of the religious development of Israel, and that, for us, their real importance lies not so much in the facts they record as in the truths they enshrine. He concludes his argument with an interesting discussion of the famous verse, 'He believed in the LORD; and he counted it to him for righteousness.'

All these papers are courageous and suggestive, and, in the treatment of their respective topics, they present the modern position in a nutshell. In them the non-theologically minded can discover, with the minimum of trouble, the attitude of liberal theologians to the Bible, religion, and life.

Recent Thought on the Doctrine of Sin.

By Principal H. Wheeler Robinson, M.A., Regent's Park College, London.

There would be general agreement that no one had written on this subject in recent times with more acuteness and distinction than Dr. F. R. Tennant. His Hulsean Lectures of 1902 had dealt with *The Origin and Propagation of Sin*, whilst the larger book of 1903, *The Sources of the Doctrines of the Fall and Original Sin*, gave historical support and elucidation to his main contention—the separation of actual sin from 'original sin,' and the explanation of the former by evolutionary science. The chief criticism of this position was that any 'explanation' of the universality of sin by reference to man's animal origin seemed to make actual sin just as inevitable as did the doctrine of original sin—a result which is felt to contradict both Scripture and conscience, for sin is not sin if it is inevitable. In 1912, Dr. Tennant met this criticism by his book, *The Concept of Sin*, an exceedingly able and closely reasoned essay in definition, which avoided some of the less guarded statements in the earlier work, and clearly asserted man's full moral responsibility. Thus he writes (p. 78) that sin 'can never be a *necessity* for man at any stage of his developement,' whilst (p. 234) 'Characters are not made evil, in the strictly moral sense, by environment or by disposition.' The special value of this book is that it challenges all who work at this subject to clear thought and exact definition of what they really mean by 'sin.' Dr. Tennant's own definition is 'moral imperfection for which an agent is, in God's sight, accountable' (p. 245). This, of course, rules out the term 'original sin' as a misnomer, and sharply distinguishes the historical fact of moral imperfection in the race from the individual volition which essentially constitutes sin. The standard of judgment is relative to man's knowledge of God's requirements; the wrong act consists in the choice of a lower end when a higher is consciously present. The material or occasion for the sin is supplied by the natural impulses which in themselves are not sinful or morally evil. There is no sin in the fact of temptation, and there is no guilt where there is no moral accountability.

Mr. S. A. McDowall's *Evolution and the Need of Atonement* (1912, 1914) dealt with sin on similar lines of evolutionary science. It is maintained that 'in all life there is something of freedom, even in response to environment' (p. 50). Man's inturning of consciousness upon itself introduces a larger degree of indetermination, as compared with that at lower levels, so that man can choose whether he will identify himself with what Bergson called the *élan vital*, or whether he will sin by 'enlisting his will on the side of the downward forces that rule matter' (p. 68). Sin is conscious opposition to the Divine purpose as revealed in the vital impulse (pp. 122, 132). Sin is thus not merely negative as being failure to moralize the natural, but positive, as the conscious misuse of experience (p. 82). The consequences of sin, whilst continuing to be consequences for the race, become punishments for the individual (p. 137). There is no race-sin, because there is no race-indetermination (p. 143). 'We cannot say that the sin is hereditary—that it will reappear in the next generation,' and the work of Weismann forbids us to build anything on the inheritance of acquired characters, such as the tendency to misuse freedom (p. 146) . . . 'sin, or rather the tendency to sin, becomes hereditary in the race, not by the inheritance of acquired characters, but by the creation of an environment which acts, on a community of self-conscious beings, towards the cessation of selection of those with the higher instincts' (p. 150). Another way of putting this is to say that in human as distinct from animal society, individuals committing anti-social acts (and all sins are of this character) are not so rigorously eliminated, so that racial evil tends to increase.

This recognition of the social tradition of moral evil is a conspicuous feature of the modern doctrine of sin. 'Social heredity, as taught by Ritschl, is a wiser assertion than brutal or Adamic heredity, not simply because it lies within a truly moral region, but because it points to a combination of corporate wrongdoing with individual guilt' (R. Mackintosh, *Christianity and Sin*, 1913, p. 162). But this particular reference to 'corporate wrongdoing' may illustrate Dr. Tennant's criticism of the use of terms, as does the companion statement on the previous page, 'inheritance, if it does not exclude real guilt, at least seriously lessens responsibility.' The issue can hardly be left in that hesitating fashion, after Dr. Tennant's incisive discussion. The modern doctrine of sin must face the issues as boldly as did

the Augustinian, and not shrink from the consequences of its own logic. The natural is not to be confused with the moral. Canon Lacey, in his brief but illuminating study of the Augustinian position (*Nature, Miracle, and Sin*, 1916), refers to the persistent delusion by which 'we are led to discover evil in nature. . . . Because it would be an evil thing for me to lay waste fenced cities into ruinous heaps, therefore I infer that pestilence and earthquake are evil; because I know that it is wrong for me to be like horse or mule, whose mouths must be held with bit or bridle, therefore the qualities to the likeness of which I have sunk seem to me evil in themselves' (p. 142). This author argues that the Augustinian scheme is coherent in its assertion that the world is good, sin only excepted.

In 1917 there appeared two important books of opposite tendencies which indirectly concern us, and may remind us that the doctrine of sin can never be adequately studied apart from the doctrines of grace and of God. These two books were Principal Oman's *Grace and Personality*, and Professor Otto's *Das Heilige* (Eng. tr. by Harvey in 1923, as *The Idea of the Holy*). The moral emphasis of the former leaves no room for anything but the moral relation of the individual, as actual sinner, to God. The consequences of sin remain after penitence, but their meaning is transformed. 'To be justified, then, is not to have the consequences of sin condoned or even obliterated, but so to be reconciled to God in spite of sin that we can face all evil with confident assurance of final victory over it, and by God's succour transform all its consequences, whether the evil be natural or moral, the outcome of our own sin, or from our necessary fellowship with others in His family' (p. 221, 2nd ed.). On the other hand, Otto's well-known and widely influential book urges that we cannot reduce either our idea of God or our reaction to that idea to a purely moral or rational content. The conception of the wrath of God—say in the ninetieth psalm—illustrates this overplus in the idea of the holy. There is a hidden depth in God—'the numinous'—which cannot be rationalized or moralized by us. This provokes in man such confessions as those of Isaiah and Peter ('Woe is me! for I am undone. . . Depart from me; for I am a sinful man, O Lord'): 'these outbursts of feeling are not simply, and probably at first not at all, *moral* depreciations, but belong to a quite special category of valuation and appraisement . . . the feeling of absolute profaneness' (Eng. tr., p. 53). In God there is 'the positive *numinous* value or worth, and to it corresponds, on the side of the creature, a numinous *disvalue* or "unworth"' (*ib.* p. 53). It is this aspect or element that gives the peculiar religious quality to sin. 'Mere "unlawfulness" only becomes "sin," "impiety," "sacrilege," when the character of *numinous unworthiness* or *disvalue* goes on to be transferred to and centred in *moral* delinquency' (p. 54 f.). The guilt of a bad action is to be clearly distinguished from its moral pollution. This religious element can be neither moralized nor conceptualized, a fact which condemns all quasi-mathematical theories of atonement. The whole chapter (viii.) on 'Sin and Atonement' should not be overlooked by the student of the doctrine of sin. It offers a sort of religious parallel to Dr. Tennant's moral differentiation of sin and 'original sin.' Dr. Tennant argues that sin is not sin unless and until it is moralized; Dr. Otto, that sin is not sin unless and until it is *numinous*. The fuller recognition of the *numinous* in the doctrine of God might have important consequences for the doctrines of sin and atonement. It would leave room for both the lower sub-ethical and the higher 'mystical' element, as well as for the central content of morality, and would thus remind us of the mystery of personality, human and Divine, the invisible rays beyond the visible spectrum. Negatively, it would exclude both the rationalization of the Atonement and the attempted 'explanation' of that abuse of freedom we call sin. Moreover, the weakening of the sense of God's majesty, and of the reality of the 'wrath' of God has proceeded side by side with the decay in the consciousness of sin; a recovery along one line would assuredly encourage a recovery along the other.

The Eleventh Volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS contained a representative and judicial article on 'Sin (Christian)' by Professor H. R. Mackintosh, comparable in quality with the excellent article by Kirn in the *Realencyklopädie für protestantische Theologie*, which was on an ampler scale (xix. 132–148). The criticism of Dr. Tennant's position made by Dr. Mackintosh may be quoted: 'penetrating and illuminative as Tennant's work is, it may be doubted whether his "logically perfect" concept of sin will be approved by those who hold with St. Paul and Augustine, not to speak of numerous modern students of society, that men are ethically as well as physically involved in the unity of the race, and that we desert experience if we ignore

either aspect of sin, the voluntary or the constitutional.' In the same article the irrationality of sin is clearly stated: 'to refer moral evil to the free activity of will is less an explanation in the proper sense (all true explanation being teleological) than an implicit admission that sin is radically unintelligible—the one thing in the universe rightly to be called "irrational," as not merely an irreducible fact, but the negation of all rationality.'

The best recent attempt to rehabilitate the ecclesiastical doctrine of sin is that of Mr. E. J. Bicknell (*The Christian Idea of Sin and Original Sin*, 1922), though it must be admitted that the doctrine suffers a 'sea change' in the process. He fully recognizes that the present position of biology allows of no dogmatism on the inheritance of acquired characteristics, but says, 'We are content to maintain that whatever be the issue of the debate, the inheritance of evil tendencies can be maintained independently of physical transmission' (p. 40). He argues that 'original sin may be inherited through our social environment' (*ib.*), in the sense of 'the movement of the race away from God's purpose' (p. 42). That this movement is a fact would be admitted by most Christians; the point is whether, especially in view of Dr. Tennant's cogent criticism of the use of theological terms, this racial evil ought to be called by a name which denotes something very different from social heredity. Nor can it be held that the social environment replaces heredity as an explanation of the universality of sin, such as the doctrine of original sin did supply. The moral evil of my social environment is no doubt the *occasion* of my temptation, but it cannot be made the *cause* of my sinful volition without being open to the same criticism as the doctrine of original sin itself—that it demoralizes sin. 'Original sin' ought to denote at least sin that springs from origin rather than from social environment, and the term did denote this in the Augustinian theory, which is the classical form of the doctrine. It is perilous to use the term in a sense so different from that for which it was framed, and the peril is illustrated by a footnote on p. 118 of Mr. Bicknell's book, where he says, 'This is not the place to discuss how such freedom from original sin was possible in one who was truly man,' with apparent reference to the Virgin Birth, rather than to the social setting of the Incarnation. A not less perilous tendency to confuse the natural with the moral is seen on p. 111, where the statement is quoted with approval that 'it is the malignity of the struggle that has produced the venom of so many reptiles.' Surely such a statement projects a moral meaning into the term 'malignity' which is quite out of place in the evolutionary struggle for existence; it would be as reasonable to say that it is 'selfishness' that makes an infant suck. As a matter of fact, Mr. Bicknell elsewhere agrees with Dr. Tennant that 'this material, the instincts and impulses that we inherit, is non-moral' (p. 100). We may, however, sympathize with Mr. Bicknell's insistence on the moral disorder of human society as a problem to be faced on its own account, and with his protest against the easy-going optimism as to the progress of the race—a protest made not less by Dr. Tennant (*The Concept of Sin*, p. 278). But the way to deal with this further problem of racial evil is not to entangle it with that of individual sin, but to view it from without as a fact of history. However responsible I am for my individual contribution to the moral disorder of the world, and to whatever degree that disorder is the occasion of my temptation, the world's wrongdoing cannot be represented as an individual volition, as it could when Adam was conceived either as the historic head or the corporate representative of the race.

In the same year (1922), there appeared a more ambitious book on *The Doctrine of Sin*, by Mr. R. S. Moxon, which usefully traces the history of the doctrine from the New Testament times onwards down to and including modern theories. The final chapter, professedly constructive, and entitled 'The Psychological View of Sin,' is unsatisfactory. It seems not simply dangerous, but also untrue to say, 'We must think, then, of sin as something inseparably connected with personality' (p. 246), or that 'The sense of sin takes the same place in the spiritual development of man as is taken by the vital impulse in the physical' (p. 228). Much is said about the sublimation of instincts, in terms of psycho-analysis, but little that contributes to the real problems of the doctrine. 'Original sin' is defined (p. 246) as 'the universal tendency in man, inherited by him from his animal ancestry, to gratify the natural instincts and passions and to use them for selfish ends'—a definition which raises more questions than it answers.

A convenient and competent approach to the doctrine of sin from the standpoint of modern psychology and the comparative study of religion may be found in the chapter devoted to 'Sin and

Repentance' in Principal Selbie's book, *The Psychology of Religion* (1924). The consciousness of sin has developed from that of a breach of custom and taboo into a genuine moral and spiritual attitude, and (in this broad sense) 'the history of religion justifies us in regarding it as universal' (p. 228). On psychological grounds we may say that 'at the root of every sinful act or disposition lies an ultimate choice of the lower and an inhibition of the higher springs of action' (p. 242). Psychologically, this volition is 'largely a question of attention' (p. 235), which we can at least previously control, affected by the content of the sub-consciousness, for which we are ultimately responsible (p. 236). It does not seem possible to explain volition without resort to a self or personality (p. 231), whilst conscience is itself, as moral consciousness, the expression of that personality as a whole (p. 234). In regard to original sin, our rejection or modification of the theory must not blind us to the existence of facts which it professed to explain; but original sin cannot mean original guilt, and we should speak of inheriting, not sins, but only a tendency to sin (p. 241). Attention is called to the fact that psychotherapy distinguishes moral disease from sin as that condition in which morbid complexes give rise to uncontrollable impulses (p. 229). Dr Selbie, of course, recognizes that there are definite limits to the contribution of psychology to the doctrine of sin, *e.g.* the question of freedom can never be adequately dealt with on psychological grounds alone' (p. 232).

Finally, we may open Dr. Garvie's recent book, *The Christian Doctrine of the Godhead* (1925), in order to learn how the problem of sin presents itself to a modern theologian within his general constructive statement. Whilst he criticises Dr. Tennant's use of a human (subjective) standard of judgment for the definition of sin, he agrees that 'sin is a conscious, voluntary act, even although a man's own conscience is not the final measure of it' (p. 299). 'We may dismiss from consideration the possibility of the transmission of moral depravity or corruption by physical heredity' (p. 307), but there is a social inheritance of moral evil, which justifies us in speaking of mankind as a sinful race (p. 311) and in saying that each child enters the world under a handicap (p. 309). Actual sin is an intrusion into God's world (p. 312), but though there is risk for the individual there is none for the universe (p. 313); God's final victory is certain, though it must be won by moral and spiritual means in order to be worthy of Him (p. 314).

As we review the course of thought on the doctrine of sin for the last dozen years, we may feel some disappointment that no contribution has been made of equal calibre with that of Dr. Tennant. The relatively small attention given to the doctrine, as compared with that given, say, to immortality, may be partly traced to the admitted decline in the general consciousness of sin, from which theologians themselves may not be exempt. There seems to be the same lack in German theology; at least, I have found no constructive works (other than monographs on special points) which call for notice here. Thus there is real need and opportunity for a book that would face the problem of 'racial sin' in all its implications, with the same firm grasp and keen insight that marked Dr. Tennant's study of individual sin. The present review appears to warrant certain conclusions:

1. The sciences of biology, psychology, and sociology have made, and may yet make, important contributions to the natural history of sin. They help us to disprove some theories of it which are erroneous or inadequate. But these sciences cannot of themselves give an adequate basis for the doctrine. The raw material with which they deal is taken up into human personality, where the issues become philosophical and theological. We must not be misled, for example, by the important contributions of psycho-analysis to psychotherapy into thinking that these are vital contributions to a *doctrine* of sin. In particular, we must beware of offering an 'explanation' of the 'universality' of sin from the mere existence of this raw material in the individual or the race. This is clearly said by Dr. Tennant: 'The "material of sin" by no means suffices in itself wholly to "explain" or account for sin, and indeed is to be sharply distinguished from sin' (p. 140); yet in another place (p. 259) he writes of these propensities, 'their presence in every human being, making the inducement to sin common to all men, is the sufficient explanation of the fact that few, if any, of mankind, who possess a moral code embracing the many departments and complex relations of human life, go through this world without contracting some stain of sin.' The apparent inconsistency may be no more than verbal, but most students of theology will feel that the practical universality of sin does raise questions of its own that call for a more complete answer—if only the conclusion that the freedom of personality by its very nature excludes the deterministic cate-

gory of causation, and that a scientific explanation of sin is as impossible as a scientific declaration of the ultimate destiny of the individual. Here a remark from Mr. C. C. J. Webb's *God and Personality* seems worth quoting: 'The *possibility* of Sin is after all involved in freedom to choose the good; and it would seem meaningless to find a new problem in the *reality* of what is already understood to be in a true sense *possible*' (p. 190).

2. On the other hand, the fact and nature of racial evil ought to be studied without prejudice from the historical theories known as 'original sin' and 'the Fall.' We cannot put new wine into these old wine-skins without the inevitable result. Our social solidarity for evil is a fact of experience—but so is our social solidarity for good. We can comprehend that one evil will operating freely in a human society propagates itself by example and multiplies incentives to evil conduct beyond all human power to reckon. The sin of one will affect all; though there are many grades of sinning, which the mouth-filling word 'universality' tends to obscure. But, on the other hand, the believer in the Incarnation must maintain that the influence of a sinless will is also at work in the race, and that the victory will be with the good. Environment can save as well as destroy—so far as environment ought to be said to do either. Individual experience is endlessly repeating the story of Gn 3, and we may speak with a certain truth of an individual 'fall,' though even this use of the term can easily be misleading. But the race, *with Christ in it*, is moving upwards—not automatically, and not catastrophically, but by the immanent operation of God through Christ. We should speak not of the fall of the race from some level previously possessed, but only of the failure of the race (through the actual sin of its individual members) to attain to the level of God's purpose.

3. The theologian of to-day finds it impossible to draw the boundaries of doctrines as sharply as his predecessors, or to draw them over the old lines. In his endeavour to construct a dynamic rather than a dogmatic theology, he discovers the close inter-relation and ultimate unity of 'doctrines' that are often handled in isolation. His central concern is with the relation of human personality to the Divine, in all its aspects, and any doctrine of sin divorced from a doctrine of grace or of God is an abstraction. Now one of the most important aspects or attributes of personality is its power of transformation. At each level we can see something becoming something else within the realm of personality, something that gains new attributes without loss of the old by being taken up to the new level. Thus neural activity is transformed into sensation, and sensation into perception, and perception into conception, within the realm of psychology. So within the ethical realm, there is the lifting up of the whole closed circle of the volitional consciousness—will, motive, attention, interest—into an experience of freedom; again there is something more in the complex result than the sum or mechanical composition of the constituents. It is the same, also, on the still higher level of religious experience, where we first encounter sin in the strict sense, though its material content has met us as 'crime' or 'vice' at other levels. The new fact of sin raises two problems, or sets of problems, which ought to be distinguished. There is the need for personal forgiveness, opening into the whole of the new relation of the individual to God, and including the taking up of the sinner's sin into the Divine holiness, where it is transformed into suffering—the eternal Cross of God. (The *spiritual* suffering of the saint through the sin of others is the human analogy to this.) The suffering is voluntary, but not arbitrary; holiness cannot include sin within itself save as transformed into suffering. The temporal consequences of moral evil remain, but whether they remain as penalties, or as discipline, or as opportunities, will depend on the attitude of human personality towards them; they themselves are transformed. All this concerns the individual in relation to God; the other set of problems arises from man's racial history, that history which is not a fiction and foregone conclusion, but a reality. This must mean that racial evil is a new fact for God to face. Apart from the guilt of actual individual sin, there is the fact of the objective failure of the race, measured by the Divine standard, a failure that cannot be ignored by God. He must not only, for His honour's sake, win a final victory within the race, but He must make that racial history as a whole into a new glory of God. This is the supreme transformation being wrought by personality—that where sin abounded, grace shall yet more abound. 'In fact, a sinful world redeemed by the agony of Love's complete self-sacrifice is a better world, by the only standards of excellence we have, than a world that had never sinned' (W. Temple, *Mens Creatrix*, p. 286).

Literature.

ASSYRIOLOGY.

Though the science of Assyriology, which flourishes in America and on the Continent, has been largely neglected in England, it must never be forgotten that England is its real birthplace. This fact will certainly never be forgotten by any one who reads Sir E. A. Wallis Budge's book on *The Rise and Progress of Assyriology* (Hopkinson; 25s. net), which has been written for the express purpose of telling the general reader 'how Rawlinson founded the science of Assyriology, how it was established solely by the Trustees of the British Museum, and how the study of it passed from England into Germany and other European countries, and finally into America, where it has taken deep root.' No one had a better right or greater competence to tell the story than Sir Wallis Budge. He knew all but one of the early English decipherers, and for over forty-one years he was in direct contact with the Continental and American students who came to study at the British Museum. Every page teems with evidence of first-hand knowledge of his subject, and, for completeness' sake, he carries the story back to the fifteenth century, following through the next four centuries the tracks of travellers in Persia and Babylonia. But the real story begins with the account of Rawlinson's work upon the trilingual inscription on the Rock at Bihistûn; and from that point to the end of the book the narrative is packed with human interest, more like romance than sober history. The completeness of it may be judged from the fact that it not only includes the work of Mr. C. J. Gadd, whose researches have recently obliged us to revise our notion of the date of the fall of Nineveh, but records the lamented death of Professor A. T. Clay, who died less than four months ago. The narrative is studded with interesting episodes, not only fascinating biographical detail of the various scholars—and these are many—whose work is passed in review, but incidents such as the intrepidity associated with the scaling of the great Rock, the destruction of thousands of tablets by natives, the more prosaic though no less regrettable destruction by mice of certain 'squeezes' in the Museum, etc., and, most of all, the sheer genius of the decipherers—Rawlinson, George Smith, Sayce, and not a few others.

Two passages will illustrate the patriotic spirit in which Dr. Budge has done his work. In one he says: 'Whatever knowledge of Assyriology American professors possess, they owe it solely to the results obtained by British excavators, whose methods of digging were not, according to our critics, "scientific."' The other reads thus: 'It is a curious fact, but the German Assyriologists with whom I came in contact in the British Museum showed, by their talk and behaviour, that they believed that the science of Assyriology was founded by the Germans, and that they had taught the rest of the world how to decipher and translate the cuneiform inscriptions; whilst the exact opposite of this is the truth. Schrader founded himself on Rawlinson, and Delitzsch on Rawlinson and George Smith.' Dr. Budge tells some tales which illustrate the ingratitude, arrogance, and effrontery of certain foreign scholars who came to examine the treasures at the British Museum. It is, however, in no narrowly patriotic spirit that he writes, but in the interests of sheer justice and truth, and to preserve the memories of men most of whom were too modest and too soberly devoted to their stern studies to blow their own horn. A simple map would have still further added to the value of an unusually instructive and interesting book.

OLD TESTAMENT INTRODUCTION.

There are several valuable introductions to the Old Testament, but there is none quite like that to which Professor C. J. Kent of Yale has given the name *The Growth and Contents of the Old Testament* (Scribners; $2.75). Instead of dealing, like the ordinary introduction, with the individual books in the order in which they appear in the Hebrew Canon, this introduction groups together all the literature of a particular type, and in the chapter which opens each section, its characteristics and sources are discussed in broad outline, so that the detail which follows can be seen in the light of these large characterizations. Thus the first section, which is entitled 'The History of Israel's Early Records,' deals with the historical books from

Genesis to Ruth, omitting Leviticus with the purely legal parts of Exodus, Numbers, and Deuteronomy: and the four chapters through which the argument is conducted discuss Israel's heritage of oral tradition, the transmission and crystallization of Israel's traditions into literature, the present literary form and contents of Israel's early record, and finally the characteristics, dates, and history of the different prophetic and priestly narratives (*i.e.* J, E, and P). Similarly the next section, entitled 'The History of Israel's Historical and Biographical Narratives,' groups together and discusses not only all the historical writing from 1 Samuel to Esther, but also 1 and 2 Maccabees. Again, the prophets and apocalyptists have a section to themselves, introduced by a chapter on the Evolution of the Prophet, and there are separate sections dealing with the Laws (including Ezk 40–48), the Songs, and the Wisdom Literature.

The value of this method of grouping is that all the relevant literature that falls within any particular category can be considered, and its characteristics observed, with the minimum of inconvenience, and the growth of the type which it illustrates can be readily traced, as, for example, the transition from the prophetic-historical outlook of Samuel–Kings to the ecclesiastical temper of the Chronicler. Professor Kent has also been careful to present the historical background against which Hebrew literature should be seen—the Babylonian background, for example, of Israel's laws, the Sumerian and Babylonian background of Hebrew poetry, the Egyptian background of Proverbs. The effect of the book is twofold: it creates in the reader of it a profound conviction of the extraordinary complexity of the process by which the Old Testament, considered as literature, came to be, but it creates the no less profound conviction of a great religious purpose dominating the whole Hebrew historical movement of which the Old Testament is the literary record.

The successive sections (all but one) of this book were originally written as introductions to successive volumes of the series on which Professor Kent was engaged for many years, and known as 'The Student's Old Testament, Logically and Chronologically Arranged and Translated.' These valuable introductions accordingly rest on a careful examination of every syllable of the Old Testament, and it was a happy thought to furnish a critical introduction to the Old Testament by putting these sectional introductions together. It is with profound regret that we learn in the Foreword, which is by another hand, of the death of this exact and indefatigable scholar, who did more than most men to popularize the scientific study of the Old Testament.

THE AUTHORSHIP AND AUTHENTICITY OF THE FOURTH GOSPEL.

In *The Fourth Evangelist: His Place in the Development of Modern Thought* (Murray; 10s. 6d. net), Mr. Charles Frederic Nolloth, M.A., D.Litt., with much learning and skill, gives a scholarly defence of the conservative position on the Fourth Gospel. The most effective part of the book is that which deals with the evidence of the early centuries. The difference between the Greek of the Gospel and that of the Apocalypse is explained by the consideration that the Seer of the Apocalypse received the visions in a state of ecstasy, and that he shrank even from such an alteration of the God-given message as to allow ἀπό to take after it the genitive of a word which in the message was in the nominative. It is in the Fourth Gospel that we get the fullest and truest portrait of the Redeemer.

In place of Wernle's dictum that in the Synoptics we have Jesus the Man, in John, Jesus the God, Dr. Nolloth would rather say: 'In St. John, if anywhere in the New Testament, we see the Man of Sorrows. In the other Gospels shines out the glory of the Eternal Son.' By his silence John confirms the Synoptic stories of the Temptation and the Agony, and by a passing allusion in 1^{13}, the Virgin Birth. To suppose that, because John, Jesus, and the Baptist all speak in the same way, therefore the discourses of the book are a free composition of the Evangelist, is to adopt a 'crude and superficial theory which takes no account of the psychological aspect of the question.' In this Gospel 'truth of statement is never sacrificed to the interests of edification.'

Dr. Nolloth would have been more convincing if he had been more willing to recognize the real difficulties felt by readers of this Gospel, but it is well to be reminded that there are educated men who are not obscurantists and who yet refuse to accept the critical position on the Fourth Gospel.

HOW TO TEACH THE OLD TESTAMENT.

It cannot be denied that, while criticism has given us an amazingly interesting Old Testament, it has also raised some very real problems for the preacher and more particularly for the Sunday School teacher. Those whom these problems have perplexed or distressed will find in the Rev. Frederick J. Rae's book, *How to Teach the Old Testament* (Hodder & Stoughton; 5s. net), a veritable font of help and inspiration. In sixty-three lessons it traverses the historical books of the Old Testament, and every issue that is met is candidly faced. The miraculous element, *e.g.*, is not shelved or explained away, but treated by the frank, yet reverent methods of modern scholarship, and we are faithfully told of the two sources that underlie the story of the founding of the Hebrew monarchy and of David's sparing of Saul. Incidentally the reader picks up a good deal of sound literary criticism, besides securing a real conspectus of Hebrew history. It is also to the good that the prophets are represented—Amos, Isaiah, Jeremiah, and Ezekiel—by brief but vivid accounts.

Mr. Rae insists throughout with much earnestness that the child must not be left with erroneous notions of God: in dealing therefore, *e.g.*, with the Flood Story or the death of Uzzah he is careful to point out that God must not be presented as vengeful or capricious, and that only gradually did the Hebrews learn to apprehend Him as He is. The progressiveness of Revelation is indeed an idea which Mr. Rae keeps continually to the front and loses no opportunity of illustrating. The result is that the child who is taught according to the methods suggested by this book will not in later life have to go through the painful process of unlearning much that he has learned, whether about God or about the nature of the Old Testament. Apt illustrations, quotations, and anecdotes from modern life and literature abound, so that the pupil is made to feel the continuity of history and the presence in his own life of the God of the olden time. Though well acquainted with critical processes and results, Mr. Rae is too experienced a teacher to dwell on these things: he touches them lightly to fasten on the central thing, which is the moral and religious impression evoked by the story he is discussing. Very brief but skilfully selected notes to each lesson tell the teacher all he needs to know about obscurities or allusions in the text of the passage; and, taken all in all, with this unpretentious but thorough book to guide him, he will be able to meet without fear or trembling the most inquisitive and up-to-date class. And the preacher will find the book no less useful than the teacher.

JEREMIAH.

Two excellent books, recently issued by the Student Christian Movement, are a substantial enrichment of the rapidly growing literature on Jeremiah. One book is much longer than the other, but each covers all the essential points, and there is often a surprising similarity of treatment and view, for example in their relegation of Jeremiah's 'Confessions' to the reign of Josiah, and in their discussion of the psychological problems raised by the prophet's consciousness. This goes to show that, amid much that is obscure and uncertain, there is much that is becoming increasingly clear.

The longer book, entitled *Jeremiah and the New Covenant* (6s. net), is from the accomplished pen of Professor W. F. Lofthouse, D.D., who has given us two of the best English books on Ezekiel—a commentary and 'The Prophet of Reconstruction'—and who, in this new volume, shows himself to be just as much at home in the literary, historical, psychological, and religious problems raised by the book of Ezekiel's older contemporary. Dr. Lofthouse writes with great vividness both of Jeremiah's inner life and of the historical situations within which his ministry was set, and with the help of the newer material he suggestively analyses the factors that determined those situations. He makes excellent use, for example, of Mr. Gadd's discovery of the real date of the fall of Nineveh and, later, of the Elephantine papyri, in discussing the prophet's attitude to the proposal to migrate to Egypt. In his pages, Jeremiah is a very living figure, exhibiting—besides, of course, very much else—a certain 'psychic instability,' and 'moods which we can hardly help calling neurotic.' Perhaps his most suggestive chapter is the last, in which he considers Jeremiah psychologically and seeks to penetrate the secret of that baffling and complex personality, throwing out the interesting suggestion that in him we are dealing with 'two layers of consciousness, of which the second and deeper one is identified by Jeremiah with Jahweh Himself.' This whole chapter is a valuable corrective of popular ideas on inspiration, and the whole book,

with its occasional modern analogies, is as interesting as it is scholarly.

Equally good, though briefer, is the other book, entitled *The Cross of Jeremiah* (2s. 6d. net), by Principal H. Wheeler Robinson. In four skilfully articulated chapters he deals successively with the Book, the History, the Man, and the Man's God. Within small compass the writer has contrived to compress much interesting information and pregnant thought. In the last chapter he presents a vivid and sympathetic account of Jeremiah's inner life, and in every chapter are wise sayings, strikingly and often beautifully put; as, for example, that Jeremiah's 'doing was chiefly in being,' 'his destiny was a passion, the bearing of a cross,' or that 'revelation is always the other side of discovery.' The skilful division of his material enables the Principal to touch briefly, but with illumination, on every important point. Within the limits prescribed we could not imagine any better presentation of the book and the man than Dr. Robinson has given us here; and it is good to learn that, as this study was preceded by one on 'The Cross of Job,' it is to be followed by two—on 'The Cross of the Servant of Jehovah,' and 'The Cross of the Psalmists.'

THE WAYS OF KNOWING.

Deeply impressed with the ground plan of Sidgwick's 'Methods of Ethics,' Professor William Pepperell Montague of Columbia University has adopted a like procedure in *The Ways of Knowing; or, The Methods of Philosophy* (Allen & Unwin; 'Library of Philosophy' Series; 16s. net). The book is a very able and suggestive one, which in the first place describes and evaluates the ways of attaining knowledge and verifying it, and then proceeds to the epistemological problem of interpreting the relation of truth to the mind. In a closing dialogue an eirenicon is attempted between Realism and Idealism. Frankly, we are not impressed with the eirenicon, but we are greatly and very favourably impressed with the book.

It lies somewhat outwith the scope of this magazine to explain and discuss the problems dealt with, in as far as they are philosophical. But there are several chapters to which the careful attention of the theologian and the preacher may very profitably be directed. We are all interested for one thing in the question of Authority. We have all felt that there is a rightful place somewhere for authority; we have all felt too, how dubious a position 'resting on authority' provides. Here in chap. i. we find a very full and satisfying discussion of the problem.

Mysticism, again, is a topic of perennial interest to the preacher. What exactly is it? and what is its value? All the guidance we need is here in chap. ii. It teaches us to distinguish between a negative mysticism which is bad, expressing itself in such forms as pessimism, asceticism, otherworldliness or occultism, and a positive mysticism which is good as being a supplement to reason, not a substitute for it.

Once more, many of us have been strongly drawn towards Pragmatism. 'I believe it because it works,' we have declared in the pulpit. In the study we have not been altogether happy about it. If we read through chap. v. our minds will be a great deal clearer, and we shall bear in mind the warning not to use Pragmatism as a facile means of evading the real point of a problem.

A FLEMISH MYSTIC.

Ruysbroeck the Admirable, by A. Wautier D'Aygalliers, was crowned by the French Academy only this year. And yet already here we have a translation by Mr. Fred Rothwell (Dent; 12s. 6d. net) of an extremely full and interesting work.

All readers cannot be expected to share to the full in the writer's keen enthusiasm for his subject, one on which minds will always differ sharply. But no one can lay down this book without a greatly increased respect for the daring soul with which it deals.

Our author has an eye that sees, the graphic style of his countrymen, and a mind that takes nothing for granted, that comes boldly to its own conclusions. To him, for example, the Middle Ages—to most of us so bare and dark—are 'pre-eminently the spiritual age'; and the real master of those times is, not Aristotle, but Plotinus. Very vivid is his sketch of the fourteenth century, of the strange currents of thought surging through it, of the fantastic, often poisonous, religious growths that sprang up in a night, and of the mental history of his hero, thrown upon such a background.

But he is even better as a philosopher than as an historian. And the second portion of the book is the more valuable, with its detailed review of

Ruysbroeck's doctrines and its fine accounts of Neo-Platonism and Scholasticism, and the originality and influence of Ruysbroeck's mind.

What strikes one is the amazing parallels to the last that could be culled from other faiths. Our author likens Plotinus to a river in Carinthia which, twice disappearing underground, reappears far away with a new name, but still the same. So, says he, Plotinus may be forgotten long enough in Christendom, but his influence still lives, and, now here and now there, it keeps breaking out from time to time into the light again. But it is not in Christendom alone that he, or something very like him, keeps emerging. Has any one ever worked out in real detail the bewildering similarities between the times and mind of Ruysbroeck and the times and mind of Sufism?

AN ENGLISH WORK ON LUTHER.

The most distressing blank in recent British theological writing has been the absence of any book which could give adequate knowledge of the new researches and discoveries on the subject of Luther's development. A considerable number of his writings which had for long disappeared, have recently come to light, a very important one having been discovered of all places in the Vatican. German and French scholars have felt the need of rewriting most of the early history of Luther. Romanists and Protestants alike have been constrained to do so. Yet scarcely any of that new and very important work, with the exception of Grisar's, is known in English.

The blank, however, begins to be filled, and a very fine beginning has been made in *Luther and the Reformation*, vol. i. *Early Life and Religious Development to 1517*, by Professor James Mackinnon, M.A., Ph.D., D.D., of Edinburgh University (Longmans; 16s. net).

We are glad that it is not a translation of some continental work, though several deserve translation. It is an independent study and a contribution of real originality. Professor Mackinnon knows all the important work that has been done on the Continent, but he has himself gone to the sources and considered them, and what has been said about them, with his own well-equipped and historical mind. He can reproduce accurately and succinctly the views of other scholars, but he has a view of his own to present. This volume of three hundred and seventeen rather closely but quite clearly printed pages brings the study down to the publication of the famous 'Theses' in 1517.

Before the dramatic point is reached, a number of highly intricate and difficult problems fall to be discussed. Among them are such as these—What are the facts as to the home life and discipline under which the boy and youth grew up? Why did Luther become a monk? What was the essence of his long conflict of soul in the Monastery? Who were his most influential teachers? What precisely did he 'discover in his discovery of the gospel'? On all such points divergent views are possible and have been entertained. Professor Mackinnon states them all impartially and chooses his own. We do not always agree with him on every detail. We think, for instance, that he exaggerates the effect of the famous thunderstorm as producing a *sudden* resolve to enter the Monastery. After all it was the effect on Luther that mattered, and that effect was due to what manner of being Luther already was, and what his attitude to 'the silent life' already was. But differences on such detail of interpretation of the facts are not important. What is important is to have the facts, and we have them here as never before in English.

We look forward to the sequel with interest, and accept this noble instalment with gratitude.

PALESTINE EXPLORATION.

A very hearty welcome will be accorded to Professor R. A. S. Macalister's *A Century of Excavation in Palestine* (R.T.S.; 10s. 6d. net). Although in some ways the work of excavation in the Holy Land has produced results less imposing than the work in Egypt and Babylonia, it has brought to light much that is of interest to students of Comparative Religion, and especially to students of the Old Testament. No more trustworthy guide in this field of research could have been found than Dr. Macalister, whose name will be always associated with the discoveries at Gezer and elsewhere. As he points out in his opening chapter, excavation proper has been carried on in Palestine only since 1865, although Robinson and others had, prior to that date, done much for surface topography. The reader will find a full account of buried cities that have been brought to light and of the pottery, etc., that determine their date. The excavator has had endless difficulties to contend with, notably

the rapacity of local landowners and the obstacles formerly interposed by the Turkish government. Special interest attaches to recent excavations at Jerusalem, and the attempts that have been made to fix certain sites and to determine the course of the walls at various periods in Hebrew and Jewish history. Although only indirectly connected with Palestine, the Tell el-Amarna letters have much to tell us about the condition of things in Canaan about 1400 B.C., and the reader will welcome the full account of these, as well as of the discoveries that have been made regarding the Jewish colony at Elephantine. Disappointment is often expressed that excavation has brought to light no monuments (like the Moabite Stone) with inscriptions by some of the kings of Israel or Judah. Dr. Macalister has a theory to account for their absence, which certainly merits consideration. He thinks that such monuments were deliberately destroyed by Jewish Puritans like the Maccabees, because the inscriptions on them were not consistent with the absolute monotheism which ultimately gained a permanent hold in the religion of Israel.

The volume, which is the work of an expert and a scholar, is at the same time of a thoroughly popular character, and is beautifully illustrated. It will supply the Bible student with all the information he requires on the very interesting subject with which it deals.

THE EGYPTIAN HEAVEN AND HELL.

The present revival of interest in things Egyptian fully justifies Sir E. A. Wallis Budge in issuing as one volume, entitled *The Egyptian Heaven and Hell* (Hopkinson; 18s. net), the three volumes published twenty years ago, dealing respectively with 'The Book Am-Ṭuat,' 'The Book of Gates' preceded by 'The Short Form of the Book of Am-Ṭuat,' and 'The Egyptian Heaven and Hell,' which gathers up into continuous form the ideas of the Other World scattered throughout those two books, compares and contrasts them. Dr. Budge's aim has been to give the reader the complete hieroglyphic texts of the 'Book of Am-Ṭuat' (which was prepared for the worshippers of Amen-Ra) and of 'The Book of Gates' (to which the followers of Osiris pinned their faith), with reproductions of all their illustrations in black and white and with English translations and descriptions. The result is a massive volume of quite extraordinary interest, crowded with beautifully reproduced hieroglyphics and pictures, close to which, for the convenience of the reader, are placed the translations and explanations, and offered for the incredibly small sum of 18s.

The value of the first two parts, which are of special, though not exclusive, interest to the Egyptologist, is enormously enhanced by the running discussions of the third part, which reveal the profound changes effected in religious and theological thought through the vast spaces of ancient Egyptian history, and which give us extraordinary glimpses into the Egyptian idea of Ṭuat (the Other World rather than the Under World, for it was not conceived as under the ground), and into the whole apparatus of boiling lakes, hideous monsters, etc., with which the literature of the Middle Ages has made us familiar, and which is probably the distant progenitor of that species of literature. The Egyptian books here translated are saturated with magic. The sacred writings and the coloured drawings furnished a guide to the dead through the regions they would have to traverse on their way to the kingdom of Osiris: 'the deceased who not only possessed the secret name of a god or demon, but also a picture of him whereby he could easily recognise him when he met him, was doubly armed against danger.' Besides being a vivid reproduction of Egyptian thought in relation to the Other World, the book is a beautiful work of art.

THE SPIRIT OF JESUS IN ST. PAUL.

This is the title of a book by the Rev. W. W. Bryden, M.A., of Woodville, Ontario, Canada (James Clarke; 6s. net). It is apparently his first book, and we hope it will not be his last, for he has something vital to say. In an Introductory Note, Professor Manson points out that it is one of the merits of Mr. Bryden's book that it recognizes so clearly the essential solidarity of the Apostle Paul with the primitive Christianity out of which he sprang. In the New Testament there is considerable diversity of belief and opinion, due doubtless to intellectual and temperamental differences. Jesus is, indeed, the true centre of the regard and faith of the early Church, but theology is still in a plastic condition, and Christology does not reveal that definiteness and sufficiency it afterwards attained. No less impressive, however, and

more astonishing than their differences are the profound agreement between those early exponents of the faith, and the firmness of the bond which held them together. This book, which is based on a study of the Corinthian letters, is an attempt to show that that bond was constituted by a fellowship of the Spirit, which afforded a most sure ground of congenial understanding and conviction amid all other differences.

Though Paul grounds the conviction of his own Christian experience and the initial test of his apostleship in the supernatural event on the road to Damascus, he is nevertheless compelled in his controversial letters, such as Corinthians and Galatians, to make his final appeal to something more central, to the common inner experience of the Christians in their saving knowledge of Christ. Mr. Bryden's book, apart from its interest as a contribution to our knowledge of the inner life of Paul, is therefore of profound practical value, being, as Professor Manson says, in close and helpful relation both to religious experience and to practical life. It is the work of a devout and thoughtful mind, keenly interested in Christian origins, but equally interested in the efficiency of the Church to-day, and ready to learn, by patient analysis of the apostle's experience, the secret of that and of all Christian efficiency.

A JOURNALIST OF WIDE RENOWN.

More than thirteen years have passed since that April day in 1912 when the tragic news was published that the magnificent transatlantic steamer *Titanic* on her maiden voyage to New York had struck an iceberg and gone down with the loss of many lives. Among them was William T. Stead, founder, proprietor, and editor of 'The Review of Reviews,' who was described, by one who knew his character and career, as 'a Greatheart, a man in a million.' It is only now that we have *The Life of W. T. Stead*, by Mr. Frederic Whyte, one of his assistants (Cape; 2 vols., 36s. net). It will be remembered that the volume of 'Reminiscences,' published by his daughter in 1913, foreshadowed this fuller Life.

Young Stead was a son of the manse, and a native of Northumberland. He described his father, a minister of the Congregational Church, as the most interesting man he ever met. He was not only his son's teacher and playmate, but his encyclopædia of universal knowledge. At the age of fourteen, W. T. Stead entered the counting-house of a merchant in Newcastle-on-Tyne. 'The youth was father of the man.' 'He worked himself nearly to death' in helping the lads of the village in which his father was a minister. This was the spirit that animated him heart and soul in after life. The merchant's apprentice was a lad full of ideas, and eager to express them in writing. He became a newspaper editor at the age of twenty-five before he had been inside a newspaper office. This was at Darlington, where he at once showed the originality and ability that were characteristic of his future career.

Mr. John Morley had come to know something of his capacity, and on his appointment as editor of 'The Pall Mall Gazette' he invited Stead to become his assistant. Mr. Morley soon understood that he had a mettlesome steed to deal with, and his assistant as quickly understood the qualities of his chief. 'No dithyrambs, if you please,' was Mr. Morley's injunction. 'The younger man was to work in leading-strings for three years before he became editor-in-chief.' His own verdict on the association with Morley was this: 'We disagreed, as I often said, on everything, from the existence of a God to the make-up of a newspaper. . . . Yet . . . I am by no means sure that he, the Atheist, is not much more deeply religious than I, the Christian.' Those who read this record of the most extraordinary career in journalism will be forced to acknowledge that despite its amazing eccentricities it is that of a man who lived and laboured as ever in the great Taskmaster's eye, whose ambition it was to leave the world better than he found it, and who undoubtedly succeeded. It is permissible to describe him, in the terms of a hostile writer, as a compound of Don Quixote and Phineas T. Barnum, the American showman. What other journalist or man of any calling would have been fired by Josephine Butler's information of the shameless and brutal traffic in children for immoral purposes to do and suffer as Stead did in order to rouse the whole country and to compel Parliament in hot haste to pass the Criminal Law Amendment Act? That was forty years ago, and public opinion, reinforced by the enfranchisement of women, has advanced a further stage beyond Stead's demand. Even forty years ago Stead in the cause of women was demanding acts of justice only

conceded years after he had passed on his last voyage.

The biographer of a man who made many enemies, even of his most intimate and most influential friends, like Cecil Rhodes for example, has had no easy task. He had to deal with a mass of material well-nigh overwhelming. Mr. Whyte has, nevertheless, written the narrative of the overcrowded life of this most versatile and many-sided man with fine discrimination. The outcome on the whole is an intensely human document. Moreover, the two volumes, by their many sidelights on the public life and chief events of the period, enable us to understand better the history of an eventful half-century.

Three volumes of children's addresses have come from Mr. H. R. Allenson. Two are published at 2s. 6d. and one at 3s. 6d.—very good value for these days. The 3s. 6d. volume is *Stories from an Old Garden*, by the Rev. W. J. May. One of the stories, 'The Little Pine Tree,' appeared in 'Virginibus Puerisque' a few months ago, and readers of this magazine will know and appreciate Mr. May's pictorial gift. These addresses are distinctly away from the usual talks to children and make a pleasant variety.

The Sparrows and the Owl, by the Rev. Joseph Bonsall, is a book of twenty-three stories for boys and girls. They are bright and instructive Nature talks on birds, flowers, and animals.

Somewhat different is *A Boy's Ambition*, by Miss Ada N. Pickering. She retells familiar Bible stories. This is what the 'jacket' of the book says: 'Not only does she tell the things that most likely happened, but she enables the readers to see them too, as if they had been present. The best testimony of their value is that when they were told the children listened.' Try the children with these stories, and let them give their verdict.

One might go far before lighting upon anything better as a brief, succinct, easily followed introduction to Muhammadanism than *The Sources of Islām*, by the Rev. John C. Blair, B.A., R.U.I. (Christian Literature Society for India; 4s. net). The primary idea of the book—that Muhammad's doctrines and practices can all be traced back to earlier sources, and that he himself was, so one gathers, a somewhat unoriginal soul—has been not a little over-pressed. For good or for evil, the bigness of the prophet is one of the most certain facts of history. Wherever he found them, from whatever sources they were blown to his mind, he it was who made these things vital for myriads of souls. But the account of Muhammadanism here given is remarkably clear. Moreover, it is very interesting. And the mass of footnotes heaps up evidence from page to page. If any one is worried that he does not know what the religion of so many millions of our fellow-subjects is, he will here find a road made short and easy for him into some real understanding of the faith and the practice of Islam.

An African Church in Building, by the Right Rev. J. J. Willis, D.D. (C.M.S.; 2s. 6d. net), gives some account of the constitution and work of the Church in Uganda. The form into which the writer has thrown his little book is ingenious, but not particularly helpful. He has followed closely the procedure in connexion with the erection of a stone and lime church, and accordingly his chapters deal with foundations, pillars, walls, buttresses, etc. This cramps, rather than aids, the narrative. Still there is much in it both interesting and helpful, as there could hardly fail to be, with Uganda for the theme of the story. It is a great thing to be able to claim that 'life for the people of Uganda has been increasingly enriched by the coming of Christian missions. For, when every credit has been given to every other influence which has operated in Uganda during the last century, the contribution of Christian missions remains unique.'

The Rev. D. B. Knox, Whitehead Church, Belfast, has published, through Messrs. James Clarke & Co., a volume of sermons. He gives it the title of *The Haunted Heart*, which is also the title of one of the sermons (5s. net). The sermons were preached at the evening service. They are, therefore, less conventional than usual, he says, and they are intended to appeal specially to youth, which craves 'vitality, reality, and brevity.'

The tenth verse of the fourth chapter of First Chronicles furnishes him with a text for a sermon, which he calls 'The Honourable Prayer.' It is the honourable prayer of the honourable Jabez.

What are the petitions in it? The first is—'Oh! that Thou wouldst bless me indeed!' Jabez knew, as we all ought to know, that we cannot cultivate character and we cannot face life's menaces and duties and trials, if God does not bless us.

And the second petition is—'Enlarge my border.' We should seek the 'widening of our horizons, the outward stretch of endeavour and of influence; being very careful to get equipped by God for our tasks, and still more careful to ensure that our motive, in seeking enlargement of life, is pure and free from all self-seeking.' And the third petition is—'That Thine Hand may be with me.' What he prays for here is the consciousness 'of God as a daily Presence, the very atmosphere in which the soul lives.'

Now what is the fourth petition in the prayer? Jabez prays that God would keep him from evil. It is a prayer that the Son of God considered 'so vital that He inserted it in the greatest of all prayers.' In the last phrase of this petition there is the motive that prompts the request to be kept from evil. It is—'that it may not grieve me.' Jabez abhorred sin, and his hatred of it led him to pray that God would keep him from it, and Jabez had his prayer answered, for this type of prayer does not fail of an answer.

A really helpful little volume on *The Book of Jonah* has been written by the Rev. D. Tecwyn Evans, B.A. (James Clarke; 1s. net). Briefly, but pointedly, he deals with all the important points raised by the book—its literary form, its authorship and date, its allegorical quality, our Lord's references to it, etc. Each of the short chapters embodies in simple form the results of the elaborate and learned discussion to which the book has been subjected, and the plain man, innocent of theological controversy, will find reasons so cogent as to be practically irresistible for the view of the book which commends itself to modern scholars. Very successful is the treatment of our Lord's references to the book, which are shown to be in no wise inconsistent with the modern view. This inexpensive book will help to diffuse sanity, sweetness, and light wherever it comes.

'Have plenty of illustrations in your sermons,' said the late Bishop Boyd Carpenter. 'Illustrations are what windows are in a building, they let in the light.' We imagine quite a number of preachers will find illumination for their themes from Mr. J. Burns' *Illustrations for Preachers and Teachers* (James Clarke; 6s. net). Mr. Burns has flung his net wide, and has wisely included in his pages illustrations from modern fiction, a source to which preachers like Dr. Hutton and Mr. Gossip openly acknowledge their indebtedness. The majority of the illustrations are so fresh that we marvel why Mr. Burns, having done so well, did not do better and reject those well-worn ones which unfortunately are also included.

The Council of the Congregational Union of England and Wales, in March 1923, appointed a Commission to consider the subject of Christianity and War, and instructed the Commission to report if possible to the Autumn Assembly. The instruction was significant as indicating how little the Council realized the magnitude of the task set to their Commission. It was two years before the Commission reported, and the report is now published under the title of *The Christian and War* (Congregational Union; 1s. 6d. net). No agreement could be reached between those who held war to be sometimes justifiable and those who held it in all circumstances unchristian. The Commission held that no good could be served by concealing this fundamental difference, and accordingly their report consists of various *ex parte* statements which do not carry the reader very far. The best chapter in the book is the closing summary, which gives a fair and judicious statement of the points raised in the discussion.

Messrs. Hodder & Stoughton are doing good service by their 'People's Library,' in which they are trying to bring the results of contemporary scholarship within the reach of 'the man in the street.' Their plan is apparently to choose the best man for each job, give him a certain number of words to work on, and tell him to go ahead. And so we have Professor J. Arthur Thomson, Mr. G. K. Chesterton, Mr. John Drinkwater, and others on their special subjects. The latest of these popularizing efforts is Mr. A. E. Baker's attempt to give an account of philosophic thought from Thales to Bergson—*How to understand Philosophy* (2s. 6d. net). He must have chafed at the restrictions of space, and at some points these make his task hopeless. The account of Hume, for example, is inadequate. It is difficult for an uninstructed reader,

new to philosophy, to grasp the contribution of some of the thinkers named. But on the whole Mr. Baker has done his work well. He is as untechnical as possible, and he often gives real help by relating the system he is dealing with to movements of a later date. If this book sends its readers to the masters themselves it will have achieved its object, and it is so interesting that this is just what is likely to happen.

The Mother of Jesus, by Professor A. T. Robertson, D.D. (Hodder & Stoughton; 3s. 6d. net), is a reverent and sympathetic study of the Virgin Mary in her trials and her glory. The writer, having felt for many years that the Mother of Jesus has not had fair treatment from either Protestants or Catholics, has made an effort in this little book 'to look through Mary's eyes and with a bit of Mary's heart at the great and glorious part that she was called upon to play in the world's crowning event.' The sketch, though brief, is, as one would expect, careful and scholarly, while many a delicate touch sets the Mother of Jesus before us in a way fitted to win for her the regard and affection of Christian hearts.

The Right Rev. J. P. Maud, D.D., the Bishop of Kensington, delivered a series of addresses in the Church of St. Martin-in-the-Fields (Longmans; paper covers 2s. 6d., cloth 3s. 6d. net). These useful addresses, in their printed form, aim at a wider audience. Their general title is *Applied Religion*, and they deal, in a way which combines manliness with tenderness, with various aspects of applied religion—for example, the power to forsake sin, to transform life, to cast out fear, to enlighten the mind, to transform business, etc. In all these chapters there is much wise practical counsel, notably in the chapters, 'The Power to heal Sickness'—sickness and disease being treated by Jesus as 'a usurper and an enemy'—'The Power for Married Life,' and 'The Power to make Peace.' In this last connexion the Bishop reminds his readers that the 'security' for which we so pathetically long is a security which no external arrangements can guarantee. Sympathetic readers will find their inner life stimulated by this book, and liberated from the pressure of forces which to-day are making life so difficult for us all.

The Faculty of Communion, by the Hon. Mrs. Alfred Lyttelton, D.B.E. (Longmans; 4s. 6d net), is intended to commend spiritualism to Christian minds. The contention of the writer is that 'human beings intrinsically possess a faculty for communion with the Unseen, and that once the laws governing a relation with the dead are understood, the influences of which we are now in the main unconscious may be consciously grasped.' The subject is treated in an earnest and reverent spirit, but the style is discursive and the argument is neither weighty nor likely to carry conviction.

In five thoughtful chapters, Mr. James McKechnie deals with the perennially interesting problem of *Job* (McKelvie, Greenock). He has offered us a genuinely fresh study, resting upon a thorough knowledge of the book, and in particular, upon a subtle analysis of the character of the hero himself. He suggests a fruitful comparison between Job, Hamlet, Faust, and, very especially, Bunyan in 'Grace Abounding,' who is like Job in his mental torture, but unlike him in his frank admission of the justice of God. We do not quite agree with Mr. McKechnie when he describes the speeches of the friends as dull, or Job himself as an 'unenterprising' though heroic soul, and still less with the characterization of him as a 'religious egoist.' This hardly does justice to the pathos and the tragedy of his story; but Mr. McKechnie has certainly opened up new glimpses of interpretation and shown us how, in the end, the darkness in which Job was enwrapped became friendly.

Psychical Research, Science, and Religion, by Mr. Stanley De Brath (Methuen; 7s. 6d. net), is a work which aims at describing in non-technical language typical instances of such supernormal phenomena as can reasonably be considered proved, indicating others which should be kept in suspense of judgment, and connecting the facts with normal science and vital religion. The instances and observations given are treated with moderation and restraint, and they form a record which every reader must feel to be impressive, whatever their ultimate explanation may prove to be. The writer indicates that they were the means of converting him from Agnosticism to belief in the Resurrection of Jesus and the Christian faith. He therefore, naturally, attaches the utmost importance to them, and regards them not only as convincing proof of the reality of the spirit world, but as an adequate

foundation for Christian morality. It is evident, however, that this involves a complete shifting of the centre of gravity of the Christian faith, and will appear to many like an invitation to step off the Rock of Ages into a morass. The whole atmosphere of the occult, the darkened room, the abnormal personality of the medium, the deceptions and frequent trivialities are all so alien to the sunlight of the gospel and the moral elevation of apostles and prophets that it is little wonder if the Church is still disposed to say, *non tali auxilio.*

It is a rare occurrence in the history of the famous English public schools for a pupil who enters one of them at the age of twelve years to find himself at the age of fifty its headmaster. It is common in comparison for the apprentice in a great commercial business to advance by rapid strides to the dominant position of managing director. The Rev. the Hon. Edward Lyttelton, D.D., in his entertaining, critical, and suggestive book entitled *Memories and Hopes* (Murray; 16s. net), tells his readers how he achieved the former distinction. He entered Eton with no other advantage than the company of three of his brothers, and thence by way of Trinity College, Cambridge, and Keble College, Oxford, he became an assistant master at Wellington College, returned to Eton as a junior master, was elected headmaster of Haileybury, and after fifteen years found himself headmaster of the historic school he had first entered as a boy. This influential position he occupied for nearly a dozen years, and might have been occupying now but for a passage in a sermon he preached in St. Margaret's, Westminster, during the early months of the Great War, which became a rock of offence. The Eton of his boyhood is depicted as graphically as, though more critically than, the Rugby of Dr. Arnold and 'Tom Brown.' The contrast of the Eton of which he became headmaster is presented with the same vivid style of mingled praise and criticism. He quotes Mr. Gladstone's description of it as 'the queen of all the schools of all the world,' not because he agrees with it. To the familiar vaunt that Waterloo was won on the playing-fields of Eton he tells us that in his time—1868–1874—'there was such a beggarly provision made for games that some 500 boys every half-holiday afternoon were forced to "loaf."' Canon Lyttelton's criticism of the English public schools is the fruit of a long and varied experience and of shrewd observation. Moreover, it is often illumined by striking *obiter dicta.* His pen portraits of the more notable of his contemporaries, headed by his uncle, Mr. Gladstone, are always candid and yet kindly.

The Rev. J. Sinclair Stevenson's book, 'The Friend of Little Children,' is known and loved in many homes. He has now followed it up by a large and handsome volume (a companion in size to the former one) on the rest of the New Testament story—*The Knights of a Great Prince: The Story of What the Apostles of the Lord Did and Wrote* (R.T.S.; 10s. 6d. net). It is a beautiful book, lavishly and handsomely illustrated. It not only tells the story of the Book of Acts, but includes a popular account of the Epistles as well. And as the style and method are just those that have commended the story of the life of Jesus to children, readers will know what to expect in this further instalment. We wish it the same success.

The same story is told by another hand in a further volume—*In the Days of the Apostles,* by Miss Mary Mooyaart (R.T.S.; 6s. net). There is less bulk here, but admirable skill and vivid presentment. Coloured illustrations from paintings by Arthur Twidle enrich the narrative, and these are specially beautiful. The picture of St. Paul dictating the Letter to the Ephesians is a touching and vivid illumination of the story. Miss Mooyaart's book will make a delightful and precious gift for young readers.

Lives of Christ are innumerable, but there will always be room for one more, if that one is like *A Life of Christ for Young People,* by the Rev. Harold B. Hunting, M.A., B.D., published at 3s. 6d. by Messrs. Skeffington & Son. The English is simple and limpid enough for the least educated 'young people' to read with ease and pleasure, and surely learning has never been less obtrusively presented than in these attractive pages. Wisely, no attempt is made to give a chronological turn to the story. The controlling idea of the book, 'the central core of Jesus' religious teaching,' as Mr. Hunting puts it, is that one enters into fellowship with God through human love: Jesus, for example, may have caught His first glimpse of the Divine Fatherhood through His experience of the gracious human fatherhood of Joseph. And so all through the book the human relationships of Jesus

are delicately touched on and made to yield their own contribution to our knowledge of His mind and method. The gospel material is deftly woven into the successive chapters but presented in the language of to-day—always in ways that should appeal to young people, as when we are reminded that Jesus loved adventurous persons, and that He was Himself a most adventurous Person. We cordially commend the book, whose worth is much enhanced by seven beautiful reproductions of modern pictures dealing with the life of Jesus.

Various considerations at the present time give a special interest to the Nicene Creed, and so Dr. Burn's valuable monograph on *The Council of Nicæa* (S.P.C.K.; 3s. 6d. net) is timely, not only as 'a memorial for its sixteenth century,' but for the whole problem of reunion. The Dean of Salisbury is a learned Church historian and his book is a careful, and at the same time vivid, account of the great Council. He gives us all we need to understand not only the creed but the creed-makers and also the final victory of this credal form. The members of the Council were not, many of them at least, learned or able. But Dr. Burn reminds us that neither were the first disciples of Jesus. In both cases their cause triumphed because it embodied the witness of plain Christian experience. It is impossible to tell a story like that of Nicæa without being interesting, and Dr. Burn has many touches which picture for us the exciting scenes in that great drama.

The series of 'English Theologians,' edited by Messrs. Ollard and Spens, had obviously to include at an early stage one on Newman, and here it is before us—*John Henry Newman*, by the Rev. Newport J. D. White, D.D. (S.P.C.K.; 4s. 6d. net). Canon White had a great subject and, within the limits prescribed by the series, he has managed it well. He allows Newman as far as possible to speak for himself, and by careful selection gives really all that is vitally necessary for an understanding of Newman's position.

The aim of *Prayer and Personality*, by Mr. Malcolm Spencer, M.A. (S.C.M.; 4s. net), is 'to examine the ways in which the interior life of our spirits may be so influenced, so directed, and perhaps even so regulated, that God has His right place in the whole of our life and personality.' The bulk of the work consists of general observations on the Christian life, all very sane and wholesome, but not particularly relevant to the subject in hand. Towards the close prayer is briefly treated as an instrument of self-adjustment, whereby we may attain to a due 'rhythm of life.' 'It is by the due linking of praying and working, eating and sleeping, recreation and reading that we shall build up personalities devoted in their entirety to God's will for the world and happily conscious of His presence in their constant pursuit of it.'

Many attempts have recently been made to demonstrate that the only hope of deliverance from the confusion of our time lies in the Christian gospel, but there is room left for such an able and penetrating essay as that written by the Rev. W. G. Peck, *The Divine Society: Christian Dogma and Social Redemption* (S.C.M.; 6s. net). The main contentions of this valuable book are, first, that the secular construction of society has failed, and must fail, seeing that the task of social consolidation involves of necessity some notion of the character of Ultimate Reality; further, that the Christian conception of this Reality is the only possible basis of a satisfactory social structure. The truth of the Holy Trinity shows that personality can only find itself in fellowship; the Incarnation involves the conception of universal human solidarity; our Lord's teaching proclaims the necessity of the co-operative will; and finally the Atonement reveals the sacrificial method of the social will. Thus a basis broad enough to sustain a true social structure can be found in Christian dogma and in that alone. The task of the Church is to exhibit the spirit of this social system and to penetrate the body politic with it. So Mr. Peck argues in a volume in which eloquence, learning, and mental grip are equally evident. The historical method is employed to the enrichment of the essay and the interest of the reader, and not least to the enforcement of a thesis strongly and persuasively maintained. This is a book to read and circulate.

A bishop is placed in his high position largely, we suppose, to be a 'father in God' to his clergy and people. Part of this duty must be to afford guidance amid the perplexing problems of the time. But for the discharge of this duty he needs knowledge, and knowledge implies study and pains. One bishop, at any rate, takes his duty in this

matter seriously. The Bishop of Durham, Dr. Hensley Henson, has had occasion to consider the much-debated question of spiritual healing, and he has gone into the whole subject with characteristic thoroughness, and has expressed his views with characteristic courage, in a book bearing the modest title *Notes on Spiritual Healing* (Williams & Norgate ; 6s. net). The title is much too modest to fit the contents. In point of fact, the book is a very careful historical and critical consideration of the claims advanced by faith-healers. The conclusion to which the bishop comes is, as may be imagined, unfavourable. It is not only unfavourable, but uncompromisingly so. The criticism is perhaps over-emphatic. But Dr. Henson does not content himself with mere denunciation. He gives reasons and facts. And those who have read any of the numerous books lately produced on the other side, by Mr. Anson, Dr. Dearmer, Mr. Hickson, and Mr. Maillard, should assuredly read what a person of so cool a judgment as Dr. Henson has to say. Among the topics discussed are 'Religion and Healing,' 'The Clergyman's Concern with Sickness,' 'Christianity and Medical Science,' 'Exorcism,' 'Evidence of the New Testament,' 'Lourdes,' and 'The Unction of the Sick.'

Abide with Me.

By Rendel Harris, Litt.D., D.D., Manchester.

I wonder what you would say if some one were to ask you what was the most beautiful passage in the Life of Christ ; I do not mean the most beautiful saying or the most lovely of the parables, but the detached or detachable story in the Gospels which may claim to be the highest in art and the richest in grace and in delicacy of touch and in depth of possible interpretation. Probably you would reply that you had never thought of reading the *Gospel* in such a way as to be able to answer the question ; you might be sure that Shakespeare's *Tempest* is the most beautiful of all his plays, and perhaps the composition most instinct with spiritual meaning and lessons, but as to the *Gospel*, we have hardly been in the habit of asking such questions as 'What is the most dramatic incident ?' or 'Which is the most exquisite narration ?'

Well, I can quite understand that there is a measure of difficulty involved in the subject itself. We can't quite treat Jesus as if He were Prospero, even though each has a magician's wand and works marvels on air and earth and sea, including the great marvel of the forgiveness of one's enemies ; nor are we likely to try and force contrasts between Miranda and Mary Magdalene because they happen to have the same initial letter. Reverence restrains us ; we are sure that the same canons of literary criticism cannot always be applied ; or, if applied, it is not every one that can be trusted to make the application. On the other hand, even irreverent or imperfectly reverent people have often the skill to point out to us the very things which an excessive reverence may have obscured. The person who reads the Gospel like any other book will often be the very one to convince us by his judgments that it is not like any other book.

Now if I were to try to answer my own question, I should find it easier to get the right reply if I first consulted Renan and the *Vie de Jésus*. This book is, for most critics, out of date, a burnt-out firework, an exploded mine of the devil's artillery ; but they are wrong. It is one of the great books still on the greatest of themes. I remember well that when I was in residence at Woodbrooke, a group of students came to me to know if I would read the *Vie de Jésus* with them ; I said, 'Yes, if you will read it in French.' So a dozen of us read it that way together, and it was one of the best classes we ever had. It is talked of yet. I don't think we ever believed less in Jesus on account of reading Renan's Life of Him. Now M. Renan regarded the Gospel of Luke as the most beautiful book in the world, even though he minimizes its historical value : and if we were to ask him which is the most beautiful incident in the most beautiful of books, the passage where Luke is most himself, he would very likely have said that it was the story of the walk to Emmaus. If he did not actually

say this, let me say it for him; and if he should object and say that a historian has no use for either resurrection or revenant, we will tell him that he is somewhat out of date, and that we have Lodge as an appendix to Luke!

And here is another method in which we may estimate the beauty of the story. It has reacted in three ways: first, on the literature of subsequent times; second, on the art of the greatest painters; third, upon the devotion of the spiritual men from the beginning to the present time. Suppose we take these points in order.

First, there is literature. People nowadays do not read Cowper; his poetry has passed away, and, strange to say, his letters have outlived his verse. I admit that they are amongst the most beautiful in the English language. Our forefathers, however, did not read the letters to the same extent that they did the verse. The verse carried the prose. They were brought up on Cowper, and learnt long sections by heart. One still sometimes may hear an aged Friend repeat in Meeting the versification which Cowper made of the *Walk to Emmaus*. You don't know it! Then let me be the aged Friend for a few moments, and recite it to you:

It happened, on a solemn even-tide,
Soon after He that was our surety died,
Two bosom friends, each pensively inclined,
The scene of all their sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event:
They spake of him they loved, of him whose life
Though blameless had incurred perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts;
The recollection, like a vein of ore,
The further traced enriched them still the more.

. . . . . .

A stranger joined them, courteous as a friend,
And asked them, with a kind engaging air,
What their affliction was, and begged a share.
Inform'd, He gathered up the broken thread,
And, truth and wisdom gracing all He said,
Explain'd, illustrated, and search'd so well,
The tender theme on which they chose to dwell,
That, reaching home, 'The night,' they said, 'is near,
We must not now be parted, sojourn here.'
The new acquaintance soon became a guest,
And made so welcome at their simple feast,
He bless'd the bread, but vanished at the word,
And left them both exclaiming, ''Twas the Lord.'

Second, what Cowper did in verse, Rembrandt did, with even greater insight, with his art. Most of us know the picture in the Louvre, so often copied, of the Supper at Emmaus. It is the greatest of Rembrandt's. But those who study the art of Rembrandt know that it was not reached all at once, that complete and perfect idealization of the scene. He left other ventures, etchings and the like. He was not clear as to how the revelation of the Hidden Stranger was to be made. One of the sketches shows Christ's place at the table empty, except that a radiancy of glory, with an embedded cross, occupies the place of the vanished Figure. But this seems rightly to have been discarded. It was not near enough to the Scripture, which tells us that He was known to them in the breaking of bread. The Stranger had, in fact, suddenly and automatically taken the head of the table. They had seen those hands doing that very thing over and over again. It was the Pre-Eucharist of all Eucharists. It was the same touch, the same action, the same characteristic raising of the eyes to heaven, the same moving fingers. A closer glance revealed mysterious marks in hands of benediction on the bread. No need of any higher effulgence, nor of any further cruciform delineations! You look at the two friends: one has his face turned away from us, but his hands are clasped. The other, the elder of the two, has the light in his eyes. The servant approaching the table has turned into a statue. That is his contribution to the Adoration. The light and shade with which Rembrandt made magic are both of them saying, 'It is the Lord!'

Every great scene in the great story finds, sooner or later, its great artist: Raphael must have the Transfiguration for his own; Van Dyck, the Descent from the Cross almost for his own; but Rembrandt will for ever be remembered by what he recalled to our remembering, the scene at Emmaus.

Our next thought is that the lovely story in Luke has become a permanent enrichment of the song of the Christian Church. We are all of us familiar with 'Abide with me,' in which Mr. Lyte versified the sentence of the Gospel, where we are told that 'They constrained him saying, Abide with us for it is towards evening, and the day is far spent.' Very few people who sing it, realize that it was an old folk's hymn, according to Lyte's interpretation. He wrote it down in Devonshire, on Brixham Head, with the waves of the Channel below him, and the waves of another Strait before him, and not so very far in front. Do you hear the sea in the lines?

'Ebbs out life's little day.' Landsmen don't talk that way, and it is only Jesus who sets the ebb tide to music. The most rapid scrutiny of the lines, either the first or as far as the last, will verify one's statement as correct: 'Life's little day': 'My closing eyes.' I was talking recently with a class of students of the need for a re-arrangement of the Hymn-book, so that Natural Religion might have the precedence of Revealed Religion, and go before it as a sort of sacred prelude to the greater Orchestra. If there is any reconstruction to be done, the new book must have at its end an Old Folk's corner, where the hymns for the Evening of the Day, the so-called Evening Hymns, will be given back to the section for the Evening of Life. The *Nunc Dimittis* will, of course, be there, and 'Brief life is here our portion,' and the 'Land of pure delight,' and 'Abide with me.'

At the same time we shall have to maintain that the Brixham interpretation of Emmaus is not Emmaus. Rembrandt will correct us, will limit our choice of figures. One old man and one young man: have you realized them that way? And both of them saying, 'Abide with me': the elder one saying it first, and the younger saying, 'Yes, do stay with us.' Neither of them now talking in a minor key.

Well! we are come to the end of another year of life. We may wish it were longer, it could hardly be shorter, for it speeds away so fast. We can't make an anthem for our coming days by saying to one another, 'Abide with us,' but, if we have seen, during our pilgrimage here, any vision of His face and hands, we can repeat the ancient prayer, and entreat Him to make our house His home and put His benediction on our moving tents. Like the two of old time, we may start out to go to Emmaus, and may find Emmanuel.

New Testament Criticism in Relation to the Christian Religion.[1]

By Professor W. Manson, D.D., New College, Edinburgh.

I.

The first task of the New Testament student is, of course, to understand the New Testament itself, and to give its text a chance. So simple and obvious as this principle may appear, it is by no means superfluous in a day when generalizations based on comparative religion, or theories of religion based on modern psychology, conspire to run away with the student, and to relegate philology and exact linguistic science to a secondary place in his mind. Over and over again we need to remind ourselves that only the tested and measurable fact has moral value, whereas the untested hypothesis may be the most immoral and debilitating thing in the world. In the development of a philological conscience, therefore, and in the calling to his side of whatever aids the linguistic and textual calculus of the present day affords, the student has his primary task, one which he may not depute, and which is morally prior to the speculative ventures of his mind. Whatever value comparative religion and psychology may possess, the New Testament religion is still more important. It is more important than any analogies which may be discovered to it elsewhere, and it is more important than any theory of the way in which religion is developed and nourished within the brain. Psychology may determine the mode of religious as of other experiences, it cannot decide as to their validity. If pursued to the point at which all forms of consciousness are given the same value, or at which they are all given no value at all, psychology is not a science of reality, but sheer nihilism.

Again, the student whose primary task is thus with the scientific exegesis of the New Testament, will always, as part of the reality with which he is dealing, remember the peculiar sanctity which

[1] Inaugural Lecture, New College, Edinburgh, October 8, 1925. The Lecture, as given, opened with certain *personalia*, appropriate to the occasion, which are here omitted.

belongs historically to these writings in the confessional life of humanity. Whatever theory we may or may not hold of Holy Scripture, these are the writings to which in every age since the first the Christian soul has gone, and in which it has found anew the redeeming love of God. Such a fact cannot be abstracted from upon any true perception of the reality of these documents. At an early time the Christian Church drew a circle round a certain group of books. It proclaimed them as the fair and just norm of Christian truth, and since that time the New Testament documents, *plus* or *minus*, have possessed, in addition to their text, another claim to be objectively considered, a claim which, only secondarily to their text, is part of their historical reality.

And now a further consideration falls to be mentioned, which is perhaps not quite so obvious. From the linguistic and textual study of the New Testament books, the student will proceed to the literary question proper, the question of sources and of authorship. Now here it needs to be noted that into whatsoever sources we may analyse the Gospels, or the Acts of the Apostles, or the Apocalypse, it was not these *sources* that received or retained the official sanction of the Church, but the later books into which the sources were worked. This is a principle, the clearness and value of which are better perhaps appreciated within the Old Testament than within the New, if only because the Old Testament documents come to us from over a longer span of time. From whatever sources the Pentateuch may have been derived, it was not these original documents which were received by the Church in Israel, but the completed Pentateuch. Hence it follows that the religious value which belongs historically to any particular episode is not to be assessed finally by consideration of its context in the archaic source from which it was drawn, but only by the spiritual significance with which it was invested by the time when these books became Bible. Jacob's dream at Bethel, for example, or his wrestling at Peniel, may be interesting enough in the light of the original sense which attached to them in J or in some other archaic document, but their claim to be in the Bible rests not on that but on the spiritual truths which they suggested at a later time in Israel; and these, we may conjecture, were not very different from the truths which they suggest to us to-day.

Perhaps, in the New Testament the same principle has not an equally direct truth of application. Jesus stands at the close of the Old Testament, and therefore each later formation in the religion of Israel may, relatively to the earlier, be regarded as marking a higher stage of advance to the final truth of things. Jesus stands at the beginning of the New Testament, and therefore later formations within the New Testament may conceivably be connected with a decline from the highest point attained. But this criterion must not be pressed too far in either direction. Without entering here into a discussion of later and earlier in the New Testament, it is surely obvious that apocalyptic ideas, for example, and other vestigial remains of Judaism incorporated in the Christian writings have to be evaluated not from the Jewish, but solely from the Christian standpoint. The Christian mind, in other words, has the sole proper access to the New Testament. And even as regards the original sources of books, the dropping in so many cases of an early document, and the adoption instead of the later gospel or other book in which the source was integrated, has surely some directive significance. If we insist on valuing the New Testament solely for the primitive facts or formations which it contains, the pure age of a document will be the sufficient index of its worth. But if our standards of measurement are widened to include consideration of the growing religious experience in which the primitive facts were developed and enforced, the mere criterion of age ceases to satisfy. Early formations are not necessarily to be preferred to later formations in every case. The Q-elements in Matthew and Luke, for instance, are not necessarily more valuable than the other constituents of these composite works. This is a point on which, as it seems to me, not a few modern exegetes have gone astray through theory, so that a word of caution will not be out of place.

From linguistic and literary criticism, we pass next to historical criticism proper, *i.e.* to the question of the relation in which the New Testament records and the New Testament religion stand to the original facts of Christian history, and here it is necessary to speak at somewhat greater length. Historical criticism is a necessary part of a New Testament student's work, first of all, because the Christian Church is anchored in the experience of an historical revelation. It was this conviction which in the second century, when Gnostic speculation threatened to dissolve the

Christian religion in an atmosphere of myth, kept that religion true to its own character, and perpetuated its form. Yet time, which is thus a necessary coefficient in the working out of the Christian experience, always threatens by its by-productiveness to obscure the continuity of that experience and to silt up the foundations. Here, therefore, the historian whose spiritual perception of the meaning of Christianity keeps pace with his scientific engagements is the true fundamentalist. Much of the silt by which each earlier phase of Christian theology is overlaid by a later is due to pure tear and wear, to the natural detrition of language, through which the expression of an earlier day ceases properly to convey the underlying reality to the mind of the next successive age. Hence, like the archæologist, we have to uncover the upper strata of the time-deposit in order to get at the lower, and thus ultimately to work back to foundations. In the excavation of the Roman Forum the silt of ages had to be removed before the men of to-day could walk on the platform on which Cicero and Cæsar walked, and before they could see with their own eyes the foundations on which the great of Rome had looked. So is it in Christian theology, if we would walk with St. Paul and with the apostles. Here, indeed, the New Testament has kept foundations from ever being wholly obscured, yet even in the New Testament we see the process taking place. We find in the later writings of the New Testament the conception of a 'faith once delivered to the saints.' This implies a consciousness that thought has travelled somewhat from its starting-point, and that the time process has already to be resisted. Going still farther back, we find ourselves confronted by the questions, What was the true historical relation of St. Paul to the primitive Church, and what was the true relation of that Church to Jesus?

But there is a second reason why historical criticism must take a prominent place in the work of the student, and that is because in the study of a developing religion, as opposed to that of a mere series of facts, to get back to the beginning is really rather a moving to the centre. There is an illusion latent in our sense of time which leads to the mistaken idea that because one thing is temporally prior to another, it is therefore actually at a farther remove from us. This is not true of the world of ideas, unless Plato is farther from us than the Academy, or Jesus farther from us than St. Paul. Here let St. Paul himself be spokesman. Jesus is to Paul, not the beginning only of the Church's life, but its eternal centre. The word 'I live' is not considered by Paul an adequate expression of his own experience. He withdraws it in favour of the other expression: 'No, not I, but Christ liveth in me.' And so it is in all Christian experience. We cannot think of Jesus merely as one who lived nineteen hundred years ago, and then ceased. He is one who is eternally present and eternally central through the Spirit. Here the Pauline formula ἐν Χριστῷ becomes specially filled with light. Jesus while on earth had said: 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' There you have the old thought of the religious life as a *Halakhah* or 'walk.' Paul does not use this metaphor to express the characteristic relation of the Christian to his Saviour. He says, not 'If any man is after Christ, it is a new creation,' but 'if any man is *in Christ*, it is a new creation.' This points to a very different relation from the mere time-sequence.[1]

Yet historical criticism, which is thus so necessary and so valuable a part of the New Testament discipline, getting as it does to the heart of things, is perhaps to-day at a discount. Partly, it is assailed by psychology, which is to-day the fashionable science. Professor Burkitt, in his latest book *Christian Beginnings*, foresees ruefully that the valuable work done in recent years by the New Testament historian may cease to interest the modern mind if only because the stock of facts with which the historical investigator works is meagre compared with that which is open to the psychologist, while the latitude assigned to his hypothesis is relatively small. What would the result be, supposing that this took place, and that psychology triumphed? Simply that all religious reality within the New Testament sphere would, so far as its scientific character is concerned, be resolved into a never-ceasing, ever-fading stream of impressions. The Pauline theology would be a subjective freak, an abnormality only to be ex-

[1] Thus by history we transcend history. And should the idealist, not content with this, say that truth has no relation of any kind to history, we may answer that that may hold very well of the ideal world in which he lives, but hardly applies to the actual conditions of existence, to the empirical world in which we creatures of time dwell, and in which we have to work out an empirical salvation.

plained by Paul's abnormal mentality. The Christ of the Church's devotion would be replaced by this or that man's conception of Christ. The Jesus who lived on earth would be but an inorganic link in an irrational chain of impressions. Time and change would be the only realities. Eternity would be nowhere. Psychology would thus be the destruction of any intelligible conception of history. But we need not pursue the thought, for psychology sooner or later will discover its own limits.

A more serious obstacle to the student's confidence in the historical method is constituted, not by the meagreness of the facts at his disposal, but by the bewildering variety of the reconstructions to which the facts have given rise. The student of to-day, while feeling and approving the rightness and necessity of the critical method, finds himself face to face with what seems a hopeless jungle of conflicting interpretations, through which, for a long time at least, he sees no paths leading to assured results. Hence he is tempted, if not to lose faith in criticism, at least to lose interest, and to turn down some pleasant byway where his fancy is more free to assert itself. In particular, he finds himself in confusion upon the two main issues emerging in the New Testament field, viz. (1) of the historical validity of Paulinism with reference to primitive Christianity, (2) of the historical validity of primitive Christianity with reference to Jesus. With regard to the first of these issues, he finds it asserted—and the assertion is perhaps only too congenial to the modern mind—that Paul did not continue the right line of early Christianity, but switched it on to a false course, partly through his subjection to Judaistic conceptions of God, and partly through a leaning to Hellenistic-Oriental mysticism. Thus, instead of continuing the ethical tradition of Jesus' teaching, he transformed Christianity into a 'mystery' having two centres, atonement and mystical union with Christ. With regard to the second issue, the relation of early Christianity to Jesus, the student finds it asserted, on the one side, that the Messianic element in early Christianity was a pure importation lacking any historical support in Jesus' own declarations regarding Himself; on the other side, that this Messianic element, Jewish and visionary and time-conditioned as it was, was only too authentic a part of Jesus' pronouncement, was indeed the whole ground and substance of His work, to which everything in His teaching is relative, and by which everything in His teaching is bounded.

But while historical criticism thus presents a tangle of conflicting interpretations oscillating between the extremes which I have stated, and sufficiently alarming to the student at first sight, I venture to think that its total trend is somewhat more reassuring. Paths of a definite and central direction, and leading to reasonably solid results, are being blazed through the wilderness, and we may, I think, on the main things expect a still larger measure of agreement in the future. As regards the textual and literary criticism of the New Testament this is obvious. One needs only to refer to Canon Streeter's recent work on *The Four Gospels* to indicate what notable advances towards the clearing up of textual and literary problems have been made in our generation by one brilliant investigator. But not to speak of these results here, there are signs that on the central questions of St. Paul's relation to the early Church and of the early Church's relation to Jesus, the area of more or less assured results is steadily widening. Both of these relations are being stated to-day in much more positive terms than they were fifty or even twenty-five years ago. It is no longer customary for an historical critic to draw an absolute line either between St. Paul and the primitive Church, or between the primitive Church and Jesus. The issues here are so important that I may without special apology devote what remains of this lecture to their discussion.

(*To be continued.*)

In the Study.

Virginibus Puerisque.

Is yours a Name or a Nickname?[1]

'A new name.'—Rev 2[17].

So some of us aren't always going to be called what we are called now, are going to get a new name. But won't that be a bit puzzling? A name is a kind of label they stick on us that they may know us again, as on that day you came home from holidays when there was such a crush down at the station, and everybody was shouting for a porter, Dad picked your luggage out of the heap of it that they kept throwing out from the van, knew it at once because it had his name tied to each bit of it. 'That's mine,' he said, 'and that, and that, and that.' And he was right every time. Or a name is a sound to which we learn to answer, knowing that it means me; just as when you call 'Felix, Felix,' your black cat opens his eyes, and, when he sees there is no fish, closes them again; but he knew what you meant. So when you are out playing with the other fellows, and Mother comes and calls 'Tommie, Tommie,' 'Bother!' you say, 'that's me. Sorry, you chaps, I have to cut off home; they're wanting me.' You know the sound that stands for you. But suppose Mother called 'Peter, Peter,' you would take no notice, would keep on playing, and then all of a sudden you would remember. 'Oh, I forgot, they've changed my name; I amn't Tommie any longer; when they call Peter nowadays that's me,' and off you would run. But it would be very puzzling, don't you think? as bad as eight times any day!

But in the old days names weren't just sounds, they were given because they fitted. Sometimes they were nicknames, really. And nicknames have to fit, else they won't stick. There's a chap in your class called Tubby. Why? Because, of course, he is a bit stout; or Shadow, because there is hardly any of him; or Ginger, because he has a temper. Or there's a girl you know called Twopence, because she is smaller even than a threepenny bit. The names are given because they match the persons. Well, many names were once like that. I suppose one of my people long ago talked far too much, and so I am called Gossip. And a boy in the Old Testament was always laughing and joking and singing and making fun, and so, because he was so sunny, they called him Sunny.

And other names were really prayers. Long after you are fast asleep your Mother kneels down every night and prays for you, prays that you may be clean and straight and true. And long ago mothers and fathers used to put their prayers and hopes and longings for their boys and girls into the names they gave them. 'Make them this, or this, or this,' they said, whatever they most wanted for them; and they put it all into the name they chose for them.

Or sometimes, if a laddie wasn't getting on well, they would change his name and call him something else, hoping that with a new name he might make a new start, as you do in a new class or with a new exercise book; that the old rowdy would become kinder and gentler, and the selfish little lass begin to think of others; that with the new name they might become other persons, better and nicer than they used to be. They tried that once in Scotland. There was a clan called Mactavish that kept causing endless bother. Always on dark nights they kept raiding people's lands, and burning their farms, and making off with their cattle, till at last the king got tired of it. 'These Mactavishes,' he said, 'are just a nuisance. There isn't going to be any more of them. From to-day they are to call themselves Thomson, and be done with their old ways.' And so Thomson they became. But it made no difference. The farms were still burned, when the moon was hidden, and the cattle were still taken. Now, indeed, it was Thomsons that kept doing it, but it was the same old people all the same. For you might call them what you like, but they were still Mactavishes inside. And so you may think, 'A new name, what is the good of that to me? For I shall be the same me. That's a silly plan—is not a bit of use.' Ah! but sometimes names were changed because they no longer fitted, and that is why the new name here is given. What's the use of calling a girl Twopence when she has grown up big and tall and handsome? Or why keep up the old name Ginger if the boy has now no temper at all, is as good humoured as can be? There is no meaning in it any longer. For he isn't Ginger, and you must get him a new name to suit what he is now. And that is what is promised here. You know your name calls up a picture—everybody's

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

does. When we hear it, we see you. And what is it that we see? Oh, a dear wee lass, and a merry-hearted little laddie. And yet there are some things in the picture not so nice. 'Maggie's been here,' says Mother. However does she know? Why, because the back of the chair is jammy, or the door handle syrupy, or the carpet all lumps of mud. And Maggie always forgets to wash her hands and to rub her boots when she comes in. And that's part of the picture that her name calls up. Or a tremendous row breaks out; all at once there is squabbling and roaring and crying where there had been quietness and peace. 'There's Tommie home,' says Mother, without stopping reading. Tommie has a way of making trouble. That's part of the picture that his name calls up. But suppose Tommie grows quite different, and Maggie learns to wash her hands, the old name will call up the wrong picture now and be unfair. We must get a new one that fits them, not as they used to be, but as they are now. You see? Well, what God tells us here is that though you may have heaps of things in you that aren't one bit what you know they should be; though your name may call up a very tousley, angry little person with hot cheeks and quick fists; or a selfish little soul, grabby and greedy; or a sulky wee body who can't get up and laugh and play on happily though it was really sore; and though it seems no use to try to be anything else, still, if we do try, and if we let Him help us, by and by the sulks and the temper and the selfishness will go, and they will need to give us a new name because we shall be a new person, far nicer, and far better, and far, far more lovable, not sulky, and not angry, and not selfish any more.

'Follow it Up!'[1]

'He also that is slack in his work
Is brother to him that is a destroyer.'—Pr 18^9.

I was greatly interested the other day in a cry I heard at a football match, for sometimes it is nearly as interesting to listen to a match as to watch one. One of the boys—yes, it was a school match—was playing a very strange game. Perhaps his teacher had been saying specially straight things to him and he couldn't get them out of his mind, or this was one of the 'off' days which will come along from time to time. Anyhow, he seemed to have forgotten that he belonged to a team, and that the team's business was to score as many clean goals as possible, for whenever the ball came his way he was like somebody who had just awakened from sleep, and he looked as if he were saying, 'Dear me, here's the ball—whatever must I do with it?' Then he would make rather silly rushes nowhere in particular. Three or four times he got the ball, played about with it, and then lost it, until my neighbour could stand it no longer and began to shout so loudly that others took up the cry, and soon all over the field we could hear the shout, 'Follow it up! Why don't you follow it up? Follow it up!' That cry 'Follow it up!' seemed good sense in football, and it is equally good sense in the splendid game we call 'life.' That game also can so easily be spoiled when we forget this rule.

Last winter, for example, a young fellow said, 'I'm not going to waste time now that I have left school. I'll learn French properly.' That was a good start anyhow. His father thought so, and bought him the books, which is one of the things fathers are for. Towards Christmas he stopped his studies—there were parties to go to then. The irregular verbs got a long, long rest, and in March he was saying, 'I'll drop French now and learn German next winter.' What a pity there was nobody near to shout 'Follow it up!' That way lies bad sport and a poor life.

If you read that wonderful book *The Pilgrim's Progress* you will find there two stories: one about those who followed up their great adventure, and those who didn't. Have you noticed how Bunyan emphasizes that, underlining it over and over, how all the way they are met by folk returning?

This wonderful Book of Proverbs with its big stores of practical wisdom has a very plain word to say about those who live their lives after this fashion—the slacker is brother to the destroyer. Perhaps we didn't think it was as serious as that—probably we even thought it didn't matter very much. Yet surely that player was destroying some of the efficiency of his team, wasn't he? This sort of person is a destroyer wherever you find him—in teams, in clubs, in schools, or in churches. The folk who try deliberately to destroy them don't hurt them very much as a rule, but when this dreadful brother of the destroyer gets into them the serious mischief begins. This, then, is one of our biggest fights—to keep ourselves up to the standard of our duty, whatever that duty may happen to be. We must watch those powers within that would thrust us out of the fight—our tiredness, our laziness,

[1] By the Reverend R. Strong, M.A., B.Litt., Norwich.

and our disappointment. Here is a thrilling motto to finish with. You will find it in one of the Poet Laureate's poems, 'Fight to be found fighting.'

The Christian Year.

First Sunday after Epiphany.

The Sorrow of the Divine.

'He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not.'—Is 53^3.

There is scarcely a verse of Scripture that we feel to be more akin to our thought of the human Jesus than this. It has been set to music which has developed the poignancy and the pathos of it; and the words and the music together have so wrapped themselves in our minds that the verse has become almost to us a lengthened name for Christ. 'The Man of Sorrows,' 'the despised and rejected of men,' have passed into our common speech as seemly, reverent names for the Son of God.

But think of what that means. When old religions portrayed gods or the sons of gods, happiness was the chief note of the portrayal. But when the Son of God does, in actual fact, come upon the earth, He who should be the most radiant of all is the Man of Sorrows, acquainted with grief. What drearier light could be thrown upon the condition of the world into which He came? It is true that in the deeps of Jesus' heart there was a great calm. And that calm, that restfulness, pervaded all His consciousness, when His mind was turned solely to His Father. But when His mind was focused upon the men He loved and would have saved, then, at times, waves akin to desolation came over His Spirit. It is we and our fellows who have turned the serene Son of God into the Man of Grief.

The truth is simply this, that Jesus was the Man of Sorrows because He was the Son of God. His grief was the penalty of His greatness in such a world as this.

1. It was, in the first place, *the penalty of His purity*. Now and then it happens to us to come across one of God's good men or one of His good women, and we may notice this about them—that the evil and the base positively hurt them. That emotion relates itself to grief in this way. When such a man sees evil, by itself, as it were, he suffers; when he sees living men and women delighting in it, he sorrows. Jesus and those who follow Him are not mere moral æsthetes. In good men there is always a sense of brotherhood, and a 'social sorrow' develops when those who are bound up with them in the bundle of life are delighting in the hateful to God. The purer the eyes, the sharper the pain; the sharper the pain, the deeper and more honest the grief. When it is such an one as Jesus that is concerned, how shall sinful human hearts, even the most pure of them, understand the sadness that held Him? All that we can say is—for we have no stronger words—'He was acquainted with grief'!

2. In the second place, His sorrow was *the penalty of His enthusiasm*. Jesus was a man of a great passion. He passionately believed in the Kingdom of God; He passionately appealed to men to hear and to enter. His kingdom would come indeed, but not for those to whom He spoke unless they listened then. The passing of time meant everything to His hearers. Save they hearkened and responded, their day would pass. None of us can read the teaching of Jesus and fail to notice the urgency that marked many of His utterances. It is an aspect of His work that we are prone to neglect, but it is not well for us to neglect it.

It is not needful to press the thought that a man's sole chance of rightness with God may pass with a single, light-hearted moment of carelessness and heedlessness; although it is not a thought which we can light-heartedly reject. There are facts queerly stern in life; and we can say that some men seem curiously to have settled into a spiritually petrified state, although they were open enough to spiritual influences once.

But there is sufficient ground for urgency apart from that great, dread possibility. There is the urgency of the loss of the best, and of the absolute finality of the loss of to-day.

There is one great sternness in life, which we should all do well to face, that, however many new chances, opportunities, God may give us, *this* chance, *this* opportunity, never comes back; and that the loss of it colours all our future possibilities and chances. The neglects of the past determine, so far, the possibilities of the future. We all, in greater or less degree, here at any rate, because of our own silly neglect of God's call, have to be content with God's second-best.

Now, Jesus knew that well. Wherefore, He pleaded passionately with men. Clear and strong rang out His 'verily, verily': grave and arresting

came His 'he that hath ears to hear, let him hear.' And did men hear, think you? One or two, and a woman here and there. But the multitude went heedless on their way, letting each day place a new gravestone over another might-have-been. And still more earnestly He pleaded, till, at the end, you remember, they met Him with jeers.

3. In the third place, His grief was *the penalty of love*. Conceive the case of a father who watches his child debasing himself, refusing the best, refusing the aid of all the sacrifice—and what stint would there be to it?—that the father would give to save that child's soul alive. The thing happens. No greater grief comes to a good man. It comes solely because he is good and because he loves. After such manner was the experience of Jesus. He really did love men. I think He was the only one who ever lived who could be truly said to be possessed with a love of humanity. And the plain fact was that 'He was despised and rejected of men. He was despised, and we esteemed him not.' Ah! I think Jesus could have borne that, if only men had turned to righteousness. He would have been content to go out alone, unknown and to be forgotten, if only His word had been heard, and men had lived on it, responding to its call. But His rejection was the rejection of His message: and that cut Him, broke His heart, because He cared enough for men to die for them.[1]

THE SECOND SUNDAY AFTER EPIPHANY.

The Simplicity of the Gospel.

'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.'—2 Co 5^{19}.

1. *The difficulty of being simple.* To be simple is thought to be easy, and to understand simplicity easier still. But few judgments are more superficial. To rid himself of artificiality and complexity is among man's last and highest achievements.

A French philosopher speaks of life as working simply like an artist drawing a picture with one stroke of his pencil, while our mechanical understanding of it is like a child imitating his line with a multitude of little squares. The skill to make that one adequate stroke, or even the sense for its simple perfection, is in every sphere high and difficult, but in no sphere more than in religion. Nor anywhere else does failure impose as burdensome complexity.

[1] J. R. P. Sclater, *The Enterprise of Life*, 85.

Some learned persons even think that religion began with simplicity, and that, if only we could work back to primitive religion, we should recover religion's simple essence. But such traces as we can discover tend to show that the primitive, so far from being simple, was an amazing confusion of complicated beliefs and detailed observances. The great prophetic minds alone have achieved simplicity, and no one has perfectly attained it except the Greatest. He reduces it to good news of the Father to His children.

2. *The simplicity of the good news.* The Apostle's statement in our text is his own understanding of this good news of Jesus; and it, too, is simple when we rid ourselves of the elaborations which have been woven into it till it has ceased to be a gospel and become a system of theology, a code of Divine legislation. To rediscover its simplicity we must banish from our minds every thought about it except that it is just good news of God and nothing else. For Paul a ministry of reconciliation was the sun-kissed slopes of Olivet, near and friendly in the pure air; for his interpreters it has too often been the precipices of Sinai, wrapped in a thick cloud of dogma which echoes with the heavy rumbling of controversy. The words which to the Apostle were plain everyday speech have become remote and elaborate and technical. 'God was in Christ' to him meant simply the felt presence of the Father in One who was perfectly His Son; to his interpreters it is a complex and mysterious doctrine of Christ's person. 'Reconciling the world,' which was simply turning men from enemies into friends, is expounded by perplexing controversies about prevenient grace. 'Not imputing trespasses,' which was simply the pardon which restores to fellowship in spite of offences, is turned into difficult and forbidding theories of justification. The result has been to change the simple gospel that God is a Father, just because there is no limit to His love's endeavour to restore us to our place as His children, into a plan of salvation which stands like a frowning precipice between us and God.

The gospel simplifies religion to faith in the Father and the service of love to His children. God, for the prophets, was not housed in temples or fed by sacrifices or honoured by solemnities, but 'looked to him who is poor and of a contrite spirit, and who trembles at His word'—a word concerned only with doing justly and loving mercy and walking humbly with our God. But, as never in the world

before or since, the gospel was simplified by Jesus. God is the Father whose highest perfection appears in kindness to the unthankful and evil: and, because He is love, we can serve Him only through His children and especially by His own perfection of loving those who hate us. Worship of God who is Spirit requires only spirit and truth. God's service was the common life: and traditions of the dead past were set aside as making void God's word in life, and purifications as the wrong way of cleansing life, and regulations as the wrong way of directing life.

3. But after Jesus, and because of Jesus, the gospel was turned into a yet vaster and more complicated system of law than ever existed after the prophets. The Church replaced the nation with claims which made God even more exclusive; sacraments replaced sacrifices and were even more sacerdotal; a more mysterious traditional belief was imposed by a greater external authority; a more elaborate ritual was made valid by a more exacting priestly succession; regulation penetrated deeper into life by means of a vastly more intrusive system of confession and casuistry.

Why did this happen? If the gospel is so simple, why was it so laboriously elaborated into law? The reason is just the reason of the artificial limb. When the simplicity of life from within fails us, we must do the best we can with the laboured complexity of mechanism from without. Religion has the same function for the soul as limbs for the body, for the soul is active and progressive only as it has something sacred to reverence and obey. Some form of faith, therefore, it must have; and, if it have not one which arises simply from our vision of the truth, the higher our need, the more elaboration will be necessary to supply a substitute from without. As the hand needs a more complex artifice than the foot, a higher gospel needs a more complex law to do its work.

The difference between simplicity and elaboration is a question of order. If you begin with God, you quite simply have the gospel, just as, if you begin with life, you quite simply have the use of your hand.

4. But if the gospel is thus simple, *why is it not as easy as it is simple*, easy to present and easy to understand? Why should the life of His ambassadors be an unbroken record of bitter opposition and persecution and martyrdom? Why, in particular, should Jesus need to be a man of sorrows and commend God's love specially by a death of shame and agony? And why, above all, when they have endured and all this testimony has been borne, is the simple freedom of the gospel turned into the complicated slavery of the Law?

The gospel of reconciliation is simple as the prodigal coming to himself and going home and finding pardon showered upon him in every token of love. But it is not simpler. The prodigal must come to himself and go home every step of the way and find there the same Father and the same life he fled from, and discover in them freedom and peace and blessedness. However warm his welcome, this requires nothing less than that he who was dead should be alive again. It is simple as life, simple as love. There are no simpler things in the world, but so far are they from being easy that God alone can be their source: and even He can give them only as in spending His life He manifests His love. To be reconciled to God is to be reconciled to Him in His holiness and all it appoints for us and all it requires of us. God beseeches us to be reconciled to Him, but it is to Him as He is, for in nothing less can we be truly blessed.

Yes, simple as it is, it is not easy, else there had been no Cross. Its demands are not small. The heaviest requirements of law are finite; every requirement of love is infinite and leaves us, after we have done our utmost, still unprofitable. But it makes no demand without its own succour. Nor does it ask obedience except in its own freedom. If the yoke is not easy and light, as lightness and ease are reckoned in the far country, it is so by the strength and joy which come from knowing that all things are of God who reconciles us to Himself through Jesus Christ, with whom we are heirs of God who makes all things ours both for the highest uses of time and the surest hopes of eternity, and whose blessing makes rich and adds no sorrow.[1]

THIRD SUNDAY AFTER EPIPHANY.

The Eagle Spirit.

A STUDY OF ST. JOHN.

Raphael painted a portrait of St. John. He showed the best-beloved of the Apostles as one with a face like a woman's face, but seated on the back of an eagle soaring. Most people retain that womanly face in the thought they have of John, but the eagle has taken flight from the image they

[1] J. Oman, *The Paradox of the World*, 126.

form of him. We tend to think of John as the youthful devotee who lay with his head on the breast of Jesus at the Holy Supper. There we leave him, forgetting that he alighted there with an eagle's wings, and that he arose thence on an eagle's pinions which carry us up nearer heaven than any others do in the whole heavenward flight of the New Testament.

You touch the height to which a man can grow, when you catch some look of a woman in his face, and the poise and movement of an eagle in his soul. It is this union and blending you see in Milton, in Dante, in Newman, in Keble, in Alexander Whyte. These all belong to the breed of St. John. In their youth it is the eagle that predominates; as life goes on, the qualities of the dove shine through more and more. So it was with St. John. Don't forget that he, too, like his brother James, was called Boanerges, 'Thunderson.' He, too, it was who said to Jesus, 'Did you ever hear the like, sir! We found a man casting out devils in your name; but we dealt with him!' He did—with a stroke of his curved beak! He, too, it was who cried against the Samaritan village, 'Fire from heaven, Lord; burn them up!'—lightning from his talons, like the lightning from the talons of Jove's eagle! He, too, it was who came with his mother Salome to beg a royal seat at the side of Christ's throne. Here was an eagle who wanted to play the part of one of Rome's imperial birds.

It was this fierce and ruffling youth that Jesus halloed to Himself, took and set upon His wrist, and trained as a falcon of the love of God. Note the adventurous courage Jesus showed in the choice of His Apostles. He chose eagles, any one of which might have turned vulture against Him, as indeed one of them did. But He took the risk, and in eleven cases out of twelve the choice was justified. No man, however kingly his spirit may be, however adventurous, or ambitious, or full of the zest of wide spaces and the liberties of life, need be afraid that, if he comes to Christ, he will be cabined like an eagle mewed in a cage, or have his wings clipped. It is time that certain people to-day were brought to see that conversion to Christ does not turn an eagle into a barnyard fowl. It may mean, it does mean, recognizing that the barnyard fowl counts as much in the eyes of God as the eagle counts, and must be treated as such. But when a man finds the nest of his soul in allegiance to Christ, the boundaries of life are enlarged beyond all former vision, and life offers a field for adventure beyond all former surveys.

So St. John found it. True, the vulture elements that stirred in his youthful soul were tamed. That spirit of intolerance, and that spirit of jealousy towards others, and that mood of worldly self-glorification, were trimmed and transformed. But with these beaten down beneath his feet, John was so lightened in soul that, as an eagle, he soared into adventures such as none other of the children of men has known. Though they chained him to a rock on the Isle of Patmos, he beat about heaven with his wings, and circled about the very throne of God.

1. Let us see, first, that St. John had *the talons of an eagle.* You have heard of that mighty bird's tenacious claws; now, you must readily detect this quality of tenacity and endurance in St. John. Do you not know that he was the most steadfast of the disciples, in the Trial scenes, at the foot of the Cross, abiding with Christ to the last? Pray to the King of Saints that you may be steadfast and enduring, as was this eagle spirit John! Do you ever think that Christ has deserted you? Most of us have betimes such black days, when our Lord seems dead and buried. Make John the centre of your desolation, as did the disciples long ago, and let the infection of his hope touch your soul. Has your loyalty to Christ, in your life out there in the world, sent you into exile? Remember John's endurance on Patmos, and be brave! And there are others to whom I would commend John's steadfastness. There are young people who, when they first took the Holy Supper of their Lord, were as those who leaned upon His very breast, so sincere was their devotion. But the days and the months pass by, and the glow of devotion fades, and the fervent vows wear thin and tear to pieces, and what is there now to distinguish them from those to whom Christ and His Kingdom are as a fairy-tale? Remember John, who so fled from his allegiance and protesting vows, but came back to Christ with drooping wings; pluck a quill therefrom, and write upon your heart, though it need blood to write it, 'Christ have mercy upon me, and make me strong and steadfast to endure!'

2. John had also *the eyes of an eagle.* No eyes see so far as the eyes of that kingly bird: and such eyes had John. He saw the Son of God in a poor peasant standing on the shore and calling out to the boat, 'Have you any meat?' He saw angels in a grave, where others saw only the vacancy of death. He saw a City of God ready to descend from God in

heaven upon a world where others saw nothing but bloodshed. Sometimes, in our worship, we join the children in their hymn, and pray, 'O give me Samuel's ear and heart and mind!' Make this your canticle and prayer to-day, 'Give me the vision of St. John!' Do we need anything more urgently in the world to-day than the eye to see in every human face the emergent face of the Son of God, and behind all ragged shapes His form?

3. In the third place, we would return to the image we formed of St. John, and suggest that he had *the wings of an eagle*. If we read the Gospel of St. John with this image of a soaring eagle above the page we will agree that it is an exact and fruitful metaphor. In those first fourteen verses of the Gospel's opening chapter we see the spirit of St. John hovering in the white altitudes of heavenly thought, poised in brooding reflections, like an eagle on motionless wings, within the high glory of the Divine mind. Then in the fifteenth verse, with abrupt and flashing descent, he swoops to earth and circles about the head of John the Baptist. And then begins a series of august spirals in the Gospel narrative, through which the Evangelist moves in widening and climbing circles, until, in the wonderful chapters at the end of the book, he rises again to the empyrean, and, passing to the book called *The Revelation*, makes his nest in the altar and throne of the heavenly Jerusalem. . . . Is there any figure of speech that can so nearly describe these mighty movements as the one which tradition has attached to St. John—the gospeller who flies on eagle's wings?

The cry to-day is more for the Epistle of St. James, simple and practical, than for the Epistles of St. Paul, profound and philosophical, more for St. Mark, straightforward and concrete, than for St. John, mystical and ethereal. Now there is much to be said for this demand. We do want religion to be simple, practical, straightforward, and concrete. But don't forget that our religion has elements in it which reach to the uttermost stretch of human thought; it has depths in it, in which the soul is swallowed up in unutterable surrenders of piety to the soul of God. Certainly we have the right to demand that religion have, as its outcome, simple godliness and straightforward practical work and service. But we cannot have these outcomes unless there are men and women like Augustine and Christina Rossetti who, by their wings of lofty thought and piety, keep the skies clear, so that the dew of refreshing may form on the ground. We cannot keep going as busy doers of what is called practical religion, unless we keep returning from time to time to the deep wells of cloistered devotion, and to the heavenly heights of thought, of which those eagle-spirits are the priests and guardians. We cannot keep going in our Christian service, even although we observe every verse of the Epistle of St. James every day, unless we keep on steeping our minds and souls in the Gospel of St. John. Our life as Christians will become dry, drooping, and lustreless, unless we *practise* pious retirements. This age is very little given to quiet and serious thought, or to turning aside to devotional refreshments. Which of us can say, 'Last week, for a quarter of an hour on end, I unfolded my soul to Christ in prayer'? If you cannot meet such a question as this, do not be surprised if you are feeling that the passage of life is leaving a sense of vacancy in your heart, or if you feel that it is becoming a dry and comfortless thing trying to be good and to do good! You want a change of air. You need to spread out your wings and go up with St. John for a time. You need to nest your soul where he nested his, about the altar and throne of God and the Lamb. You need seasons in which to think out God, and to pray God into your soul!

Do not go off with the idea that St. John spent his days and nights in an eagle's eyrie of contemplation and mystical communion, to the forgetting of the plain domestic obligations of this workaday world! This eagle spirit was the homeliest of men and the most practical of citizens. The last picture we have of him in his old age is that of a fatherly soul with little children about his chair; of a lover of animals who kept a pheasant as his pet; of a rescuer and redeemer of young men who had turned to highway robbery, lurking in the mountains beyond Ephesus, and defying the appeals and policing of all the shrewd, practical men of the town. There was nothing in this great Christian philosopher with his ethereal piety that detached him from the domestic ways and the common interests of life, or from the business of a social worker. And this came about because this eagle spirit lived all the time too close to that Lord of his, who likened Himself to a barnyard hen, and His people to her chickens, to turn a contemptuous or negligent eye on the busy affairs of the homely farm of everyday life.[1]

[1] A. B. Scott, *The Twelve Take Stock of Us*, 130.

SEPTUAGESIMA SUNDAY.

The Nearness of Faith.

'The word is nigh thee.'—Dt 30^{14}, Ro 10^{8}.

St. Paul does not quote the passage in Deuteronomy with strict accuracy; and he makes so strange a use of it that it would need a separate sermon to examine that alone. Yet the general idea of both passages is clear. It is that God lays on man no impossible task; religion and morality are not so hidden that they cannot be known, or so inaccessible that they cannot be reached. The things necessary for life and salvation are to be found in the familiar round of life, in our very selves: 'the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'

In all ages humanity has conceived religion as a great mystery to be discovered only by searching heaven and earth. Moses found that idea in his day. We find it as surely in ours.

It takes three great forms among ourselves. At the one extreme we have the superstitious form, Spiritualism. Not satisfied with the revelation God has given us in Scripture, some think they can themselves discover a better revelation. Let any sane man, however, compare the revelations thus gained with that word of Scripture which is nigh us, even in mouth and heart, and decide which is the more valuable towards right living.

Now turn to the scientific form. The science of our day virtually says that the word is not nigh us. It raises doubt about every question, moral and religious. It declares that we must search heaven and earth before we can be sure of anything. It returns from its own search, and says, 'If there be a God, we have not found him in the heavens above or on the earth beneath.' Thus, with all its great services to mankind, science makes religion hard and inaccessible to many.

Is religion, then, a hard, distant, inaccessible thing? The spiritualist says we must wait till a path is discovered between this world and the next; the scientist, till science has explored heaven and earth; the student of comparative religion, till all religions are examined and compared; the theologian, till we assent to the mysteries of doctrine; the higher critic, till he has settled all problems of authorship, dates, texts, and so forth.

Is it credible that God has made the great things of religion and morality so desperately hard to know? We still believe that Moses is right when he declares: 'This commandment which I command thee this day, it is not too hard (wonderful) for thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.' We do not need to wait till all questions in heaven and earth are solved before we begin to live aright.

1. To begin with, the word of God is *so nigh that it is in our own hearts.* We draw a distinction between natural and revealed religion. Nevertheless, the great fundamental truths of revealed religion are also those of natural religion. God in the Bible does not approach us with a set of truths and commands entirely foreign to your nature and mine. They are already in our hearts; some sense of right and wrong responds to them; the soul within us is made on the same plan. Take the two commandments which our Lord singled out as those on which hang all the Law and the Prophets: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself': is there not something in the human heart which recognizes these as right and reasonable? We may indeed *argue* ourselves into thinking that no God exists: but far beneath all argument there lives in every human soul something which says, 'God is, and God is good and worthy to be loved.'

2. Once more, it is *nigh us by the very construction of our daily life,* 'that we may do it.' For, however perplexing the intellectual problems of our day may be, the great circle of human experience remains the same in all ages—the common joys and sorrows, love and friendship, daily work, helpfulness to those who need our help. These things are not far off—the word of daily duty is very nigh us, in the work to which we rise morning by morning, in the duties to our fellows which living with them inevitably brings. 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

3. And it is *nigh us in this also—that all that is necessary for obedience is faith.* St. Paul in Romans says that 'the righteousness which is of faith speaketh on this wise.'

Now faith in Christ is to some a word by no means nigh them, and this because they quite misunderstand what faith is. They think it means a clear mental understanding of the great doctrines which gather round Christ: the Incarnation—the union

in Him of humanity and divinity—the Trinity—the meaning of His death and resurrection. But faith is not clear knowledge, but trust. Here is a child just beginning to think. His little mind is greatly puzzled about his father—he does not understand why he goes to business, or what business is, or where it is. Imagine the child saying, 'I can have no faith in my father until I understand all his life; I cannot trust him until I clear up to my own mind those things in his conduct which perplex me.'

No child is so foolish as that; yet grown men say precisely this about Christ—we cannot trust Him until we understand Him completely.

When we demand the solution of all problems before we will believe, too often the real reason is some moral unwillingness to be convinced. Faith is no such hard task as we make out—it is the virtue of all humble and childlike souls, who trust goodness when they see it. And just because faith is not the conquering of all mysteries, because it is the quiet trust of a child believing where it cannot know, therefore 'the word is nigh thee even in thy mouth, and in thy heart.' Everything of real value is very near to us—in those moral and religious instincts which are inborn in every human soul, in those familiar duties which lie at our feet, in that simple faith, that clinging trust in Christ, which is possible to every childlike heart.[1]

SEXAGESIMA SUNDAY.

The Power of Weakness.

'If I must needs glory, I will glory of the things that concern my weakness.'—2 Co 11^{30} (R.V.).

St. Paul is fearing lest the Corinthian converts, his dear children in Christ, dear almost especially, as many children are, because of their waywardness, should fall back from the high standard that has been set them. And therefore he writes them a letter, a very personal letter, full, as we say, of himself, of his own life, struggles, work, his own services to them in the past, his own claim on them now. And he is careful to show that he does not forget their difficulties. He sees how very hard it is for them to stand upright in the gospel of God. And then he begins to emphasize, to dwell upon, the fact—the fact as he has found it in his own experience—that the greatest gifts that have come to him, the greatest blessings from God, the greatest successes in his wonderful work, have come in and through weakness.

1. *The astonishing paradox.* St. Paul is one of the very few men, every one must admit, who have exercised a real influence on the whole current of the world's history. There are some scholars who would set down almost the whole of Christ's teaching, as we have it now, to him. There are many who still discuss and dissect his writings to find in them a system, a Paulinism, which shall be set beside the great philosophies of ancient and modern times. And there can be no doubt at all that, system or no system, what he taught, as he taught it, has had far more influence on the world than any of the philosophies. It certainly does sound strange that such a man, when he looks back upon his life, for the purpose of helping others by his experience, should find the best part of it all to lie in his weaknesses.

It is not at all what we should expect. It is not what we find in the opinions of other great men. Who can imagine the great Napoleon, or Bismarck, the creator of modern Germany—why, they would not have acknowledged that they had any weakness; who can imagine Darwin, almost the greatest of all men of science saying quite that—that the weaknesses in his life were the things he most gloried in? No, most great men, most good men even, would say that their glory came when they saw something that ought to be done and had strength to do it.

2. *Why does St. Paul glory in the things that belong to his weakness?* His weakness, his physical 'thorn in the flesh,' the messenger of Satan as he calls it, his continual suffering, labour, peril, apparent failure, the greatness of his task so heroically undertaken and seemingly rewarded with such infinitesimal success—why does he glory in them?

Not, we imagine, in themselves. He does not say that, like some of the mediæval ascetics or the ancient monks and hermits, he thought pain, illness, and hunger, others' treachery, his own failure, in themselves good—that he rejoiced and gloried in them as they were. He was quite ready to avoid them if that did not mean giving up the great object of his life—the effective preaching of Jesus Christ. But he gloried in his weakness, surely, because of the use, when it came to him in its different forms, he put it to. It is because all these things—poverty, distress, failure, sickness—throw the soul back upon God; they all 'demand and cry out for faith in God.' It is not that man in weakness really needs God more than in health and

[1] J. S. Carroll, *The Motherhood of God*, 100.

strength, but that he knows better that he needs, that he is thrown back upon, the ultimate realities, the spiritual and the eternal. And the man or woman who will feel this most profoundly is the man or woman who has suffered most.

With everything that St. Paul lost—his ambition, his friends, and last of all the Church—there was the mutual assurance in persecution, the mutual joy and happiness in the communion of the Lord. And then those, too, are taken, and he is left in prison, chained day and night to a soldier guard. Surely no man ever lost more. To no man could the weakness that he spoke of mean more real, more heart-searching deprivation.

But then it came—it was coming more fully with each thing that he lost—the glorious vision of what God really is, and man in Him.

Every time of solitude, deprivation, friendlessness, has an enormous strength to give. We should win from it larger, truer ideas of what the world is, our fellow-men, ourselves, God. That was the strength that came to men like Hannington, imprisoned by savages, stricken with fever, and called out to be murdered while the ink was still wet on the page where he had written that he was held up by that thirtieth psalm, 'Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever': the strength that is seen in the last words of Gordon to his sister, when it was too late for rescue—'God rules all. I am quite happy, thank God.' And, like Lawrence—'I have tried to do my duty.' It is the time of weakness that makes the hero and the saint.

The deepest lesson of weakness comes from the Cross. If you feel that you are losing your sense of the nearness of God, that, when the things you have been brought up to believe in are questioned, denied, mocked at, you have no answer ready because the questionings have eaten into your own heart; even if you feel as if the love of God was failing you because you cannot tell if there be a God at all, then remember the things that you do know—that 'to be brave and true and pure is better than to be cowardly and false and foul.' You do know that right is right, that the serious work, the happy companionship, the unselfish sympathy with others who perhaps are *not* strong, not industrious, not happy, do bring their own reward. Your time of weakness—for weakness it is to be, for the time, bereft of God—may bring you to see clearly what is real goodness, real work, real duty—what lies behind all these overlaying cares of our beset and hurried life. Only let your true desires be set on character, duty, goodness, and God will bring you to them, through the weak things that are temporal, to the things of power that are eternal. That is the lesson of the Cross. It was a great victory. Weakness, failure, desertion; so it seems. But not one word from the Lord, of blame of others; not one word that does not mean love, and patience, and forgiveness, and trust: those are the greatest things in the world, because they are the links between us and God; they are the strongest, because they cast the soul simply and entirely on our Father which is in heaven.[1]

[1] W. H. Hutton, *A Disciple's Religion*, 217.

Poverty in the Old Testament.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

The economic aspect of ancient Israel's life has not been very extensively considered by British or American scholars. Brief but suggestive discussions may be found in Orello Cone, *Rich and Poor in the New Testament*; Rauschenbusch, *Christianity and the Social Crisis*; Keeble, *The Social Teaching of the Bible*; and Louis Wallis, *Sociological Study of the Bible*. The subject is more fully treated by Sir George Adam Smith in the first volume of his *Jerusalem*, and by C. Ryder Smith in *The Bible Doctrine of Society* and *The Bible Doctrine of Wealth and Work*. In French the most elaborate of recent discussions is *Les 'Pauvres' d'Israel* by the Strasbourg professor, A. Causse; in German the subject has been treated frequently—by Buhl, Herrmann, Kleinert, Köberle, Löhr, Nowack, Walter, Weber, Wilke, and others. One aspect of the subject[1] has been recently presented

[1] *Die Beurteilung der Armut im Alten Testament* (Verlag Friedrich Andreas Perthes, Gotha, Stuttgart).

by a Swiss pastor, Dr. Hans Bruppacher, with considerable fulness and vividness, and a sketch of his book may be not unwelcome to readers of The Expository Times.

The discussion, which is confined to the problem of poverty in the Old Testament, is divided into three parts: (i) the impression made by the references to poverty in the OT; (ii) the motives underlying the OT criticism of poverty; and (iii) the causes of poverty according to the estimate of the OT. There is a little, perhaps inevitable, overlapping in the argument, which fortunately is broad enough to include discussions of asceticism and immortality.

(i) Dr. Bruppacher begins by asking whether, in the view of the OT, poverty is an inalienable element in the world order? Is it in accordance with, or is it opposed to, the will of God? Is its disappearance conceivable or desirable? His answer is that the OT regards poverty as an evil; it is not rooted in the will of God, and its disappearance would be in accordance with His will. Very numerous and harrowing are the descriptions of the sorrows of the poor (cf. Job $24^{7ff.}$), who, for a trifling debt, are liable to lose their liberty or to have their children sold into slavery. Poverty, with the conduct that leads to it, such as indolence and suretyship (cf. Pr.), is a spectre to be avoided at any price. Its sharpest sting, however, is not hunger and privation, but the social disabilities which it involves. The poor man is treated as a sort of outlaw, a fit subject for all kinds of exploitation and injustice, and, with no money to bribe the judge, he is practically without legal redress; for the average judge was more like those denounced by Isaiah (1^{23}) than like the clean-handed Samuel ($1\ S\ 12^{3}$). Excessive interest was charged for any money the poor man was obliged to borrow, and he was entirely at the mercy of his creditor, who, for his rapacity, had nothing to fear. David's early followers were recruited largely from the ranks of debtors ($1\ S\ 22^{2}$), and in Nehemiah's time, in order to secure necessary money from the wealthy nobles, the common people had to part not only with their houses and vineyards, but with their sons and daughters (Neh 5). To fall into the usurer's hands, as the poor often did, was one of the bitterest of accursed experiences (Ps 109^{11}). The general sorrows of the poor were intensified in the case of the widow or the orphan, for whom the OT throughout has the most compassionate regard. A man after all had some legal rights, a woman technically had none. How hard the widow's lot could be may be inferred from the imprecation in Ps 109^{9}. The horror which the contemplation of poverty evoked came, by a natural transition, to be transferred to the victims of poverty, the more readily as, according to the prevailing view of retribution, such men were regarded as wicked and godless. The poor man therefore ran the risk of being hated by his friends (Pr 14^{20}), even by his brethren (19^{7}), and the wisdom that might be in him was disregarded (Ec $9^{15f.}$).

Such, then, is the OT view of poverty. It is an evil, almost indeed *the* evil; it ought not to be. This conclusion is not contradicted by the frequent emphasis on the transitoriness of riches (Ps 49^{17}, Pr $23^{4f.}$): there is little consolation in this to the poor man, for no man knows better than he that the poverty to which the rich man may be reduced is a terrible thing. In all periods poverty is regarded as a grievous evil. It is strange, especially when the dangers of wealth were so clearly recognized, that there is no recognition in the OT of the ascetic value of poverty: the absence of this may be due to the deep impression made by the hard and inhuman lot of the poor.

Now what is the relation of God to poverty? Throughout the OT He appears as the Defender of the poor, who are regarded as the victims of social conditions that are not willed by the God who is the Creator of all the wealth of the world (Hos 2^{8}). It is not His will that any should be poor or hungry (Dt 8^{7-9}, Ezk 34^{29} 36^{30}). Repeatedly the wickedness of oppressing the poor and the duty of alleviating their lot are emphasized. The unwearying defence of them by the prophets shows how deeply human poverty is opposed to the Divine will. Two passages have been held to suggest that poverty is part of the world order and in accordance with the will of God. They are these:

> 'The rich and the poor meet together:
> Jahweh is the maker of them all' (Pr 22^{2}).
>
> 'The poor man and the oppressor meet together;
> Jahweh lighteneth the eyes of them both' (Pr 29^{13}).

But this means nothing more than that life has set them together: the second clause does not mean that it is God who makes the rich rich and the poor poor, but simply that He is the Creator of rich and poor as He is the Creator of all; and the synonymity of 'oppressor' (29^{13}) and 'rich' (22^{2}) is highly significant. The statement in Dt 15^{11},

that 'the poor will never cease out of the land,' which has been held to imply a fatalistic acquiescence in the permanence of poverty, has to be read in the light of its context (15[1-11]), which is one sustained and eloquent appeal for the combating of poverty, as manifestly opposed to the will of God, and especially in the light of v.[4], 'there shall be no poor with thee'—which indeed (whether a gloss or not) may have been intended to combat by anticipation the fatalistic interpretation of v.[11]. No more does 1 S 2[7] ('Jahweh maketh poor and maketh rich') prove that poverty is God's will: for the context (vv.[4f. 8]) treats it as the penalty of pride. Poverty may, of course, as in Job's case, be a test of a man's moral quality, but the fact that it can be a test only proves that, in its essence, it is foreign to the purpose of God for man.

In the solidarity of nomadic and tribal life, there is practically no problem of poverty; this emerges only after the transition to the settled life rendered possible by the establishment of the monarchy with the consequent rise of trade and commerce and their concomitant luxury. As the rich became richer, the poor became poorer. The increasing recognition of the evil of poverty is due to the great prophets, and it finds expression in the successive law-books of Israel: Dt. marks a distinct advance on the Book of the Covenant in the laws governing pledges and the release of a slave debtor (cf. Ex 22[26f.] with Dt 24[6], and Ex 21[2ff.] with Dt 15[12ff.]); even the ritual P, in the laws governing the harvest (Lev 19[9] 23[22]), shows a more deliberately tender interest in the poor than the humane Deuteronomist (Dt 24[19]). Further, the dogma of retribution which maintained that the good were rewarded with good things, and the evil punished, as frequently in Pr. and Job, with poverty, clearly shows that poverty was regarded as an evil.

(ii) How does it come that Israel debates the problem of poverty so earnestly and combats poverty so passionately? Considering the ethical earnestness of the prophets, it is impossible and absurd to charge them with materialism in their championship of the rights of the poor. They are disinterested and incorruptible opponents of poverty, because they believe that it, and the social conditions which create it, are in opposition to the will of God. Their attitude to poverty is rooted in their faith in God as the God of the resources of the world. Poverty has ideally no place in a land which He has visited with blessing (Ps 65[9-13]); He is the enemy of poverty, and He delights to lift the poor out of his misery (Ps 107[41]). All social life should be inspired by the recognition of His presence, and this recognition is shown in operation in regard for the poor. But this obligation is often ignored by the arrogance of those who are in high place, and the God who alone is exalted—as Isaiah reminds us in his splendid poem (2[12-17])—is the implacable foe of pride, and consequently of the poverty created by the proud and unscrupulous exercise of power. The prophets fiercely defend the poor, in part because they are the victims of a pride which is hateful to Jahweh (cf. 1 K 12[1-14]). The wealth of the world is God's, and to become rich by making others poor is to defy the God who is the Creator of both. The stories of the patriarchs, however, of Abraham, Job, Boaz, show that riches, though frequently, are by no means inevitably associated with pride.

From all this it is easy to see how naturally faith in Jahweh's care for the poor would develop: they are *His* poor (Ps 72[2]). This thought of the Divine care for the poor appears, of course, in other literatures also, but it is nowhere expressed with the same frequency or passion as in the OT: it receives very touching expression, *e.g.*, in both versions of the Hagar story (Gn 16 and 21). The fundamental character of this conception of Jahweh is shown in the supreme significance attached to the redemption of Israel from the bondage of Egypt, a redemption which illustrates His pity as much as His power; and to this redemption prophets and legislators continually revert, basing upon it their demand for Israel's obedience to Jahweh's will. Thus pity is not merely an element in His character, it is of His very essence, without it He would not be Jahweh; and those who are named by His name must reflect that pity. This passionate interest in the poor and needy shines from many an historical narrative: it inspires some of the patriarchal stories (cf. Hagar, Joseph); it is seen in the loving detail of Nathan's parable of the poor man with the one ewe lamb, and in the story of the widow of Zarephath. Especially does the widow evoke the compassionate interest of prophets and legislators: a poor man's garment may not be detained overnight, but a widow's may not be taken in pledge at all (Dt 24[12f. 17]). Jahweh is the Defender of the widow (Ps 68[5]). Profoundly significant of Israel's attitude is Jeremiah's estimate of Josiah (Jer 22[15f.]), which implies that to do

justice to the poor is to know Jahweh. No criterion could be more practical than that.

In the later literature, and especially in the Psalms, the poor and the pious are practically synonymous. Doubtless the prophetic championship of the poor contributed to this association, which would be still further strengthened by the experience of exile, though the exile alone could not have created it, for that was regarded as a penalty for sin. The deepest explanation, however, of the OT attitude to poverty lies in its ethical conception of God. Jahweh is a God with a character, and He demands character from His worshippers. It is for this reason that the prophets depreciate—some would say, attack—the cult. Cult is as nothing to character: the religion of Jahweh must express itself in the discharge of socio-ethical obligation. In this demand Moses, Elijah, Nathan are at one with the literary prophets, and even the cultic P (Lev 19^9), to say nothing of the incomparable thirty-first chapter of Job, shows how profound was the effect of their teaching upon later generations. OT ethics are social ethics. In the name of the God they worship, Amos, Hosea, Isaiah, Micah, and Jeremiah demand that justice and mercy shall reign in human society. In the OT the goal of moral effort is not the perfection of the individual, but the objective realization of the will of God, which is a moral will directed towards righteousness and love. It is in social life, within the relationship of man to man, that that will is done. Thus as the prophets are striving for a society inspired by justice, kindness, and love, they are bound to combat ruthlessly all that destroys this or makes it impossible. The sins of which Eliphaz accuses Job (Job 22) are social sins, the virtues claimed by Job are in the main social virtues (31), chastity and sincerity being merely mentioned incidentally: this is characteristic of OT ethics. Foreign to the OT is a romantic ethic, which aims only at the culture of the individual life.

There is in the OT no ascetic evaluation of poverty, no such appreciation of it as may be found in Buddhist or Christian monasticism, as a means of overcoming the earthly and the sensuous. The Rechabite ideal (Jer 35) has nothing in common with asceticism: the aim of the Rechabites in abstaining from the life of the cultivated land was not that, in the simple life of the desert, they might remain unentangled by the perilous attractions of civilization; it was simply to preserve the old nomadic culture. It is not true to say that the prophets, like the Rechabites, advocated a return to the simple life of the olden time: they did not flee from the world, they sought to establish a new and worthy society *in* the world. If there were pious circles in Israel that thought to commend themselves to Jahweh by asceticism, they certainly can have played no great rôle. The absence of reference to any such group is significant and renders their existence improbable—an improbability heightened by these two considerations: (i) that Jahweh is the Lord of the wealth of the world, out of which He 'satisfies every living thing,' and (ii) that poverty is not the will of God, and that it is a mark of true piety to combat it. To bodily asceticism, as expressed in fasting, is twice opposed, in post-exilic writings, the *askesis*, or practice of love. In both passages, Zec $7^{1\text{-}10}$ and Is $58^{3\text{-}7}$, the opposition is very deliberate and explicit: the fast for which Jahweh cares is a fast, not from food, but from injustice and unkindness. In view of other passages in Trito-Isaiah which emphasize the importance of cultic duties (Sabbath, 56^2; sacrifice, 66^3), Duhm and Haller believe that the prophet is depreciating not fasting, but only the wrong kind of fasting, *i.e.* one which is unaccompanied by kindness to the needy; but the other interpretation is so much more natural that it is easier to believe that this passage is not from the same hand as the others. There are indeed certain temporary abstentions, *e.g.* of nazirites from wine, of warriors from intercourse, of Jeremiah—but for special reasons which make his case exceptional—from marriage. These temporary abstentions are sufficient to show that a mild and occasional ascetism is not inconsistent with faith in God as the Enricher of life and the Giver of all good things. But such sporadic practices do not invalidate the conclusion that there is, strictly speaking, no ascetic evaluation of poverty in the OT. The 'poor and needy' of the Psalter may or may not have been really poor; presumably, at any rate, they were not poor in every case; but they certainly did not constitute a party or order, like St. Francis' Order of Poor Brethren. Rather does the name, though originally not unconnected with the economic aspect of Hebrew life, imply there a certain direction of the religious spirit. There was no 'congregation' of the poor any more than there was a 'congregation' of the wicked.

The hope of immortality can reconcile men to the hardships of this world, and even weaken or

destroy the impulse to remove them. But glimpses of this hope are extremely rare in the OT (cf. Ps $73^{25f.}$, Job $19^{26f.}$, Dn 12^{2}): the great prophets did their work and made their demands upon men without it. Life in Sheol was a shadow life, it was not the enhancement but the loss of the happiness of this present life. Sheol is the one part of the universe that is never represented as having been created by Jahweh. His power, His blessing, His love must therefore be experienced, if at all, in this world, for there is no compensation in Sheol. It is in the existing society of living men that His purposes of righteousness and salvation must be wrought out; it is here that wrongs must be righted and justice, by Him as well as by men, be done. Poverty is a wrong and an evil to be obliterated, and necessarily to be obliterated here, as not in accordance with the Divine will. Thus the meagre reference to immortality in the OT is not altogether a sign of religious weakness: it is the indirect expression of a mighty faith that *this* world must have a meaning, and that *here* the honour of God must be vindicated.

(iii) What, according to the OT, are the causes of poverty? In the OT, as elsewhere, it is frequently regarded as a self-incurred evil, directly due to indolence or extravagance or love of ease and comfort. This view is energetically and repeatedly expressed in the Book of Proverbs. The clear-eyed prophets must have been well aware of the truth of this view, but, curiously enough, they never mention it: they find the chief causes of social distress to lie elsewhere. We get an occasional glimpse in the historical books of the supercilious attitude of the rich to the poor, and of the glib explanations by which they justified it. This cavalier demeanour is well illustrated, for example, by Nabal's haughty reply to David's request that a little consideration be shown to his men ($1\,S\,25^{10f.}$). 'Who are they?' asks Nabal; 'nothing but a band of runaway slaves, coming from who knows where.' Also the case of Jephthah, disinherited as the son of a harlot (Jg 11^{1-3}), illustrates the popular tendency to connect poverty with immorality, even though the sufferer be not himself to blame, just as Proverbs more justly regards it as the direct consequence to the immoral man himself of his immoral conduct; and doubtless those who made the life of the poor man hard for him maintained with a certain shallow sincerity that he got what he deserved.

But poverty might also be the result of calamity. The death of a husband and father created a widow and orphans. And if famine and drought might gravely affect the fortunes of wealthy patriarchs, even compelling them to migrate, how much more gravely must such disasters have affected the fortunes of the poor! The siege of a city, of Samaria, *e.g.* ($2\,K\,6^{24-29}$), or Jerusalem ($La\,4^{10}\,2^{11f.}$), must often have reduced the inhabitants to desperate straits in which women devoured even their own children. So poverty and privation may be due to an inescapable fate. But so far is the OT from being fatalistic that it seeks to counteract the blows of fate which shatter the fortunes of widows and orphans by its insistent demand for their support. Where no loving response is made to their need, it is not nature or fate but sin, the sin of fellow-citizens, that is responsible.

This leads to the consideration of the social problem. An ever-recurring theme of prophecy is that much poverty is directly traceable to the exploitation of the poor by the rich. The prophets do not, indeed, theorize about economic conditions, but they regard poverty as the direct result of oppression by arrogant and conscienceless wealth. At this point, however, a slight difficulty emerges. If poverty is the consequence of oppression, the natural inference is that the man now poor was formerly not poor. This, however, is seldom clear beyond cavil: it is the poor who are represented as being exploited. Is this to be taken quite literally, or does it mean that people in ordinary circumstances *became* poor by being exploited? The counsel in Pr 22^{22}—'rob not the poor, because he is poor'—shows that the former alternative, at any rate, sometimes represents the fact. The poor man might be forcibly prevented by his employer or social superior from rising by his industry out of his poverty. The oppression of those who are already crushed naturally aggravates the crime, and this accounts for the passionate defence of the oppressed by prophets and legislators. But some passages put it beyond reasonable doubt that the 'poor' had not always been poor to begin with: 'the poor' in such a phrase as 'to crush the poor' may conceivably be proleptic, *i.e.* 'to crush men so that they become poor.' The men who owned the fields and houses of which they were subsequently robbed, and who elicited the pity of Isaiah (5^{8}) and Micah (2^{2}) cannot, to begin with, have been poor in the strict sense of the word. Un-

scrupulous exploitation, therefore, was undoubtedly one—if not the chief—of the causes of poverty.

But poverty, besides being connected with indolence as effect with cause, is sometimes threatened as a Divine punishment for sins with which it is not causally connected, just as sins which might be expected to lead to poverty are sometimes punished otherwise. The individual, for example, is occasionally threatened with hunger, and the people with famine, for sins not directly specified (cf. Pr 13^{25}), or for transgression of the law (Dt $28^{15ff.\ 47f.}$). Where the connexion is causal and obvious, the attitude to life tends, as in Proverbs, to become utilitarian, and the particular sin which may issue in poverty may be avoided from no higher a motive than prudence. But where the connexion is not causal, the obligation to submit the whole of life to the will of God and to a genuinely ethical standard, becomes more keenly felt. The *jus talionis*, which ordains that he who reduces others to poverty, shall himself end in poverty, finds pictorial expression in Mic $6^{13ff.}$ Job $20^{18ff.}$, and elsewhere. The frequency of the references to poverty as a Divine punishment shows that the good things of this life have value in the sight of God and, ideally at least, fall to those who do His will. In this context an interesting question is raised by certain words of two widows. Naomi laments that her lot is bitter and that the hand of Jahweh is against her (Ru $1^{13.\ 20f.}$), and the widow of Zarephath confesses that the presence of Elijah calls her sin to remembrance (1 K 17^{18}). What idea underlies these words? So far as the record goes, the lives of both these women were irreproachable. Yet we cannot suppose that, overwhelmed with grief for the loss of her dead son, the Phœnician widow was, in an hour for her so solemn, uttering only an empty phrase. Perhaps her words are to be explained by the consideration that it is the deeper and more sensitive natures that are most keenly conscious of their sinfulness. Among such natures both these women may be reckoned. They are not bowing before an inscrutable or capricious Force! they—especially the foreign woman—say what they say, because they are genuinely conscious of their sinfulness in the sight of God, though this thought would doubtless not be felt by them in all its fulness.

To conclude: the OT does not show, on the economic side, how poverty is to be overcome. The prophets never deal technically with the economic reconstruction of society, even the legislators have not always a clear glimpse into what is practicable. It has been argued that all the eloquent and passionate appeals of the prophets were unavailing, because they made no attempt to create an organization for the administration of justice which would be independent of the caprice of individuals; but, as Duhm points out, this was the task reserved for European peoples, and the prophets, had their words had only a narrow reference to their own people and their own time, would have had no more than an historical interest for us to-day. It is their imperishable glory that they laid bare the ethical and religious foundations of human society, without which no merely economic reconstruction can be permanently satisfactory or stable, and that they passionately insisted upon the indefeasible importance of personal worth.

This is but an imperfect sketch of a highly suggestive and thought-provoking book. The broad outlines of the argument are here presented, but numerous incidental points have been necessarily omitted, points as interesting as those which have been recorded.

Recent Foreign Theology.

German Impressions of the Stockholm Conference.

The German press, both secular and religious, has paid great attention to the Stockholm Conference on Life and Work. Criticism of its proceedings has not been lacking, but it is pure gain that the German public should be fully informed concerning all that took place at this remarkable gathering.

A place of honour must be given to *Die Christliche Welt*, for its recognition of the significance of the Conference. Its editor, Dr. Martin Rade—a friend of all international Christian movements—pub-

lished a special 'Stockholm' number before the Conference assembled, and, in two successive issues (October 1st and 15th), lengthy reports have been given by four different writers, each stating fully and frankly his own impressions.

A valuable conspectus of German opinion is supplied in important articles contributed to *Die Christliche Welt* by two Marburg Professors—Dr. Friedrich Heiler and Dr. Heinrich Hermelink. Dr. Heiler is Professor of the Comparative History of Religion, and the author of an important work in which he pleads for the reunion of Christendom in an 'Evangelical Catholicism.' On this subject he gave, a few years ago, a series of lectures[1] in the Swedish Universities with the approval of the Archbishop of Upsala. Dr. Hermelink is Professor of Church History; he has written also on *Catholicism and Protestantism in Germany*,[2] differing from his colleague in that he regards the evangelical-catholic ideal as impracticable, and hopes for a deeper tolerance which will not exclude Catholics. All the more valuable are the judgments on the Stockholm Conference arrived at by these two broad-minded scholars inasmuch as their point of view is not precisely the same.

Both agree in regretting that too large a proportion of the German delegation consisted of representatives of official German Protestantism. It is true that in a few addresses nationalist rather than internationalist motives seemed to dominate the minds of the speakers. Concerning his compatriots, Heiler says that 'doubtless many were overcome by the sincere, deeply sympathetic, and helpful brotherly love with which they were approached by delegates from nations formerly our allied enemies; the prejudices with which they came to Stockholm were dispelled.' Of others, however, he affirms that they were 'cold, and indeed hostile, observers, . . . swayed by a spirit which was quite contrary to the spirit of the Conference.' Hermelink's comments support these statements, though he does not confine his criticisms exclusively to Germans when he declares that sometimes political considerations unduly obtruded. This frank discrimination in the judgments upon their fellow-delegates by the two professors supplies the necessary qualification to the adverse party criticism of some German journals; it also lends additional weight to the hearty commendation of the papers and addresses of Bishop Ihmels, Dr. Simons, President of the Supreme Court of Justice, Dr. Deissmann, Dr. Richter, and others. Dr. Deissmann is about to publish his impressions of the Stockholm Conference, with criticisms and suggestions. Two sentences from his striking address worthily represent the many German delegates of whom he was the gifted spokesman: 'The deeper and purer is her patriotism, the more will the Church cultivate that spirit which Copec has described in the wonderful word "neighbourliness." . . . If the relation of nations one to another is poisoned by centuries of hatred, or by modern catchwords, the Christian churches must act as clearing-houses bringing order out of confusion.'

It is a happy augury that Heiler and Hermelink should vie with each other in their praise of the spirit which animated the speakers who represented France. Heiler quotes, with enthusiastic admiration, the words of Professor Wilfred Monod, the grandson of 'the ever-to-be-remembered Dr. Adolf Monod'; in one of the opening addresses he said: 'The "practical Christianity" which is to be the theme of our discussions has its source in our religious fellowship with Jesus Christ, as the old painters represented golden rays as streaming from the wounds of the crucified Christ. The *Magna Charta* of universal Christendom is the Lord's Prayer, upon which Christendom should meditate at the foot of the Cross. The words "our Father" necessitate a reconsideration of the idea of Fatherland. The word "patriotism" derived from *pater* implies the reality of a great family of brothers, *i.e.* all mankind. The petition for "our daily bread" demands a new presentation of the conception of property, for this petition will remain unanswered until our brothers' needs have been supplied. Therefore, "life and work" must have its roots in faith and love.' No adequate response, it is lamented, was given to the appeal made to Germans by Pastor Elie Gounelle at the close of his 'heart-stirring' address: 'Brothers from the other side of the Rhine, I reach out my hand to you. . . . We are waiting for you; come and help us. . . . Not for mutual hatred, but for mutual love have I come.' Hermelink goes so far as to say that 'of all the thirty-seven nations represented in Stockholm, the French made the best impression.' He makes special mention of an address to German youths in which 'the present

[1] See THE EXPOSITORY TIMES, xxxiii. p. 179 ff.
[2] *Ibid.* xxxvi. p. 24 ff.

peace' was described 'as not to be identified with the kingdom of God. As little contented with it as you Germans, are we, the victors.'

As was to be expected from the previous writings of the two professors, 'the common worship' is held to have been the most significant part of the Conference. Both refer to the fine rendering of the *Credo Symphoniacum* composed by a Swedish musician as a prelude to the Liturgy. The programme of the Conference contained the startling announcement that the 'Credo *Nicænum* Symphoniacum' would be played on the organ by the composer. The Nicene Symphony is a combination of words not to be forgotten, but it was explained that the word *Nicænum* should be omitted, though the symphony was based on the three sections of the Confession. Heiler regards the impressive opening service in the Storkyrkan as 'a remarkable symbol of a higher synthesis of catholic and evangelical,' for whilst the liturgy was, for the most part, derived from catholic sources, the opening and the closing hymns were evangelical. The Conference was brought to a close in the Cathedral of Upsala, and the comment on this service is: 'The Nicene creed recited in an evangelical cathedral by a Greek patriarch is for me a prophecy of the return of Christendom to unity of doctrine.' Heiler, who is on intimate terms with the Archbishop of Upsala, states that it was Dr. Söderblom's desire that the representatives of the various Christian Churches should unite in the service of Holy Communion. This intention could not, however, be carried out, owing to the opposition of the Greek clergy, the Anglo-Catholics, and the Old Lutherans. But a service was held in the Engelbrektskyrka, the full significance of which has not been generally perceived. 'Though many were absent, it was, nevertheless, a comforting and inspiring thought that adherents of the Lutheran, Reformed, and Anglican Churches met at the table of the Lord as members of the body of the living Christ.'

There is much more in these two articles upon which it is tempting to dwell, especially the sections in which Englishmen and Americans may see themselves as Germans see them. The tone of the criticisms is friendly and they are often instructive. Hermelink agrees with the Archbishop of Dublin that the chief gains of the Conference were *imponderabilia*, and that these imponderables were the uniting forces which held together elements diverse in nationality and in mentality, and often in unstable equilibrium. He is also of opinion that the influences which united Christians in a real fellowship, in spite of ecclesiastical and national divisions, are to be classed under the heading of Pietism. 'The watchword was neither the Christian creed nor Christian doctrine, but Christian love; but it was more than a watchword, it was a fact.'

On the maintenance of this spirit Hermelink holds that the future of the Conference depends; but, in contending for this description of 'the mentality of Stockholm,' he is not pleading for a World-Protestantism such as Romanists and others have imagined, but for a 'super-Protestant Union' in which the Protestantism of the Reformation shall have its place alongside the Orthodox Eastern Church, Anglicanism and what he quaintly calls 'Methodist-American Pietism.' The basis of all 'Life and Work,' *i.e.* of all 'practical Christianity,' is, in his view, the Reformation doctrine of justification by faith with all its implications. 'From the world-platform provided by Pietism, the Reformers' Gospel of the *ira et misericordia Dei* must sound forth its summons to "life and work" for all mankind.'

J. G. Tasker.

Leamington Spa.

Entre Nous.

The Twelve Take Stock of Us.

Many things are admirable in a sermon, but one thing is essential—that it should grip. This power is found in *The Twelve Take Stock of Us*, by the Reverend A. Boyd Scott, M.C., B.D. (Hodder & Stoughton; 7s. 6d. net). Mr. Boyd Scott speaks in his preface of 'borrowed thought,' but these sermons, which are in the form of character sketches of the twelve apostles, are strikingly original. The author gives the scope

of his treatment very clearly in the preface. He says: 'The present Studies do, indeed, endeavour to present with fidelity the men the Apostles were. But their primary aim is to come quickly to the spirit the Twelve were of, the varieties of their religious experience, the problems they had severally to face, and the direction they took to Christ and with Christ, and then to bring what is thus detected to bear, without hesitancy, upon our present-day experiences and our modern difficulties of discipleship. I have tried to array the Twelve as a Jury who shall judge us shrewdly enough, but with minds that are appreciative of our problems, since they knew all of them in their own day.'

Mr. Boyd Scott's sketches are so suggestive that we have given one of them in an abridged form in 'The Christian Year.' When you read that and the quotations which follow, there is little doubt that you will not be satisfied until you have bought the book.

The Church.

'I meet from time to time those who, sincerely indeed but with a flavour of the "high brow" about their bearing, stand aside from the Church in any or all of her Communions. . . . When the war-cloud lowered in 1914, you were moved to the depths of your soul by an exalted resolve to bear your part in that vast crusade of arms for liberty and right. I know you were. What did you do? Did you cry, "Give me a rifle, I would be gone, now and alone"? I did not hear of it. I have yet to learn that you so armed yourself, filling the pockets of your sports-jacket with cartridges and your alpensack with sandwiches, and booked your way to Boulogne, and then went stalking across Belgium to have a pot-shot at the Kaiser. If you did, the War Office has not revealed your splendid adventure. No; you enlisted! You set yourself in the organization of your patriotic fellows. Many of them you found it very difficult to get on with; some you detested; you found much in the ways of the Army that were quite distasteful; certain features of its discipline you regarded as a burden on freedom; you felt you could make a better Army of it, if only you had the liberty to "shatter it to bits (up to a point!) and mould it nearer to the heart's desire." But you "stuck it"; and by so "sticking it" and abiding by that Church of the Nation in arms which the Army was, you gave all you could give, and your gift was used to the full, and you went forward with the victors at the last. *De te fabula ecclesiastica!* That is the appeal of Christ in His Church to-day.'[1]

Sincerity.

'An influential personality was Frank Balfour, killed on the Alps, aged thirty-two, just when his fame as a biologist was spreading far and wide. It was said of him that his position among men of Science would have certainly been equal to that of Darwin if he had not been, in Myers's words "translated unaware." His rapid progress to eminence was due to an immensely vigorous and, I should say, more massive mentality than that of either of his brothers, Arthur and Gerald. There was in him a noble enthusiasm for truth as he saw it; a rather alarming sternness to anything like sloppiness or dishonesty of thought. At the time, about 1876, when a clamour against vivisection arose, Balfour, in order to show that there was no wantonness in his advocacy of the practice, and in scorn for those very numerous opponents who declaimed against it insincerely, sold his guns, to bar himself for ever from deer-stalking in the highlands, the one form of recreation which he passionately loved. As compared with the hollow conventionality of many professing Christians, this sort of action deeply moved some of us who were trying to interpret life for ourselves.'[2]

Wanted—'The Expository Times.'

Miss Florence Williams, Secretary of the Missionaries' Literature Association of the London Missionary Society, has just written to us as follows: 'Your magazine is one for which I am repeatedly asked, and which I hardly ever get offered. No doubt preachers like to keep their copies for use. I am wondering if you will be so good as to put an appeal in some future number of THE EXPOSITORY TIMES, asking any readers if they are willing to pass it on to missionaries in the foreign field to let me know, and I will give them the name and address of one by whom it would be gratefully received.' Any reader who can spare a copy of the magazine should communicate with Miss Williams at 27 Apsley Road, Clifton, Bristol.

[1] A. Boyd Scott, *The Twelve Take Stock of Us*, p. 84.
[2] E. Lyttelton, *Memories and Hopes*, 61.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It would be possible to write a very dull book on *The Attributes of God*. The thing has been done before, and in all probability it will be done again. But it would not be possible for Dr. Farnell. He knows too much about the concrete facts of the great historical religions to write about religion otherwise than interestingly. His Gifford Lectures on 'Greek Hero Cults and Ideas of Immortality,' delivered in St. Andrews in 1920, and his five elaborate volumes on 'The Cults of the Greek States,' show that, at any rate of Greek religion, there is nothing that can be known that he does not know.

It is therefore with a mind filled with facts that he approaches his discussion of *The Attributes of God* (Milford; 12s. 6d. net)—the subject he chose for his second series of Gifford Lectures. 'The view maintained throughout this course,' he tells us in the last lecture, 'has been mainly historical rather than philosophical or dogmatic, being chiefly fixed upon the phenomena of the living and working religions.' Many of Dr. Farnell's arguments and criticisms show that he might, had he pleased, have dealt with his subject philosophically, but most readers will be grateful that he has elected to present the great religious ideas which he discusses as they operate within religious life. This method clothes the discussion from beginning to end with warmth and vitality.

The very titles of his chapters prepare us for a discussion which will not be theological in the narrower sense of that word. While there are chapters on the Moral Attributes of God, on the Metaphysical Attributes, and on the Attribute of Power, there are others on the Attributes of Beauty, Wisdom, and Truth, on the Political Attributes, and on Tribal and National Attributes which carry us, by the very names they bear, beyond the region of abstract discussion into the warm and eager life of men.

Not the least conspicuous feature of the argument is its generosity. He believes, with another Gifford Lecturer, that 'it is at the least probable that all of the ideas about God have had some value' (Professor W. P. Paterson, *The Nature of Religion*, p. 380); only we imagine that he would express himself even more confidently. Take, for example, his kindly treatment of polytheism. While he frankly exposes its dangers, not the least of which was its inevitable introduction of the sex-element, with its influence not only upon mythology, but sometimes also on cultic practice, he urges that it contributed to the development of art, that it produced a religious tolerance which is usually conspicuously absent from the great monotheistic religions, and that it encouraged a certain *joie de vivre*, which has too seldom accompanied the austerities of monotheism.

Another interesting aspect of the discussion is the revelation it brings, at not a few points, of the curious permanence in modern religion—albeit in transformed guise—of ancient ideas whose superstitious origins are not recognized by one worshipper in a hundred thousand. As he well says, 'the liturgy of a great historic Church is the mirror of many ages.' The Communion-table, for example, has gathered to itself the immemorial sanctity of the ancient altar as charged with the real presence, and this idea 'is not aware of its kinship with the crude conceptions of the old world concerning a finite god.' Similarly a dead ritual is quickened with new intention, for example, in the Church-service of the churching of women, 'which was suggested by the primitive feeling of the impurity of childbirth, but has been transformed into an act of thanksgiving.'

These skilful transformations notwithstanding, Dr. FARNELL occasionally hints that the expression of modern religious faith should be in franker consonance with the demands of the modern religious mind. For example, he argues that our liturgy 'stands in urgent need of revision in respect of the objects for which we think it legitimate to proffer prayer: we do not pray for alterations in the tides or the movements of the planets; but we show ourselves on the primitive level of knowledge and religion when we pray for or against rain, as though the weather, being variable, obeyed no law but depended on the caprice or temper of an emotional deity.'

Similarly he offers criticisms, at once searching and refreshing, of religious creed and practice. In discussing monotheism and the difficulty it encountered in the attempt to combine consistently 'the divine man, near and most dear, attractive and appealing,' with the form of the supreme God, he bluntly maintains that the Athanasian formulæ have been of no avail to fuse these two distinct forms into one. And he is certainly well within the truth when he asserts that in spite of our hymnology there is little proof that the personality of the third Person of our Trinity is a living power for the mass of believers. More startlingly still, but with equal justice, he remarks that the current popular religion of Europe, so far from being a pure monotheism, should rather be described as 'a high spiritual polytheism tempered and restrained by the Athanasian creed.' And he punctures the pride of the theologians—if there be such a creature to-day as a proud theologian—by reminding them that a critical review of the efforts of the ages to reconcile the evil in the world of men and the world of Nature with the infinite power and the infinite love of God must pronounce that no such reconciliation has been found.

At many points in the discussion we are reminded how deep is the debt of the present to the often very distant past, not only for its religious ideas, but also for its not seldom imperfectly apprehended phraseology. We speak, glibly or reverently as the case may be, of the Name of God and the Word of God, without realizing how charged with magic potency these simple phrases once were. Whether or not any Biblical writer ever consciously attached to these phrases such associations, at any rate 'in tracing out the origin of the Biblical usage we must reckon with Babylon and the magical hypothesis.'

Dr. FARNELL never touches the Bible without saying something to which we must give heed, whether we agree with him or not. We agree that in the Old Testament we have the foundations of the first philosophy of history. Not all perhaps would agree with every clause of the statement that Jahweh 'has no discoverable nature-origin and none of the weaknesses of a nature-god, but is an ethical personality to the core and from the beginning,' though that is nobly said. Still more might demur to the description of the Hebraic and Christian God as aloof from the immediate world of Nature around us: this cannot be very justly said of the God of Gn 1, Is 40, Job 38 f., Ps 104, or of the God of Jesus who so loved the birds and the flowers.

His view of history is both challenging and

bracing. The deeper, he says, is a man's moral reading of history, the more impossible the doctrine becomes for him that the drama of history is God's work. 'We cannot say that human history represents God's purpose; for human history is the drama of human agents acting freely,' and reason and imagination would alike stagger at the thought that God was responsible for such a horror as the massacre of St. Bartholomew's Day, or for the War which recently convulsed the world. It is by the exercise of his free will, which he may use for evil as for good, that man regresses or advances, and 'progress means strenuous willing.' But 'to maintain this is by no means to rule out the idea of divine action in human affairs on a large scale.' Dr. FARNELL shares the faith, Homeric no less than Christian, in the Divine care for the human community.

There is a time for everything under the sun, said the Preacher, or, at any rate, words to that effect. And one application of his words must occur to every thoughtful observer who looks out upon the human drama. He sees everywhere in the world of thought, springing up spontaneously in different countries, one and the same tendency or drift or movement. It was remarkable, for example, how the same attitude to the problems of philosophy appeared simultaneously in three countries, in America taking the name of Pragmatism, in England of Humanism, and in Germany of Ritschlianism. It was the same movement, and it was an independent movement in each land. That is only one example of what is seen continually in age after age.

It may seem a descent from the exalted region of philosophy to offer as another example the movement for Church union. But it is not a descent. For this is not a mere ecclesiastical question, or one of expediency or politics. It is essentially a religious question and deeply concerns the interests of the Kingdom of God. And one of the most powerful reasons for pursuing the matter to a conclusion is just the fact to which allusion has been made, that it is obviously a duty to which the Mysterious Providence that guides the course of thought and actions is imperiously pointing.

There is a time for separation. There are crises when the plain duty of a body of men with life-and-death convictions is to come out of a Church which denies or nullifies these convictions. An instance is the Reformation. Whether the Reformed Church was right or wrong (that does not concern us now) the reformers believed their faith was vital to the interests of truth and religion and they were bound to come out. Another plain instance is to be found in the various secessions from the Church of Scotland. The Disruption worthies may have contended for a truth or for a chimæra, but at any rate, believing what they did, that the liberty of the Church was at stake, they had to separate. That was an era of separation, and each secession may be truly said to have enriched the religious life of the land.

But we have passed away from that era. What the secessions fought for has been gained. And we have now come to an age when the movement all over the world is for union. As patently as the previous age was one for dividing, is the present age one for closing up divisions. And accordingly we see everywhere, in England, in Scotland, in America, in Canada, the same movement springing up and the same irresistible impulse driving men to come together. When one looks at the matter thus it is impossible to resist the conclusion that the movement is under the care of the Divine Spirit and will inevitably issue in success.

That seems to us one sound reason why humble Christian men should feel the obligation to unite and to pursue ways of uniting. But there are other reasons. Professor SHAW, of Halifax in Canada, has published lately an address entitled *A Scottish Presbyterian and Church Union in Canada*, in which he gives his reasons for adhesion to the union movement there. It is a powerful plea,

and its main contention is an impressive one. It is this. The Church is the Living Body of a Living Redeemer, and it cannot be shackled by the chains of the past. The Church has always held herself free to change the forms of her faith or the forms of its expression, and also to review her organization and adapt it to changing conditions. This is the answer to those who resist union on the ground that it is likely to alter the face of the Church. The Church is not unchangeable unless in its faith in an unchanging Redeemer. It has to learn. It has to adapt itself. It has to meet the needs of every generation. And to do this to-day it must read the mind of a Providence which points to one overmastering service.

One of the objections to union which is most influential is that we are being asked to give up what we have contended for in the past. But this often amounts simply to an adhesion to old watchwords which have ceased to have the old meaning. In Scotland, for example, there has been a traditional objection to a 'civil establishment' of religion, and the present union movement is resisted on that ground. But in the new constitution of the Church of Scotland 'establishment' has ceased to have any objectionable meaning. All that was dangerous to liberty in the old *thing* has been removed, but still the objectors fasten on the old *word*, which is now without any fatal significance. That is one instance of the way in which words that once had a content that was to many evil are still treated as shibboleths or fetishes when the content has departed from them. Without offence to any one, perhaps the same may be said of 'Episcopacy,' which once stood to many for an invasion of spiritual liberty but which has no such significance now for anybody.

But there are other considerations leading strongly to the obligation of outward unity as well as inward. There is the call for a united witness. You may sneer at the men of the world, but this is a pragmatic age, and the world is engaged in sneering at the Churches because they cannot agree in regard to essential things. We fail to impress the world because the world says to us, 'You are unable to come together and look at the big things: you lay stress on secondary matters. Your minds are full of the petty things which divide you, and you have not the largeness of mind to look steadily at the great things which should be everything to you. If you had the mind to see what is really big these things which separate you would seem trivial.' Can the Churches afford to despise an indictment like that?

There is another and practical consideration. To-day the Church has to meet enemies that are more powerful than ever before. Not intellectual enemies, but forces that wish to nullify her witness and undermine her influence, and there is a need, and a call, for a fresh organization of her resources to meet the modern situation and the modern enemy. It is not merely a question of economy, though that is of real moment. It is the old question of unity of command. It was unity of command that won the War for us. The victory came when all forces were brought together and were thrown where they were needed. Is not that the precise situation in the religious world to-day? How can we win the greater war when we are all fighting just as we like on a broad front with no cohesion and no unity of organized plan?

In no sphere have Christian missions encountered more opposition and difficulty than in the Moslem world. Islam has hitherto been as a dead wall, immovable, impenetrable. Ever since the time of the Crusades it has seemed to present a solid front to Christendom, and has kept alive the fear that at any hour it might unite all its forces in a holy war. There is ample evidence that the British Government in its handling of Mohammedan problems has for many years been obsessed by this fear, and our Moslem fellow-subjects in India have known well how to play upon it. Converts from Islam have been few in number, and the tendency has been to direct missionary effort to other and more hopeful

fields. There occurred, however, in March 1924, one of the most dramatic events in history, namely, the abolition of the Caliphate by the Republic of Turkey and the expulsion of the Caliph and his family from Constantinople. It came as a thunderclap, and its echoes are still reverberating throughout the world of Islam. If Mussolini were suddenly to turn the Pope and his cardinals out of Rome bag and baggage it would not cause a greater commotion in the papal world. The Caliph has ever been regarded not only as the spiritual head but as the defender of the faith of Islam. In his name the faithful offered their prayers in every mosque, and his deposition seemed like dislodging the keystone of the whole structure. It was an event which could not fail to rouse world-wide interest, and it has revealed to many, as by a lightning flash, the mighty changes that have in recent years been passing over the Near East.

Any one desiring information upon this most important subject cannot do better than turn to a book just published on *The Moslem World of To-day*, edited by Dr. John R. Mott (Hodder & Stoughton; 8s. 6d. net). The twenty-three papers which constitute this volume of composite authorship present with real comprehension and living interest many of the more important aspects of the Moslem world of to-day and describe the causes underlying the tremendous changes which have taken place in Islam in recent years. They show convincingly why this situation is one of urgent interest and concern to all Christendom. They are the outcome of a series of conferences which have been held in various parts of the Moslem world, culminating in a General Conference in Jerusalem in April 1924. Their object is to provide an up-to-date survey of the conditions, intellectual, social, moral, and religious, in Moslem lands, and to co-ordinate the experience, thinking, and vision of missionary workers.

Briefly the facts are these. The Caliphate has been swept away before the rising tide of democracy and progress. Its continuance was found to be incompatible with the spirit of the age and with reform. So it had to go. Nothing could more strikingly illustrate how profoundly the East has felt the impact of the West, and how the most sacred and venerable institutions have been shaken to their foundations by the War. A new spirit of nationalism has taken the place of the old ideal of Pan-Islamism. The Turk, the Egyptian, the Arab is a national first, a Moslem second. The possibility of a Holy War has receded below the horizon. Turks will be found saying that their nation made its biggest mistake when it adopted Islam. Evidences of revolution in the intellectual and social life of the peoples of the Near East are manifold. The railway, and still more the motor car and the aeroplane, have penetrated to the remotest corners. The cinema is a revolution in itself. A thirst for education has been awakened, and an amazing number of newspapers has sprung to life. 'Fleet Street may well envy the young Afghan editors,' said the *Times* in a notice of the Afghan Press, 'it is the golden age of journalism when a nation is beginning to think, and truth is as fresh as dew, and there is no bugbear of banality.' The supreme evidence of revolution in the East is the awakening of its womanhood, so long secluded and despised. In Stamboul itself seven in eight of the Moslem women may be seen walking unveiled in the streets.

These changes would seem to present to the Christian Church a unique opportunity. It is easy, of course, to exaggerate the crisis and to raise the cry of 'now or never.' Nations are neither born nor reborn in a day. But, when all allowance is made, the fact remains that there is a new readiness to hear the Gospel, though it may only arise from inquisitiveness. A daily paper in Constantinople recently conducted a discussion for seven months on the Personality of Christ. The press often speaks in terms of the highest praise of Jesus Christ. Here is part of a noble tribute which appeared as a leading article in *Al Iraq*, Bagdad, on Christmas Day, 1921. 'Nineteen hundred and twenty-one years ago the ray that leads to the right path appeared in Bethlehem as a bright star, and His

light spread over the East and the West. On that day was born the Image of Love and the Great Child. He spent His days calling people to the Truth and guiding them to the right path. He was a good shepherd who sheltered His sheep and defended them against the wolves. . . . The greatness of Cæsar has passed away, the Nero's page in history is a dark one; but time has failed to efface the greatness of the Apostle of Love, and His page in history remains white, with no spots on it.' On the other hand a great deal of the anti-Christian material produced in the West is being eagerly assimilated and skilfully used to attack the work of the Christian missionaries in the East.

The problem before the Christian Church is to turn this Renaissance into a Reformation. The situation in Moslem lands to-day presents an interesting parallel to the fifteenth century in Western Europe. The moulds which had contained and shaped the life of the Middle Ages were all broken up as new worlds swam into view. But only in those nations where the new spirit was directed into religious channels were the deepest springs of national life rejuvenated. The nations which rejected or crushed the religious movement, like Italy, Spain, and Portugal, were spiritually and morally, and soon, also, politically crippled. The wonderful flower of their springtime did not yield fruit because it lacked the spiritual vitality of the Protestant Reformation. So the Moslem world to-day needs to be vitalized by the Gospel if its awakening is to herald the coming of a better day. The old Mohammedanism is passing away, and many of its devotees, shaken out of that ancient stronghold, are taking the road of secularism. The issue is not Mohammed or Christ. It is Christ or decay and death. Here as in the case of the ethnic religions it is becoming apparent that upon the Christian faith there will ultimately fall the whole burden of keeping alive religion in the earth.

What forces are available for the winning of the Moslem world? The Churches of the East are, locally, in the front trenches, but they are so dispirited, darkened, and hardened by long oppression that little is meantime to be hoped from them. 'The really central question is: Has a missionary Protestantism vital power and spiritual energy enough to flood the spiritual deserts of modern Islam with the rising tide of a spiritual revival which will lead to a religious reformation and transformation?' The hour calls for a great Crusade. The Christianity of the West must approach the Moslem world with fullest sympathy and in the spirit of brotherhood, bearing in her hand a full Gospel in the assurance that it will meet the Moslem need. The workers already in the field have been confirmed in this assurance. 'The most searching experience and possibly the most creative hour in each of the conferences was the consideration of the topic, "What has Christ to bring to Moslems which they cannot under any circumstances obtain from their own religion or from any other source?" The corporate thinking and intercession of those memorable hours confirmed the faith of every one as to the absolute uniqueness, supremacy, and sufficiency of Jesus Christ the Living Lord.'

Recent Thought on the Doctrine of the Atonement.

By the Reverend Robert Mackintosh, D.D., Lecturer in the University of Manchester.

I propose to confine this report to literature in our own language. Before we attempt any historical statement, let us briefly consider the nature of the problem as a *locus* in systematic or dogmatic thought.

I. Two great doctrines have, in a sense, competed for attention from orthodox minds, alike in past ages and in our own day: the Incarnation and the Atonement. Mr. J. K. Mozley has remarked upon the comparative waning of what we may call the

Westcott and *Lux Mundi* tradition, which explicitly defined Christianity as 'the religion of the Incarnation,' and upon the continuous stream of recent books, Anglican and other, which deal with that other doctrine termed in his own volume of collected pieces 'the Heart of the Gospel.' Of course we must not exaggerate the divergence here implied. Orthodoxy proclaims the truth of both doctrines. The difference between the rival schools or tendencies is concerned with nothing beyond comparative emphasis. Unless, subconsciously, more is at stake? The Western world inherited Nicene and post-Nicene Christology as a simple presupposition, when it began to deal with its own more ethically conceived problems. A pre-Christian dogmatic postulate, that Messiah must be the Son of David, had safeguarded in the East the assertion of Christ's humanity; which else, perhaps, might have been volatilized away. Only in strangely indirect fashion ('what is not assumed is not healed') did the humanity of Christ reveal its religious significance to the Greek Fathers. Latin thought, from very early days, struck a different note (*In quantum homo*,[1] *mediator*). It is not certain that what is inherited as a simple presupposition will permanently maintain itself as the best way of formulating the religious interests at stake; and we cannot omit from our survey in this article efforts to argue back from 'modern' views of the Atonement to a modern and non-Orthodox Christology. I may be permitted to quote my own remark,[2] that Ernest Troeltsch dismisses to limbo both versions of orthodoxy. In whatever sense that powerful mind continued Christian, neither Atonement nor Incarnation meant anything to him.

We may define doctrinal Christianity as the assertion that Christ is *necessary* and that Christ is *all-sufficient*. He comes doubtless not in His own name but in His Father's; nevertheless, our thesis, reasonably understood, is nothing less than what we have termed it—the central utterance of Christian belief. The doctrine of the Atonement proclaims, in addition, the necessity of the *death* of Christ and the all-sufficiency, if not of the death as such, yet of the completed Work. Not truly of the death apart from resurrection; nor yet of death apart from that life, full of grace and truth, which such a death and such a rising from the dead worthily or inevitably crowned; but none the less our doctrine proclaims the all-sufficiency of one sacrifice for sins offered for ever. Something came to pass in Christ's death, apart from which God had not been duly glorified nor man redeemed. There may be erratic Christians, like Ritschl and even Herrmann, who find Christ necessary as revelation—'we by Him do believe in God'—*i.e.* as the *sole* saving revelation,[3] but who have nothing helpful to tell us regarding the death of our Lord. Yet 'placarded' before us stands, and must stand for ever, the challenging Fact. And if with perverse ingenuity, some one asks, What, then, if His enemies had *not* crucified Him?—it is enough for us to reply that by the determinate counsel and foreknowledge of God He had been given into their hands. Something came to pass—something 'objective,' as Mr. Mozley once more expresses it. For my own part, I seek rather a truth which blends the objective and the subjective. What Kant has taught us in pure philosophy may surely prove to be the part of wisdom in Christian theology as well. A dear friend of my own was grievously wounded, when a glib young pupil said to him, 'But God, sir, is *my attitude*.' What may be said offensively has also been said, I take it, with the deepest impressiveness: 'To know God, you must love Him.' If Christ is not 'my Lord,' what is all the objective truth about Him worth to me? And on the other hand, if Christ is not more than a helpful human influence, what have I, what has any man, to rely upon? Because He is necessary, Christ can never be for us anything that does not include the richest subjective meaning. And, because He is all-sufficient, Christ is the supreme objective reality, and we are built upon eternal foundations in the Rock of Ages. The average barely subjective theory may reduce the grace of God to a fragment of psychological process. We have not so learned Christ.

II. A few years back, a noticeable group of theological books appeared, dealing with the history of the doctrine of the Atonement. Earliest in time came the two-volume *History of the Doctrine of the Work of Christ*, by Principal Franks of Western College, Bristol. Massive in learning and masterly in power, this study never fails to handle

[1] Dr. Franks points out that Lutheranism felt it necessary to modify this position, though taken directly from 1 Ti 2[5]. According to the Lutheran system, Christ is Mediator in both His natures—human and divine.

[2] 'Troeltsch and his English Interpreters,' in *Congregational Quarterly*, July 1924.

[3] Troeltsch's Christian confession is infinitely more precarious.

its great theme broadly, so as to bring out the bearing of doctrines of the Atonement upon the whole structure of theological systems. And, while sympathetic towards what is good in all types of doctrine, Dr. Franks is definitely Protestant and evangelical. Yet he is reticent regarding the details of his personal belief; and the four 'syntheses' in which he sums up the movement of Christian thought are not easy reading. Perhaps we may take it that he views Ritschl as the high-water mark in the progress of doctrine—a view not specially easy to justify when the doctrine of the Atonement is being made central. Dean Rashdall's posthumously published Bampton Lectures are equally learned and decidedly more outspoken. But, when he has said all, how little do we find in our possession! Like the father of Deism,[1] he believes that 'we should repent of our sins,' and that if we do 'God will forgive us.' Neither Gethsemane nor Calvary seems to add one single touch to this correct yet meagre piece of insight. Is 53 when scientifically expounded is no Messianic prediction, and therefore —according to Rashdall — its spiritual relevance to the death of Christ is *nil*. This kind of theology is Abelardism run to seed, and moral 'influence' theory at about its feeblest.

Mr. J. K. Mozley's *Doctrine of the Atonement*, one of the strongest of Messrs. Duckworth's 'Studies in Theology,' is mainly historical, though it sums up cautiously in favour of objective and almost (though not quite) penal readings of the doctrine. Two other volumes owed their simultaneous appearance to the choice of a 'special doctrine' for historical study during several years by the Manchester University Theological Faculty. One book was by Mr. Grensted, recently Principal of Egerton Hall in Manchester, now returned to the University of Oxford; the other was by myself. Mr. Grensted's supply of material is excellently useful; he quotes original texts, and appends an English translation. His own expressed attachment is to R. C. Moberly's version of the doctrine of Vicarious Penitence in Christ; I have thought that I could detect something too much of an attempt to impose not precisely that doctrine but generally the feelings and beliefs of a cultured modern Anglican upon the great figures of the past —Could they not mean a little less than they now seemed to say? And here again, perhaps, a little more? My own less learned review of *Historic Theories* of the doctrine[2] may be open to the criticism that I sharpen unduly the utterances which others soften. Yet I venture to hope that any one who gives fair consideration to the review of the great theories, and to the lessons which that review suggests, will find himself helped in appraising past history, and even—it may be—in undertaking the real task of the present; to state a theology which is truly ethical and unfalteringly Christian. In a brief closing chapter of attempted construction, my book directed attention mainly to Christ's work, in living and in dying, as the Redeemer of human character—a doctrine more familiar (even from Dr. Porcher du Bose) in the bizarre form of what has been termed Redemption by Sample, according to which Christ took into His person our sin-stained human nature and washed it clean.

Earlier than this group of historical efforts, we had the work of at least two notable systematic thinkers, both of whom started from within the orthodox and even the penal tradition—Dr. Forsyth and Dr. Denney. One had thought that Dr. Denney, at least, was absolutely identified with a penal interpretation of the sufferings of Christ; but midway in his career he disclaimed the thought of transferred punishment; and, in his posthumous Cunningham Lectures on the *Christian Doctrine of Reconciliation*, he reveals to us a finely ripened and sympathetic mind. Forsyth's case was not dissimilar. Unfortunately the precise doctrine commended to us by either remained more than a little obscure. On the other side, as representing distinctive Abelardism, nothing of equal weight, I should suppose, was given to us in recent years; or nothing before Dr. Rashdall's lectures.

III. Within a period that may be reckoned rather by months than by years, books on our subject have continued to pour forth—some larger, some smaller, most of them Abelardian. It has been the present writer's duty to notice in one or other theological organ six recent studies—Anglican (Canon Storr's *Problem of the Cross* and Dr. Maynard Smith's *Atonement*), Congregationalist (Professor

[1] According to Dr. Franks, this was a Christian touch in Lord Herbert.

[2] In a perfectly friendly notice of my book, Mr. Mozley described me as a 'free lance'—hardly to my contentment. Evangelical Christians hate legalism, yet seek always to be 'not without law to God, but under law to Christ.' Still, that does not exactly imply that we are under law to the Ecumenical Councils; and the kindliest of Anglo-Catholics may find the distinction subtle.

C. J. Cadoux's *Message about the Cross* and his brother Dr. A. T. Cadoux's *The Gospel that Jesus Preached*), Wesleyan (Dr. Maldwyn Hughes' *What is the Atonement?*), and Presbyterian (Dr. G. H. Morrison's *Significance of the Cross*—a rather unusually printed reproduction, in outline, of some powerful sermons). To these I should wish to add Mr. Mozley's *Heart of the Gospel*, already mentioned, but now requiring fuller reference.

All six volumes illustrate the continued tendency to dwell more upon Atonement as such than (at least *eo nomine*) upon Incarnation. Again, we may search all the six without finding any clear reference to the impressive theory of Vicarious Repentance, whether as developed on the lines of church, sacrament, and penitential sorrow by Dr. R. C. Moberly, or as propounded a generation earlier, with an even nobler earnestness joined to radiant serenity of spirit, by John M'Leod Campbell. So, too, we miss any attempt to find the significance of the atoning work of Jesus Christ in its subjective effects [1] not on human emotion merely, but on the character and the conscience—with or without the bizarrerie of Redemption by Sample. Any who have tried to expound the mystery of the Atonement as the necessary means for the renewal of man's soul must admit to themselves that, so far as the contemporary mind is concerned, we have pleaded in vain.

Concentrating our attention now upon the four volumes that were named at the head of our list—that modern evangelical, Dr. Storr, is at least far *less* objective in his recent utterance than Mr. Mozley had judged his earlier writings to be; while Dr. Maynard, with all his Anglo-Catholic extremeness, has been described to me by an expert belonging to his own communion as having formulated nothing beyond Moral Influence, and yet having credited himself with reproducing fully the traditional more objective faith of the Church. The remaining three studies—those of the two Doctors Cadoux, and of Dr. Maldwyn Hughes—stand, with differences in detail, for a combination of Moral Influence with the modern theory of Divine Suffering or the Eternal Cross. The former element in this credo received its noblest statement from Abelard, but is found in full power wherever evangelism is really alive, and goes back through Augustine to St. Paul, '*God commendeth his love towards us* in that Christ died for us.' A precious, a sacred, a heart-moving element in the truth of God, but (as all defenders of the objective doctrine must maintain) incomplete in itself, and owing its strange power to our apprehension of that greatest among objective facts, that 'when we were yet sinners, *Christ died for us*.' The other thought, so far as I am aware, first emerged from the fertile mind of Horace Bushnell. We may gladly join with Bushnell and his disciples in getting rid of the prejudice intruded upon Christian thought by Greek philosophy—that the deity as such must be 'impassible.' But can we seriously hold that, on the balance, the blessed God is reduced to habitual unhappiness by man's sin? or that, if that lamentable belief were correct, God's unhappiness could redeem man? There is no real objectivity here; only the sentimental 'influence' of a foolish fancy.

Dr. A. T. Cadoux travels on from the special doctrine of Atonement into wider regions of Christian theology. He is resolutely anti-miraculous, and his Christology is narrowly humanitarian. Both of these startling positions are presented to us as distinct religious improvements, loyal to the inner spirit of Christianity. One has sometimes suspected that Harnack's views on Christology are not dissimilar. Harnack definitely stands by Athanasius as against Arius; for he finds it necessary to assure himself that we are in touch, not with any high-placed Being subordinate to the true God, but with the Father of mercies Himself. Yet, perhaps, in Christ *the man* Harnack discovers that full access to the heart of God which Luther preached with such melting tenderness, and which Arius's Creature-Logos would have made eternally impossible. It appears therefore that, upon the outskirts of subjective theories regarding Atonement, more formidable problems still are beginning to loom into view.

If we pass now to the other side of the debate, we find in Dr. Morrison confessedly a champion of Denney's views, and in Mr. Mozley, largely, a prophet of Dr. Forsyth's. There is a certain amount of overlapping in the several papers which make up Mr. Mozley's recent volume; and the present writer must confess that, on a first reading, he thought the papers unequal in value and the volume as a whole slight. A re-perusal, undertaken for the purpose of this article, has proved much

[1] The *Dogmatic* of the German theologian Haering is worth consulting on this point—namely, on the objectivity truly implied in the subjective working of the grace of Christ—and also for its statement in modified form of the theory of Vicarious Penitence.

more impressive. If one may say so, Mr. Mozley worthily represents in our own generation a name already so distinguished. And it is a picturesque circumstance that one, whose interests and associations are now so largely Anglo-Catholic, should dedicate his collected papers partly to the memory of Dr. Forsyth, if partly to a living friend, Mr. Studdert-Kennedy. Both in speaking for himself and in summarizing Forsyth, Mr. Mozley pushes his way back from Atonement to Incarnation—to the veritable full literal truth of Ph 2^{5-11}. Forsyth's assertion, that in the death of Christ God 'judges sin,' may be almost verbally Pauline, but it is very hard to put a definite meaning upon it; and, when Mr. Mozley seeks to explain it, he seems to pass out of the region of logic into that of rhetoric—rhetoric which, however fine in spirit and however worthy in form, is not what one was seeking. Even stranger is Forsyth's decision, sympathetically conveyed to us by the younger man: It was necessary that Christ Jesus, however tempted, should be impeccable; it was necessary that Christ Jesus, under conditions of Kenosis, should not know that He was impeccable! One must have strange confidence, both in one's moral intuitions and in one's powers of ratiocination, to speak thus. I will say no more regarding Christology; but I must admit, with full emphasis, the value of sacraments to Mr. Mozley's faith. Need that value be a thing confined to Catholic High Churchmen? Every time we break the bread and share the cup, it is as though God Himself were saying to us—Christ is more needful to you than food, or light, or air; Christ is utterly sufficient to cleanse and to bless you; Christ who is all this, waits upon you now. . . . Sacramental doctrine, even in the form he gives to it, does not hinder but gloriously helps Mr. Mozley's faith. But was there ever an Anglo-Catholic like him? Or will there ever be such another? Or is there anything in Anglo-Catholic doctrine itself to prevent the superstitious from regarding the Eucharist as magic, or to prevent the self-righteous from regarding it as one more good work which will extort the favour of God?

So, too, Dr. Morrison, when he writes 'Christ is more than a man; He is Man,' is exploiting the old Greek dogma — of the An- or Enhypostasy of Christ's human nature—in a new interest. The Eastern mind affirmed it in order to safeguard, if possible, the unity of the theanthropic person; Dr. Morrison repeats it in order to make reasonable and credible—if it might serve so great an end—our faith that this one man is the Saviour and hope of all the ends of the earth. Happy are they who can carry the burden of old forms lightly, or even find their yoke a help towards true spiritual freedom. But not all are so fortunate as that. And, for us who are non-'Catholic' (in the sense in which Catholicism is a sectarian badge), there is always theoretical possibility of a better restatement of the creeds. And what is abstractly possible may one day reveal itself as practicable and so forthwith become a duty. Not for us are the hindrances, nor yet the helps, found in these ancient trammels by Christians who accept them as eternal truth.

IV. We do not fully estimate the currents of contemporary thought until we have asked not only what is published, but also how it is received. Let me quote a single sentence from what has been said of Mr. Mozley's *Heart of the Gospel* over the initials of a well-known theological Professor in the University of Cambridge: 'Any one who is satisfied to regard "the course of the world's history"[1] in the pessimistic or world-denying manner that has been common in the Church in the past, or the gospel as "a gospel *for a perishing world*" [p. 163], may be more than content with Mr. Mozley's championship of the position. Others, of whom I am one, would not admit the main premiss.'[2] Mr. Mozley wrote 'perishing,' he did not say 'a lost world.' In vain! His moderation does not save him. His critic's meaning is made more articulate in the closing words of an article in the *Modern Churchman*:[3] 'Jesus Himself may be far less regarded to-day as the Saviour of mankind, because none of the doctrines of the Fall of Man and Atonement and Heaven and Hell, which are generally known as Christian, are credible to-day. But His ideas and ideals as to the relations that ought to exist between man and man as a condition of human society are becoming socially effective as they never were while those doctrines reigned and the world was regarded as a perishing world disfigured by man rather than as God's world, potentially and progressively, but only through man's free co-operation, His perfect organ: the end to be as much Man's achievement as God's.'

[1] These words are taken from the introductory page contributed to Mr. Mozley's volume by Dr. T. B. Strong, then Bishop of Ripon, now of Oxford.

[2] *Journal of Theological Studies*, July 1925, p. 435.

[3] September 1925.

Fittingly does this author spell 'Man' as well as 'God' with the capital initial.

V. Still further; if we are to estimate rightly the present theological situation, we must study it, not only in its constructions and criticisms, but in its *obiter dicta* while busy with other themes. For the mind of man is one; and all our thoughts and strivings go to enrich—or to degrade—our thought of God and of His salvation.

There is the Pacifist outlook, represented in theories of Atonement by Professor C. J. Cadoux and others, but independently represented with immense zeal and self-confidence in general discussion and debate. According to this, the sufferings of the crucified Lord, eked out by the sufferings of saints, martyrs, and conscientious objectors, are ultimately to redeem an—as yet—unredeemed world.

There is the Christian Socialist outlook, which declares that love, mercy, generosity, is the whole of goodness; that Justice is infra-Christian, and 'rights' inevitably 'selfish'; and, in brief, that Christ came into the world to found the Labour Party. It is true that the clients of the Christian Socialists insist upon 'rights' and loudly demand what they call 'justice'; but the pure theory of Christian Socialism seems to be what I have stated.

There is the Neo-Marcionism which despises the Old Testament because of its solemn emphasis upon justice and relatively lesser emphasis upon love. Dear, glorious, fascinating book, where everything is in the making and the faults that truly exist are faults of immaturity and not of decrepitude—how is it libelled to-day!

There is the doctrine that punishment is purely a reformatory process, and that, if it is ever inflicted in retribution for wrongs committed, such justice is nothing better than revenge. So distinguished a writer as Dr. Farnell, in his Gifford Lectures on *The Attributes of God*, does not seem to envisage the possibility of any other motive for retributive punishment than malice and spite. So too the Birmingham 'Copec' Conference—an assemblage of warm young hearts and hot young heads—heard three brief speeches, all upon one side, and then voted down Capital Punishment. That most terrible of punishments is the most distinctively and characteristically penal; hence the condemnation.

All these streams of tendency have one origin and one influence. Right for right's sake is despised and denied; justice, as a distinguishable element in the moral ideal, is blotted out; and God's love is degraded into an unethical softness. Not merely is faith uprooted; its presuppositions are destroyed. The very soil in which it grew, and in which it might again have taken root, is washed away. This is the master error of our day, and the form in which the contemporary mind becomes guilty of apostasy from God. For, while justice is not the highest thing in the moral ideal or in the character of God, you never can think worthily of love or of grace if you deny justice. And, while the Atonement of Jesus Christ cannot be vindicated as a transferred punishment, if you do not believe in punishment you will never understand the Christian salvation. It is impossible here to argue in support of these positions. They can only be stated as theses which concern the life or the death of our Christian hope.

Nevertheless the foundation of God standeth sure; and, although the Christian mind may suffer bewilderment, the Christian heart will respond in humble penitence and thankfulness to the great utterances of the New Testament in all their solemn fullness of meaning—utterances such as this: 'Where sin abounded, grace did much more abound: that, like as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.'

Literature.

SACRIFICE.

Of recent years the attention of Old Testament scholarship has been very largely concentrated upon the prophet: it is but fair that the priest should have his turn. And it is a piece of peculiar good fortune that the problems connected with him and his functions should have been investigated by the man who, while he lived, was probably our greatest Semitic scholar, distinguished alike for

his range and accuracy. In the posthumous volume on *Sacrifice in the Old Testament, its Theory and Practice* (Milford; 16s. net), Professor George Buchanan Gray, D.Litt., has dealt very elaborately with the extremely intricate problems associated with sacrifice and the priesthood, both the larger problems, as, for example, the meaning of the sacrifice, and more specific problems, as the nature of the festivals, the paschal victim, the blood ritual of the passover, etc. The course of the discussion carries Dr. Gray into the investigation of other problems of great interest and importance, such as, Was Moses a priest? Were women ever officials of the cult? How far was the idea of propitiation associated with sacrificial custom? What are the origin and history of the altar?

In the discussion of these questions Dr. Gray lays under contribution the immense material of which he was master, drawing as easily upon the Minæan inscriptions as upon the Old Testament. There is a particularly careful and valuable discussion of the root כפר (E.V. 'to make atonement'), whose Arabic and Syriac counterparts respectively suggest 'to cover' and 'to wipe away'; here, as elsewhere, Dr. Gray avails himself of analogies drawn from Assyriology. One of his most interesting results is to establish the predominance of the eucharistic rather than the propitiatory purpose of sacrifice. On the vitally important question of the attitude of the prophets to sacrifice this is what Dr. Gray has to say: 'They were prepared to tolerate, and even themselves to make use of, these ancient institutions of religion, if only the people would not abuse them, by giving them a place in life that Yahweh never intended them to have' (p. 43). And again: 'We cannot safely conclude that all the prophets denounced sacrifice under all conditions; purged of its abuses they may have been ready enough to see the continuance of eucharistic sacrifice' (p. 89). Some scholars would demur to this: they would agree, however, that the prophets would not have been likely to admit 'either the expiatory or the propitiatory value of sacrifice'; and they would agree most of all with the conclusion that 'practically their attitude towards sacrifice, even unabused sacrifice, is at best one of indifference.'

This book should help to re-direct attention to the priest. Dr. Gray admits that 'the great personalities are to be sought among the prophets: the living force in times of crises is theirs; but the maintenance of a permanent ethical and religious tradition, which needed at times, no doubt, vivifying by the direct law and challenge of the prophet, was the task of the priest,' and Dr. Gray's scholarly discussion sets the figure and the function of the prophet in a clear, dry light. He has given us a great book on a great subject, which is likely to influence opinion for a long time to come.

THE NATURE OF RELIGION.

Professor W. P. Paterson is probably as well qualified as any man to discuss *The Nature of Religion* (Hodder & Stoughton; 15s. net), the subject he selected for the first series of Gifford Lectures, which he delivered in the University of Glasgow in the Spring Term of 1924. They are characterized by all the massive learning, the philosophic grasp, and the religious insight which we are accustomed to look for in every utterance of his. The subjects discussed include the Religious Mind, Religion as Light, as Duty to God, and as Love of God, the Way of Salvation, etc., and each discussion is so carefully articulated that the argument, however abstruse, is easy to follow. Dr. Paterson has at his command a very wide range of philosophical and theological thought: Plato and Paul, Muhammad and Confucius, Frazer and McDougall are equally familiar to him.

His main concern in these lectures, he tells us, has been to show what religion 'has professed to be, and what it has undertaken to do' (p. 457), and religion itself, he remarks, 'might be defined as an optimism whose foundations are laid in pessimism' (p. 192). The whole book is, in a sense, a practical justification of this thesis. A very interesting chapter, which takes account of Freud, Coué, Myers, and others, deals with Religion and the Sub-conscious. Professor Paterson has a sympathetic temperament which enables him to present faithfully as well as to criticise candidly, any system of thought which meets him in the course of his discussion. His own outlook, needless to say, is frankly modern. Of the Word of God, for example, he writes that 'it has come to be generally agreed that, whatever polemical disadvantages it may entail, and whatever pain and concern it may give to devout souls, Theology has to content itself with a Word of God for which absolute inerrancy cannot be claimed' (p. 160). Again, discussing the death of Christ in his chapter

on The Way of Salvation, he remarks, 'Modern Theology has tended to magnify the quickening power of the great sacrifice, rather than its expiatory virtue, and it has had good reason for the change of emphasis' (p. 21). Again, 'It must be admitted that Theology has no direct knowledge of the original condition of mankind' (p. 434), the early chapters of Genesis notwithstanding.

In a deep sense the book, though it abounds in austere discussion, is a stimulus to devotion as well as to sound theological thinking. The God for whom it pleads is one who 'notwithstanding the reign of law is still a God of Providence, able to act in and through natural causes as the controller and disposer of all events' (p. 227), and He is the God of the individual as well as of the illimitable universe. It is at any rate, he argues, a 'sublime possibility'—and to Dr. Paterson we feel sure that this 'possibility' is one of his deepest convictions —that God 'condescends to take part in the life of the world in the character of an individual dealing with other individuals' (p. 456). The admirable caution with which every affirmation is presented does not succeed in obscuring the writer's enthusiasm for the great Christian verities.

GOD AND REASON.

It must strike any one who observes the current book issues how largely writers of the Roman persuasion are entering the lists. This is particularly true of apologetics, but it may be said of all other parts of the religious field. And the writing is good. It is often scholarly and always effective. One of the latest of these efforts is an essay in the borderland between philosophy and theology, *God and Intelligence in Modern Philosophy: A Critical Study in the Light of the Philosophy of Saint Thomas*, by Mr. Fulton J. Sheen, M.A., Ph.D., Agrégé de l'Institut Supérieur de Philosophie à l'Université de Louvain (Longmans; 15s. net). The writer has been fortunate enough to secure an introduction from the pen of Mr. G. K. Chesterton, and, as may be imagined, this is by far the most interesting part of the book. We do ourselves and our readers the pleasure of quoting a few words from this introduction which will at the same time indicate the drift of the work that follows. The Roman Church 'defends the wisdom of the world as the way of dealing with the world; she defends common sense and consistent thinking and the perception that two and two make four. And to-day she is alone in defending them.' Again (of a problematical old lady), she 'is running after every raving fad of mysticism and credulity so long as it is opposed to reason. She is following M. Coué, who says it is better to call things better because they are worse. She is running after Mrs. Eddy because Mrs. Eddy denounces a toothache which does not exist for existing. She is running after Professor Einstein because he is credited with saying that straight lines are crooked, that parallel lines meet, and that a yard may measure more one way than another. She is running after the pragmatists because they have a proof that all proofs are worthless. . . . But the little priest is still sitting in his confessional-box believing that two and two make four, and living up to that.' And one more, of the modern idea of God: 'It is the view that Being is Becoming; or that God does not exist yet, but may be said to be living in hopes.' All this is very amusing paradox. Of course it is none of it quite true. All these people would indignantly deny that they say what Mr. Chesterton makes them say. But there is a sufficient spice of burlesqued truth to make the caricatures amusing. It is characteristic of Mr. Chesterton's flamboyant way of thinking that he asserts the Roman Church alone trusts in reason. One admires with a smile the sheer impudence of such an assertion, and one admires it all the more when one thinks of Transubstantiation and the collection of ancient superstitions which have been consecrated by the cloak of Rome. It is absurd, however, to take Mr. Chesterton in such a rôle seriously.

It will be gathered that Dr. Sheen is concerned to vindicate the claim of the intelligence in the region of faith in view of a widespread tendency in modern thought to lean more to the side of experience in its various forms. Now it is quite true that there is such a tendency, or has been. It is also true that various systems, both religious and psychological, have laid stress on the practical to the disrepute of the intellectual. In addition to those mentioned by Mr. Chesterton, there is the New Psychology whose whole burden is a depreciation of reason; there is also the influential movement headed by Otto who already has imitators and followers in this country. On the other hand, we may say two things of such movements as Pragmatism and the whole circle of thought it

represents—one is that it is true so far as it goes. It stands for an emphasis on the importance of life, of experience, of actual practical results. This is the truth in Ritschlianism, Pragmatism, Humanism, the New Psychology, and the rest. And it is valuable truth. But we may also say another thing about this way of thinking. Its dominance is nearly over. It has left us a truth, and we are grateful for that. But we have seen its one-sidedness and imperfection. And it is really not true to say, as Dr. Sheen does, that modern philosophy has rejected the intelligence. Much can be quoted from certain quarters, no doubt, of this nature. But philosophy still relies on intelligence, and uses it, as one can see from any typical modern philosophical treatise. The truth is that, while we can demonstrate the being of God and perhaps certain of His attributes by reason, no one in this world ever gained a real living faith in God except through experience. We need reason, but we cannot live without a real fellowship with God. At the same time an able essay like Dr. Sheen's will help to keep its readers' minds well balanced and sane in their religious outlook. It is interesting and well worth reading.

HENRY MONTAGU BUTLER.

For over thirty years Henry Montagu Butler was Master of Trinity College. It is an account of these years—from his fifty-fourth year onwards—that has now been written by his son, Mr. J. R. M. Butler. It will be remembered that about five years ago a Life by Mr. Edward Graham appeared. Mr. Graham felt, however, that as an Oxford man he was not the right person to deal with Dr. Butler's years at Cambridge, and so he confined himself to his Harrow life, down to his resignation in 1885. The title of the present memoir is *Henry Montagu Butler: Master of Trinity College, Cambridge, 1886–1918* (Longmans; 12s. 6d. net). Writing of Dr. Butler, Dean Inge said: 'He was one of the very few *great* men of our time—at least that is my impression of him, and I have met most of our leading men. . . . I have to bless his memory for many acts of personal kindness; no one who has known him can ever forget him.' On an earlier occasion Dean Inge wrote to Dr. Butler: 'One of our first remarks to each other was, "How delightful it will be to get a letter of congratulation from the Master of Trinity." And so we are not surprised to receive from you the most delightful of all our letters.' Putting these two together we have not a bad picture of the Master of Trinity. He was great, and his greatness was pre-eminently that of character—a character in which the most salient trait was probably that of kindness. He was of those who do not forget their friends in their good or ill fortune, and his letters were always delightful to receive. Mr. Graham's account of the Harrow days differs from the present volume. The early years were full of incident, and the narrative of them 'was at once the biography of the headmaster and the school.' But there was no such incident in the later years, and so Mr. J. R. M. Butler has sought 'not to tell a story but to draw a picture, hoping he may help his descendants to realize what were the main features of a character of unusual beauty, whose influence spread far beyond the precincts of Cambridge.'

In 1859 Montagu Butler wrote for his private eye a confession of 'faith' and of 'infidelity,' but there is more faith in it than infidelity, for, as he says himself, he was 'not sceptical, sadly uncritical.' All through it the words 'I love' and 'I admire' occur. 'I admire everything which seems lofty.' 'I admire intensely capacity for emotion.' 'I love to see a fire lying dormant under a gentle eye.' 'I love to trace anything strictly human and genuine in all the great thinkers and doers, Plato, Coleridge, Burke, Arnold, L. da Vinci, M. Angelo, Napoleon, Hare, Maurice, Gladstone, Chatham, G. Adolphus, Dante, Goethe, Schiller, Luther. This love for all human seems to me almost the only definite conviction in my mind.' 'I love the Bible—almost all the parts of it that I understand, chiefly the Gospels, and of those St. Luke's and St. John's most. St. Luke's is so human; St. John's brings down heaven to you. St. Paul I love better for his glorious character, for his fire, for his loving enthusiasm, than for his formal arguments. I do not think he quite understood marriage, though he has written the best things about it, *i.e.* to the Ephesians.'

Dr. Montagu Butler by his kindliness, by his personal magnetism, by his wise hospitality, by his eminent intellectual gifts, but more than all by the sheer beauty of his character made for himself a unique position as Master of Trinity. But in spite of this the office was not without great difficulties. The government of the College was in the hands of a council of thirteen, of whom the majority were

elected by the whole body of Fellows. The Master's position on the council was really that of chairman. There was often considerable difference of outlook, and opposition to the suggestions he made. He was very sensitive, and he was often depressed.

The restraint with which this memoir is written is admirable, and so perhaps we welcome all the more the few intimate and light touches. Mr. J. R. M. Butler is the oldest son of Montagu Butler's second marriage—a marriage which he contracted with Miss Agnata Ramsay, the young senior classic of 1888—was born in July 1889, and Gordon in 1891. His death at Kantara during the War was the great sorrow of Dr. Butler's later life. The youngest, born in December 1893, was given the name of Nevile. 'The first of these babies was vulgarly known as Herodotus, in honour of his mother's edition of the seventh book of the History;—see *Punch*, December 7, 1889, "A Pardonable Mistake" (with illustration by du Maurier). "Young Mother (lately from Girton): 'Come in, dear. Excuse me for one moment. I'm just ordering a crib for Herodotus.' Fair Friend (not from Girton): 'Oh, that's what you're going to call dear Baby, is it?'"—the second was called Cato, since his arrival on a day when his father voted in a minority in the Senate House clearly showed support of a defeated cause; and the third, Tacitus, *a non tacendo*.'

AN ASSAM TRIBE.

Surely the interest in anthropology and primitive religion must be much more widespread than one would think. For the stream of books upon the subject is unending; and as a rule they are not cheap to buy, and always must be difficult to write. Yet still they pour on in a steady procession. No less than three have appeared quite recently on one unimportant people. Here is one of them, *The Ao Naga Tribe of Assam*, by Professor W. C. Smith, A.M., Ph.D. (Macmillan; 21s. net). It is an honest book, incorporating notes from authorities who differ at places; and having an Introduction by one of these, Dr. J. H. Hutton, who, while he writes warmly, here and there dissents. There is much work at the back of it (note the huge bibliography); and it is published by direction of the Government of Assam.

The Ao Nagas are a kindly primitive people, dwelling in a wholly hilly country, whose old ways and customs are rapidly breaking down, now that civilization is impinging on them. When left alone, they were a litigious lot, living, too, in a constant snarl and bicker of warfare. For damsels jeered at a youth who had not a human head or two to show them. Nor did it matter if the trophy were a woman's, or even a baby's! A head was a head! A merry enough people, they appear to have had no childhood. Chastity began only with marriage. A man's wealth is reckoned by the number of his granaries of rice, which he lets rot rather than sell! Life is made miserable by belief in uncountable malicious spirits, though there is some dim idea of a good God. There is a Creator, who was gradually flattening the earth, when unhappily a war broke out. To this he had to turn his attention; and so the hills remain. Since all fines go to the elders who try the cases, justice is uncertain; and the diviners and the like load the dice in their own favour too. The other world is no better than this. The spirits of animals we have maltreated lie in wait for ours. Hence, take your dog with you. After living yonder the same number of years as you did here, you will become a butterfly for ever. Two interesting chapters conclude the book, in one a terrible calling of witnesses as to the evil results of civilization bursting in on a primitive people, the other giving a vivid picture of the courage of native Christians in defying hoary custom. But there is a wise appeal to be positive, not merely negative; to give something better as well as take away the bad. Be sure, for instance, if you put down head-hunting with its excitement, to introduce, say, football in its place, or the result may not be altogether happy. A heart, swept and garnished from foul things, but left empty, invites trouble.

THE MEDIEVAL VILLAGE.

In many quarters there is a tendency to magnify the social service rendered by the Medieval Church and to urge the present-day application of the principle of 'A Fair Price' and other doctrines which formed part of the teaching of the Church of the Middle Ages. Dr. G. G. Coulton in *The Medieval Village* (Cambridge University Press; 25s. net) provides us with abundance of evidence which makes it impossible to appraise thus highly the contribution which the Church made at that period. The author disclaims any attempt to

furnish any theory, but seeks rather to provide material for subsequent inquiry; nevertheless, he has done good service in showing how unfounded are the opinions on this subject of Mr. G. K. Chesterton, and of some authorities whom he criticises in a trenchant appendix on 'Interested Misstatements.'

He contends that while feudal conditions in Great Britain were more satisfactory than elsewhere, and while the better conditions of the period 1450–1500 form an exception to his general outline of the situation, all over Europe there were great wrongs to redress, and social evils of such magnitude that the peasants had some reason for feeling that 'God and his saints had fallen asleep.' While there were many noble exceptions, and while the author does not blame the individual monk so much as the system, yet, in so far as the Church and the saints were synonymous, they were either asleep or impotent in the presence of grievous injustices. While the Church made a valuable contribution along educational lines, the monk who owned land was first a landlord and only secondarily a 'religious,' and he generally was as exacting and almost as unsympathetic as the lay landlord. This is a noteworthy contribution to the bibliography of Medievalism, and presents in a particularly interesting manner a mass of valuable evidence.

EGYPTIAN PAPYRI.

Every one has heard about Egyptian papyri, but not every one knows the romance associated with the hunt for them and with their marvellously heterogeneous contents. This is the story which, in both its chapters, Mr. James Baikie, F.R.A.S., has set out to tell in his *Egyptian Papyri and Papyrus-Hunting* (R.T.S.; 10s. 6d. net), and he has told it extraordinarily well. He tells the whole story, beginning with the ancient papyri, and carrying it down to the slightly more familiar papyri of Græco-Roman times, with which Dr. Milligan has helped to make us acquainted. Among the ancient papyri he gives us specimens of historical and legal texts, also of poetry, fiction, and funerary papyri; among the later papyri he gives us specimens of theological and literary texts, including, for example, the logia of Jesus and fragments of Pindar and Sappho, also of official, legal, and personal documents and letters.

One valuable feature of his book is that he not only discusses the papyri, he presents them in long and continuous extracts. Of thrilling interest, for example, is the chapter he devotes to the adventures of Wenamon on his more than exciting trip from Egypt to Byblos—adventures which outrival those of Robinson Crusoe; here, too, is the famous Tale of the Two Brothers, which probably influenced the story of Joseph. The last chapter, from the Græco-Roman period, is peculiarly interesting with its revelations of domestic life peeping out from every line of letters which were never meant to be seen but by the eyes of those to whom they were sent. Mr. Baikie's running comments are often refreshingly candid: much of the Book of the Dead he regards as 'trash,' the shoemakers of Antinoe were quite familiar with the modern trick of paper soles, the writing of the funerary papyri was often scamped and conscienceless to an incredible degree, and so on. But the contents of the rubbish-heaps make clear that the Greek-speaking Egyptian was 'in average of intellectual culture out of sight a better man than the average Briton of to-day.'

Mr. Baikie is pretty hard on the priests, though 'the Egyptian priest's record is no worse than that of the priests of other lands. Priesthood has always stood for the debauching of the pure ideals of a religion.' Always? That is a hard saying. But we quite agree when he says that 'we can never have more than enough of material which either makes the past more living to the present, or helps to elucidate the great works of the supreme writers of the classical age.' This is a living picture of the ancient world which makes us feel that 'the ancient Egyptian was one with ourselves in all that makes human life.'

CATHEDRALS OF ENGLAND.

There is undoubtedly a growing interest in ecclesiology and in ecclesiastical architecture. This probably is largely due to the energy of the Anglo-Catholic movement, but it is also assisted by modern facilities in road transport. For towns and villages, once 'off the map,' are now readily reached and a new field of antiquarian and æsthetic delight opened up to the ordinary tourist. The present age is further interested in 'local colour.' We are now realizing the influence that popular manners and customs have exerted upon all forms—architectural, ritualistic, literary—and

we have come to appreciate the fact that without a knowledge of the local colour much of the meaning of those forms is hidden from us.

Particularly is a knowledge of local colour needed when studying an old building, be it house, church, castle, or cathedral. We must understand the reason for its ground plan; we must know the symbolic significance of its detail; we must discover the underlying causes which have resulted in particular forms of architectural expression. Only by such an approach can an intelligent view of the whole structure be opened up.

Professor A. Hamilton Thompson, who occupies the Chair of Mediæval History in the University of Leeds, is a man so eminent in his subject that all that comes from his pen is authoritative, and sufficiently human to enable him to appreciate the needs of less gifted people. He has contributed a book on *The Cathedral Churches of England* (S.P.C.K.; 8s. 6d. net) which will do much to dissipate the confusion which clouds the history of these buildings. It is not an architectural treatise, for it contains only one chapter on the purely architectural development of the English cathedral. It aims, instead, 'to provide some account, not merely of the buildings, but of the institutions connected with them, and to treat the cathedral itself as an institution rather than to deal with cathedrals as individual structures.' The origin of the cathedral system; the internal arrangement and furniture of the cathedral; methods of building; sources of revenue and rules for its expenditure; the daily life and duties of the cathedral staff; the services and their significance are fully dealt with in successive chapters. An exhaustive and classified bibliography adds a further value to the volume.

DARWIN SUPPLEMENTED.

The Ascent of Man by Means of Natural Selection, by Mr. Alfred Machin (Longmans; 7s. 6d. net), is an elaborate attempt to explain the evolution of the human race by means of Darwin's own principle, understood better than Darwin understood it. Briefly, the author wishes to do two things: first, to show that, while Darwin's Natural Selection is inadequate to explain the facts, the principle is sound if restated in other terms; and secondly, to show that for an adequate explanation of the whole course of evolution and of its detailed facts and events, a naturalistic explanation is all that is necessary. To take the latter point first, the author acknowledges the immense influence religion has had in the development of man. He also admits that up to now Christianity has had the main influence on the course of man's civilization. But he thinks that, now we have a sound and satisfying explanation of evolution, this can be made to do instead of religion. This part of his book is poor and inadequate. The discussion of religion is not worthy of a serious scientific work which the book otherwise has claims to be. Like many other writers of a similar type he does not really understand what Christianity is. He roundly asserts that, according to Christianity, poverty is an essential part of piety, and that there is no place for recreation or physical sports in 'Christian philosophy'! The following words have a paragraph to themselves: 'Divested of its adventitious trappings, Christianity seems little more than a persuasion to righteousness and love.' The 'little more' is delicious. If it could but persuade men to righteousness and love, not all the evolutionists in the world could challenge its supremacy.

In fairness to the author we hasten to say that these somewhat ridiculous passages are not typical of the purely scientific part of his book, which is a serious and persuasive argument. His main contention is that Darwin's theory of natural selection must be supplemented somewhat as follows: Darwin contended that redundant reproduction causes a struggle for existence which gives rise to natural selection. Mr. Machin's view is that 'the struggle for existence' is the fundamental term, and the chain of causation is the following: the struggle for existence gives rise to natural selection which acts with equal force on Preservation *and Reproduction*. It was this last point Darwin omitted, and it makes all the difference. There you have a complete explanation of all that has occurred not only in lower forms but all through the kingdom of life. This contention is supported by a careful and elaborate examination of the factors which have been operative in development. The book will have to be reckoned with. It is evidently the fruit of much labour and of prolonged research. The points are well selected, both those from natural history and those from human history, like the story of Rome. Mr. Machin sticks doggedly to his theorem, and, so far as his modification of Darwin is concerned, he seems to us to have made

a good case. It is only when he begins to reason on wider lines that he wields a very inadequate instrument.

Under the title *Greek Culture and the Greek Testament*, Professor Doremus Almy Hayes (Garrett Biblical Institute) has published a plea for the study of the Greek classics and the Greek New Testament (Abingdon Press; $1.50). The first part of his book is a sustained panegyric of the Greeks, their art, philosophy, language, and way of life, with copious extracts from the works of enthusiasts for the Greeks. The second part deals with the Greek New Testament, and contains numerous illustrations of the treasures contained in it, which are available only for the student who can read it in the original.

All Christians will agree with Dr. Holmes's denunciation of War and the foolish and mischievous patriotism which means 'my country right or wrong' (*Patriotism is not Enough*, by John Haynes Holmes. Allen & Unwin; 5s. net). All will say 'Amen' to his aspiration for the growth of universal humanitarianism and love for all mankind. When he maintains, however, that one necessary change is the substitution of socialism for capitalism, and another the surrender by Christianity of all theologies and ritualisms in favour of preaching, in alliance with all other religions, the brotherhood of man, many will be unable to follow him. And when he recommends that the Churches should insist that the members of the various denominations shall on no consideration ever consent to fight with their co-religionists of other countries, some may feel that he is perilously near the grotesque. For if a burglar is breaking into my house, it seems quite irrelevant to ask him if he be a Presbyterian before I send for the police. There is in active existence a Power which is uniting humanity, is doing many of the international services to which Dr. Holmes looks forward, and has actually prevented quite a number of wars already. It is known as the League of Nations. To judge by his book, Dr. Holmes has never heard of it.

In *Nature Pioneers of the Insect World*, by the Rev. Joseph Ritson (Allenson; 3s. 6d. net), we have an excellent popular work upon a certain department of Natural History. It comprises thirty-three addresses to young people by one who has mastered the literature of his subject, who has invested it with a romantic charm, and who has proved himself to be a keen and accurate observer of Nature. Mr. Ritson has the gift of portraying with vivid pen-pictures most interesting particulars regarding ants, bees, wasps, caterpillars, moths, termites, spiders, and flies, and shows how these lowly creatures have anticipated man by hundreds of thousands of years in agriculture, in manufactures, in industry, in social organization, in sanitation, and *mirabile dictu* in such inventions as the telephone, aeroplane, and wireless. To all teachers of the young, as well as to all interested in Nature Study, we heartily recommend this inexpensive volume.

Two years ago there appeared in THE EXPOSITORY TIMES an account of a medieval Dutch Harmony of the Gospels which had turned out to be a translation of an extremely archaic Old-Latin form of Tatian's 'Diatessaron,' the Latin translation having apparently been made directly from the Syriac and independently of the known Greek Gospels. Dr. D. Plooij of Leyden, to whom we owe the first published account of the MS., has now given us an interim report of the work being done on it in *A Further Study of the Liège Diatessaron* (E. J. Brill, Leyden).

Dr. Plooij replies with great spirit to Jülicher's criticisms. He thinks it proved that the attempt to recover the Old-Latin Text should start from this MS. The facts suggest that Tatian wrote his Syriac Diatessaron in the first place for the numerous oriental population of Rome, Carthage, and Lyons, who were not conversant with Greek and were more or less neglected by the Greek authorities of the Church; this in opposition to the common view that he wrote it after his return to Syria. Another bold assumption which the author now thinks justified is that of a Syriac original for the Latin Marcionite Gospel.

One of the best monographs on individual philosophers that we have seen is *Johannes Scotus Erigena: A Study in Mediæval Philosophy*, by Henry Bett, M.A., of Handsworth College, Birmingham (Cambridge University Press; 10s. net). The plan is admirable. We have in order: the Life and Writings of Erigena; His Philosophy, a Summary; His Philosophy, an Exposition; Sources and

Authorities; and lastly, the Influence of Erigena upon Later Times.

Little is really known of Erigena's life. He was not a Scot but an Irishman, and Erigena was not his name at all. He was either Jerugena or Scotigena. Yet Mr. Bett wisely concludes that the time-sanctioned name Erigena should be continued, 'General usage and general convenience must surely overrule a pedantic accuracy.' The summary of the philosophy is a remarkable achievement. It is no mere summary. It is an actual condensation of the philosopher's writings, which reproduces, so far as possible, Erigena's own words.

Mr. Bett has filled a lacuna in English philosophical literature, and filled it brilliantly with a modest-sized volume which is both philosophy and literature.

A little book, crowded with interest of many kinds, has just been published by the Cambridge University Press (7s. 6d. net). It is interesting alike to the student of the Greek Language, of the Middle Ages, of the Old Testament, of Legend, of Poetry, and of Art. It is a selection of *Old Testament Legends*, from a Greek poem written about the year 1500 by Georgios Chumnos, probably a native of Crete. Mr. F. H. Marshall, M.A., has rendered a valuable service to scholarship by translating and editing it, and not less by his illuminating introduction, in which he discusses the character of the poem, and shows how these legendary accretions, to which we have parallels in our own medieval literature, would stimulate popular interest in the Bible. Some of the legends are grotesque, like that of the resurrection of the calf slaughtered by Abraham to feast his three guests, but all of them are interesting. The Greek is in rhymed couplets, and an exact idea of its rhythm can be gathered from these lines, which somewhat freely translate the episode to which we have just alluded:

But when those youthful travellers had risen to their feet,
That calf rose too and gambolling did run its dam to meet.

There is a glossary to the less familiar Greek words. The value of the book is greatly enhanced by the reproduction of twenty-eight quaint pictures which, in the original MS., illustrated the narratives to which they are attached.

Canon Sell has wisely followed up his valuable series of Commentaries on the Old Testament with a volume on *The Kingdom of Israel* (Church Missionary Society), which is characterized by the same accurate scholarship and critical honesty as marked his Commentaries. It was a good idea to separate the history of Israel from that of Judah, so that we can follow the fortunes of the one kingdom without being distracted by the consideration of the other. The Septuagint has been wisely used and all the relevant literature carefully considered, with the result that the narrative is as reliable as it is graphic, and the motives of the leading actors, no less than the historical facts, come to light. The perspective of the Hebrew story is also preserved by Canon Sell in the ample space which he very rightly accords to Elijah and Elisha; and such parts of the narrative as are of special interest to Indian readers, as, for example, Naaman's bowing in the house of Rimmon, are happily treated. Preachers who have no elaborate critical history of Israel could not do better than secure this book.

That indefatigable worker in the Master's vineyard, the Bishop of London, has issued through Messrs. Wells, Gardner & Co. Ltd., a small volume of mission addresses delivered in different centres of his diocese, under the title *The Spirit of Jesus* (3s. 6d. net). These addresses bear the stamp of the special occasion for which they were prepared, but the value of the book at the present time when preachers are more and more disposed to meet the people in the open, to reason with them and endeavour to meet their difficulties, will be found in the series of 'Questions and Answers' contained throughout its pages. These are the right kind of questions, and the answers to them are given with the necessary fullness and clearness. The volume will be helpful to those engaged in this form of evangelistic preaching.

Here is the fifth and last volume of 'Lessons on the Way,' by the Rev. Percy Dearmer, D.D. (Heffers; 4s. net), those admirable little studies for teachers. The aim has been, so we are told, to provide 'a clear and credible account of the Christian religion which can be used by the ordinary person, the teacher, the parent, and in study circles.' It has been realized. Dr. Dearmer gives the impression that he himself has found real pleasure in putting his thoughts together, and his enjoyment

is infectious. It will be a dull and heavy class that grows drowsy and fidgety when truth is presented to them so freshly. This last volume deals with *The Lord's Prayer and The Sacraments.*

A little companion volume to 'Dont's for Church Organists,' and 'Dont's for Choirmasters,' has been written by Mr. John Newton. It is *Dont's for Choirmen* (Heffers; 6d. net). We can thoroughly recommend it, for it is full of the soundest advice. Don't spoil the endings as Amen^ur: don't mispronounce words—troub-alled not troub-bled. And much more of this kind.

There is no doubt that the really strong arguments for Spiritualism are the narratives of personal experiences written by those whose *bona fides* cannot be impugned. A remarkable instance of this kind is *Love and Death: A Narrative of Fact* (Hodder & Stoughton; 3s. 6d. net). There is a foreword by Sir Oliver Lodge in which he says that the cumulative evidence, not of mere survival, but of continued interest and affection, goes on increasing. Certainly this narrative, written unwillingly but from a strong religious sense of duty, is a very noteworthy document. The writer says that all possibility of mind-reading is excluded in her case, and if this were quite assured, her story would have a powerful appeal for the cause she advocates. In any case, our minds should be open and ready to consider facts of whatever kind. Among these *Love and Death* will have its own place.

Many books have been written for teachers to show them how to teach the Bible to children. Some of these are too advanced. Some demand more from the average teacher in knowledge or in equipment than he possesses. What many a teacher wants is guidance which he can use just where he is and with the equipment he already possesses, not to save him trouble but to show him the way. A book of this kind has just been published which will be of priceless worth to this sort of teacher: *Jesus among the Children*, by the Rev. C. Salisbury Woodward (Hodder & Stoughton; 5s. net). Mr. Woodward has been very successful in addressing children, and, if his addresses were anything like his book, we do not wonder. It consists of a series of talks on the life of Christ. There are several introductory chapters giving counsel which is within the reach of ordinary people and is exceedingly valuable. What he has to say on the three 'I's' is an instance. The teacher must be Intelligible, Interesting, and Imaginative. All that he writes on these points is worth reading. And what he means by them can be read in his own lessons. He tells the story of Jesus, incident by incident, very simply, but in a fashion that would enthral any audience of children. Both in its theory and practice this book is one that will spread a sound and helpful gospel of teaching wherever it goes. We wish it a wide circulation.

Out of his work the Principal of Manchester College tells us that there has come a faith, and it is this faith that he explains in *The Faith of a Worker* (Hodder & Stoughton; 2s. 6d. net). In passing let us say that Messrs. Hodder & Stoughton are to be congratulated on the price at which they have published the volume. There are nine chapters in the book, and in each of them Dr. Jacks grapples with one of those problems which are not only pressing to-day but which from their very nature have always teased men's minds. The first and last chapters are probably the most deep-searching. The first is concerned with the challenge of death. It is the fashion to-day to evade challenges, but Dr. Jacks will have us meet them. We must grasp the nettle. Like Arnold of Winkelried, 'religion must put her arms round the spears and gather them into her bosom.' How does he meet this challenge of death? Personal immortality will not do it, he thinks. What is needed, Dr. Jacks says, is the doctrine of Divine Immanence. In the last chapter we have Dr. Jacks' philosophy of work. *The Faith of a Worker* is not uniformly excellent, but it makes stimulating reading though we may not follow Dr. Jacks all the way.

Those who have to address mothers' meetings, girls' clubs, foreign mission collectors, and other groups of Church workers will find considerable help in Mrs. G. H. Morrison's *Addresses for Women Workers* (Hodder & Stoughton; 3s. 6d. net). With much good counsel and many a little story these talks are made practical and interesting, and in simple language the truths of the evangelical faith are pressed home.

There can be few who have any concern with

the English language who do not know Roget's *Thesaurus of English Words and Phrases*: Classified and Arranged so as to Facilitate the Expression of Ideas and to Assist in Literary Composition. The work first appeared in 1879, and there have been so many editions of it that the stereo plates are worn out. Now a new edition has been prepared by the author's grandson, Samuel Romilly Roget (Longmans; 7s. 6d. net). The original system of classification has been retained, but the work is enlarged by the inclusion of two thousand fresh words and expressions. To those who have not yet acquired the Thesaurus habit, we would say that this is an excellent opportunity of doing so.

'Are we right in bringing religion under the sway of reason? Is theology subordinate to philosophy, and is a reasonable faith that after which religion ought to strive? Must all the varied forms of religion find their differences resolved in the light of pronouncements made by the philosophy of religion? I believe that religion ought to fix her eyes on a mark more distant than any which can be reached by reason. If religion is to hold sway over the hearts of men and to guide them towards the destiny desired from the very depths of their souls, she must open out to men a realm of being beyond that where reason holds sway, and enable them to overcome death, who bids reason call a halt, and whose bidding reason dare not disobey.' This is the thesis which the Rev. E. E. Thomas, M.A., D.Litt., upholds in *The Non-Rational Character of Faith* (Longmans; 6s. net). Dr. Thomas examines first the nature of the soul, contending that, while philosophy can give no real account of it, religion can. He then passes on to discuss Truth, Goodness, and Beauty, and holds that in regard to these great values, taken in their richest sense, philosophy fails to satisfy us and only religion can. The book is in some respects an echo of Otto's famous essay which has had so wide an influence in Germany and is bound to produce its crop of discipleship here.

But though Dr. Thomas may have been inspired by Otto, his thinking is his own, and the argument he submits is a piece of very thorough work, independent, sincere, and marked by real ability. Like all extremes it contains a large element of truth, but it will probably fail to present itself as the whole truth. At any rate this book is worth reading as a stimulating and competent essay in the borderland between philosophy and theology.

Thorns, by E. A. Bryans (Longmans; 4s. 6d. net), is a discussion of the presence of pain in the world and the purpose of it. The bulk of the book is in the form of letters. There is also a long Introduction by Father Vernon, S.D.C. Both the Introduction and the Letters follow the same lines, and are concerned not with the origin of pain, but with its use. Suffering, they find, can become redemptive not for ourselves only, but for others too, and the presence of the thorns is an infallible sign that God's children are on the right path.

The Rev. John Macmillan has written a small book on *The Crucified and Risen Bible* (Marshall Brothers; 3s. 6d. net), the controlling idea of which is the analogy between Jesus and the Bible, it, like Him, having a birth, a life, and a crucifixion. There is much that is good and true, much also that is fanciful, as when we are told that the animals slain in Gn 3 to secure coverings for Adam and Eve were 'likely lambs, whose blood symbolized the blood of Jesus.' In keeping with this is the depreciation of Wellhausen on p. 66 f., and the rather absurd question on p. 75, with regard to documentary analysis (J, E, P), 'We want to know if that is the thing that has dried the tears of centuries of saints.' We are not aware of any critic who has made this claim. It is good that the cobbler should stick to his last.

In *Travel Talks on the Holy Land*, by Mary A. Hatch (Marshall Brothers; 5s. net), we have the impressions of one who has visited the most sacred places of Palestine in recent times. Miss Hatch is an experienced traveller and a keen observer, and has set forth the record of her travels in the form of a diary. It will be suggestive and helpful to those who have to give lessons on New Testament Scripture to young people.

From Messrs. Morgan & Scott there comes, written by the Rev. Frank C. Raynor, *The Giant Masquerade* (6s. net). The book is better than its title, which last is, indeed, characteristic of a certain straining which shows now and then in the vivid and effective style. The book consists of a series of rapid sketches of the Decline and Reviving of the Christian Church up to and through the Reformation, and of the greater figures that pass across the stage, St. Francis, Dante, Giotto, Luther,

and the like. They are short and vivid, and written with a certain breathless eagerness, as of one bursting in with what he must tell.

'To a Friend of God, The Man in the Pew—Theophilus of the Twentieth Century' is a dedication that awakens curiosity. It is preliminary to a highly successful attempt to describe the earliest days of Christianity as they would be seen by an observer or a participant between A.D. 29 and 50. The book is called *Those Earliest Days*, and the writer subscribes himself Tychicus (Murray; 7s. 6d. net). In effect the book is a vivid exposition of the first half of the Acts of the Apostles. There is an Introduction on the actual situation, and then the writer gives us the text in his own translation with an explanatory comment on each section, somewhat after the manner of Sir William Ramsay's 'St. Paul the Traveller.' There is a great deal of sound learning behind this work, but the writer has always in view 'the less learned lovers of God.' His desire is to help the man in the twentieth-century pew to feel the same assurance about Divine things as St. Luke provided for *his* Theophilus in the first century. There are many things to praise in this interesting and valuable book. The divisions and headings are one. The popular and vivid style is another. The provision of essential knowledge in an easy way is a third. On pp. 67–69, to take one instance, there is a careful list of passages taken from the Book of Acts which shows how well the Apostles' Creed justifies its name. All who desire to live again 'those earliest days' may well betake themselves to Tychicus and put themselves under his guidance. A word of praise is due to the publisher for the beautiful printing and general appearance of the book.

The interest attaching to Rosamond Kimball's book on *The Wooing of Rebekah, and Other Bible Plays* (Scribners, $2.50) is that the stories dramatized follow, as far as possible, the words of the Bible text itself. Thus the personal equation does not enter into the reconstruction of the Bible stories, but they are allowed to speak for themselves, the necessary background of recital being filled in by a reader behind the scenes, who also uses the words of the Bible. We can well believe, as the Introduction claims, that these simple plays produced a profound impression not only on the audience, but on the young players who felt the need of qualifying by heart as well as by head for their respective parts. The stories dramatized deal with Rebekah, Jacob, Joseph, Moses, Ruth, David and Jonathan, Elijah and Elisha, the Nativity, the Prodigal Son, and the Resurrection. Full instructions are given with regard to costumes, music, etc. These short plays, which can be produced quite inexpensively, would bring the Bible narrative home as nothing else could. There are some beautiful illustrations, and three selections from Bach's St. Matthew's Passion Music. 'Thou come*th*' (p. 8), 'spontan*iety*' (p. 21), and 'who' for 'whom' (p. 22, l. 16) should be altered in the next edition.

What an indefatigable pen Mr. Boreham has. Here is his seventeenth volume of addresses, and it is as fresh as the first. In it he lets us into one of the secrets of his wonderful output. It is to set down the subject that he has in his heart to write on. It may be that he does not write on it for ten years, but there it is, all the time at the back of his mind, and he keeps storing up suitable incidents as he goes up and down his far Australian parish. The title of the new volume is *The Crystal Pointers* (Sharp; 5s. net)—the two bright points of light which are no part of the Southern Cross but which point to it. And so Mr. Boreham says, 'these papers point to things that no man can afford to miss: that is their only glory.'

In *Plain Talks to Lancashire People*, by the Rev. Canon John Sinker, Vicar of Blackburn (Skeffingtons; 3s. 6d. net), we have a fine example of an earnest type of preaching suited to the needs of a great industrial centre. Canon Sinker is one of the clergy who has a sincere admiration for those among whom he labours, and an intense joy in his work among them. He describes these addresses as 'just simple, plain, homely talks to the people.' They are at the same time the outcome of sound learning, shrewd common sense, and an intimate knowledge of the peculiar needs of the population of a great city. He can speak to his congregations most frankly and most kindly and with the spirit of the Christian pastor.

In *Religion and Natural Science*, by Mr. E. Haigh, M.A., B.Sc. (S.C.M.; 4s. 6d. net; paper covers, 3s. net), we have a valuable introduction to many of the deeper problems of the day by an experienced

teacher of physical science. Mr. Haigh's treatment of such subjects as 'Natural Science and Religion,' 'Natural Science and the Bible,' 'Evolution,' 'The New Psychology and Religion,' 'Nature a Divine Revelation,' is excellent. His wide reading is apparent on every page, and his extracts from leaders of religious, philosophic, and scientific thought are informative.

The following quotations will show Mr. Haigh's standpoint: 'Has Natural Science anything to do with Religion? Very little—very little indeed . . . . an educated religious man cannot be wholly indifferent to the scientific knowledge of his age. Though no one is responsible for ignorance which is unavoidable, yet no one is at liberty to reject facts or wilfully shut his eyes to truth from whatever quarter it may come. He cannot so act without injury to his moral character.' 'It is of happy augury that so many of the leaders in science at the present time are enforcing the truth that the scientific view of Nature is but a partial view which leads up to and requires the complement of a spiritual interpretation.'

In 1893 Christina Rossetti prepared a number of her poems for separate publication. They had already appeared along with prose devotional studies. The volume was called simply *Verses, by Christina G. Rossetti*. And twenty-one thousand copies of it were sold up to 1914. Now the S.P.C.K. has issued a new edition (3s. 6d. net), containing an introduction and appreciation and a crayon drawing of Christina and her mother by Dante Gabriel Rossetti. The direct simplicity of Christina Rossetti's language, coupled with the appeal of her mysticism, have made for her a unique place in the affections of some of us.

The Rev. D. C. Mitchell, M.A., has found an attractive title for the volume of sermons which he has published through Messrs. Thomson & Cowan. It is *The Nonsense of Neutrality* (3s. 6d. net). The title is taken from his treatment of the eleventh verse of Obadiah, 'In the day that thou stoodest on the other side, thou wast as one of them.' The title is not only captivating, it is also informing, for this volume of sermons is concerned with the Christian conduct of life. Dealing with neutrality, for example, Mr. Mitchell discusses its consequences and culpability as a sin first of all against the self, and secondly against society. He ends on the evangelical note, which is characteristic, when he shows how one can be saved from this sin. The teaching in the sermons is pointed by apt illustrations both from literature and from Mr. Mitchell's personal experience.

The Two Descriptions of the Sanctuary in Deuteronomy.

By Professor Adam C. Welch, D.D., New College, Edinburgh.

In The Expository Times for July 1925 I published an article on this subject. The reason for returning to it so soon is that Canon Battersby Harford, in the November issue of the *Expositor*, has discussed the article and my entire attitude on the question at some length. It is true that few things are less interesting than a debate between two specialists. But the issue involved here is of such significance that a reply may be of value, especially if the discussion is severely restricted to broad principles.

There are, then, two descriptions of the sanctuary, (*a*) which Yahweh elects out of all your tribes, (*b*) which Yahweh elects in one of thy tribes. As to (*a*) there is no debate; it means the temple at Jerusalem. But as to (*b*) I have pointed out that, wherever *one* followed by a plural noun occurs in Deuteronomy, it always means 'any of.' The natural sense, therefore, of 'one of thy tribes' is any tribe, not a specific tribe, such as Judah. The reason for this sanctuary being prefaced by the definite article is that it is followed by a qualifying clause. The shrine was to be one reserved to the worship of Yahweh.

So to translate the phrase is, of course, to deny its reference to centralization and to run counter to the interpretation which has been constantly put upon it. The Canon, accordingly, indulges in a

gentle jibe at my expense by remarking that for two thousand years the words have received only one meaning. The sarcasm would be legitimate, had it come from one like Wiener, who believes in the Mosaic origin of Deuteronomy, but is a little surprising from a convinced Wellhausenite. Perhaps the Canon will reckon up for us the number of centuries during which the Deuteronomic Code was believed to have been issued by Moses on the plains of Moab, before Wellhausen 'proved' it to have been issued by Josiah in 621. It hardly becomes those whose entire position represents a break from tradition to make much of tradition in defending themselves against a new heresy.

The Canon proceeds, however, to criticism of the heresy. He does not attempt to deny that 'in one of thy tribes' may mean, or rather, after the analogy of the usage in the rest of the Code, must mean any of thy tribes. What he fastens on is the use of the definite article before the sanctuary, and there he denies that it could be used otherwise than for one definite place of worship. To quote his own words, he 'can find no adequate parallel case in which a noun with an article, followed by a defining relative clause of this type, can be treated as one of a class.'

I believed that 18^{6}, which speaks of *the* Levite coming from any of thy towns to take up priestly duty at a sanctuary, proved the use of the definite article for one of a class; and therefore did not overload my previous article with further examples. Since this is not considered sufficient, perhaps because the Levite is not followed by a defining relative clause, it is necessary to quote others. Here are two, which have both been taken from the Deuteronomic Code itself.

In ch. 20, from v.[10], the legislators give orders as to how Israel is to carry on war. In particular, the army is forbidden to cut down fruit-trees in the neighbourhood of any town which they are besieging. The law concludes in v.[20] with the permission to cut down other trees, and adds that the army shall lay siege 'to *the* town that makes war against thee, until it fall.' The town, which has appeared in vv. [10. 19] as a town without the article, now appears with the article and followed by a defining relative clause. According to the Canon the sanctuary which Yahweh chooses can only be one specific sanctuary, that at Jerusalem. Then the town which comes to war with Israel, must be some specific town, such as Ekron or Damascus. According to my view, the town of 20^{20} may be any town which makes war on Israel. But that implies that the sanctuary which Yahweh chooses may be any sanctuary of this character.

An even more striking case occurs in 14^{21}, because there a noun with the definite article and a qualifying relative clause stands alongside an indefinite noun which has no qualification. The Israelites are forbidden to eat a carcass from which the blood has not been drained. But it is added: 'thou mayest give it to *the* ger who is within thy gates, or to *a* foreigner.' Will the Canon require us to believe that there was only one specific ger to whom an Israelite farmer might make over his dead sheep? If so, it is to be feared that he will find difficulty in carrying that out in reference to every passage where the ger within thy gates is mentioned. Evidently the Law declares it to be legitimate to dispose of the carcass to any ger or to any foreigner. But, since the foreigner has no qualifying relative clause, he receives no article: since the ger is qualified, he receives an article.

Again, in course of proving that 'one of thy tribes' may mean any tribe, I appealed to 23^{17}, which orders that a fugitive slave shall live in 'one' of the towns which he might choose as a refuge. This town might obviously be any town in Israel. König and Sellin retorted that the slave might certainly choose any town, but, after he had chosen it, it could be only one specific place. Hence, of course, Yahweh might choose any sanctuary, but, after He had chosen it, it could only be one. My reply was that the two cases were not parallel. In the nature of the case, the slave could only live in the place he chose, because a man cannot live in two places. To say, however, that Yahweh could only locate His name in one sanctuary was to beg the question at the beginning. And I added that to say that Yahweh could only locate His name in one sanctuary contradicts Ex 20^{24}, where we read about every place where He records His name. The Canon, however, objects that this is no help, since Exodus speaks of every place, while Deuteronomy speaks only of the sanctuary. Yet my reason for quoting Ex 20^{24} was that it does speak of every place. By so speaking, it implies the belief that Yahweh could record His name in several places. He could, therefore, make His name dwell in more than one. To say that He could not, means that Deuteronomy has moved away from the position of Ex 20^{24}, and teaches that there is only one legiti-

mate sanctuary. And that, I repeat, is to beg the question at issue from the beginning.

Another example of the same kind of argument by begging the question is to be found in connexion with my reply to an objection brought forward by Gressmann. It would only be tedious to enter into full details. The matter involved was in connexion with the law about Passover. I acknowledged that Gressmann's objection would have force, if it were certain that this law was first issued as a law for all Israel. Since, however, I did not believe that the Code of Deuteronomy was issued for all Israel, and since I had given special reasons for regarding the law of Passover as one for Ephraim, his objection carried no weight against my position. But, writes the Canon 'how does he know that the passover law was for Ephraim only.' The retort is easy and obvious. How does the Canon know that the regulations of the Deuteronomic Code, and among them the law about Passover, were first issued for all Israel? He knows it, because he accepts the Wellhausen theory, which declares that Deuteronomy was drafted at the time of Josiah and was then issued to be the law for all Israel. Yet that is the very question which is under discussion. To determine it by principles drawn from the 'regnant hypothesis' is to attempt to foreclose discussion by authority. It is more remarkable to find such a position advanced by the Canon, because in a later passage of his article he says: 'In Deuteronomy we have a compilation of laws and groups of laws, probably laid down at different times, at different centres and by different authorities. . . . The laws about first-fruits, tithes and sacrifices may have originally required only that they should be offered at a local sanctuary.' It will be noted that, while first-fruits, tithes and sacrifices are here allowed to a local sanctuary, Passover is carefully excluded. Why? Is it possible that to include Passover would seriously endanger the Canon's whole position? Yet it is difficult to see why it should be excluded, especially when it is known about it that the law of Deuteronomy on the subject is not the same as that of Exodus, and that the law of Deuteronomy curiously resembles the practice of the Samaritans in the hill-country of Ephraim. Is there any analogous distinction between the sacrificial customs of old Israel which will justify the Canon in granting that the laws about these may have been connected with a local sanctuary?

It remains to ask whether anything has been advanced to weaken my conclusions as to the other phrase, which occurs only in the section 12^{1-7}, the sanctuary which Yahweh elects out of all your tribes. Here, naturally, the Canon finds no fault with my recognition that the passage can only mean centralization at Jerusalem. But he questions whether it is correct to make it later in date than the rest of the chapter in which it occurs. My reason for doing this is that vv.$^{1-7}$ regard the conquest as so complete that the Canaanites are wholly subject to Israel, and must submit in everything to the will of the conquerors. In the rest of the chapter, on the other hand, the Canaanites are living among the Israelites and are strong enough and numerous enough to present a real danger to Yahweh worship. Now these two views of the conquest are found in Joshua and Judges; and it is generally acknowledged that the idea of a complete conquest is the later and the less historical of the two. The Canon objects that this view of a complete conquest appears in passages of Joshua which are generally regarded as Deuteronomic, and also appears in certain sections inside our Book of Deuteronomy. But what real bearing has this on the question at issue? What is at issue is the relative date of two sections in the twelfth chapter of Deuteronomy. In one of these appears a view of the conquest which is generally regarded as late, wherever it occurs, whether in Joshua or anywhere else. In the rest of the chapter we find a different view, which is also generally regarded as early, wherever it occurs. The two views are so incompatible that one writer could not hold them both at the same time. Especially they are so incompatible that a body of legislators could not base a law which is comprised in seven verses on one of them, and then proceed to base a new series of laws on the other. The only conclusion which seems reasonable is that the two sections of the chapter have been drafted by different men and belong to different periods.

What seems to have led the Canon to the above criticism is his evident conviction that to pronounce 12^{1-7} later than the following verses implies that this little section is also later than the period of Josiah. At least he follows up his previous remarks by stating that, since I hold 12^{1-7} to be later than the rest of the chapter, 'although he nowhere explicitly says so, Welch is compelled by the exigencies of his theory to range himself with Kennett and to throw overboard the trustworthiness of the account in Kings.' So little am I conscious that the exigencies

of my theory involve this conclusion that I have contributed an article to the forthcoming number of the *Z.A.W.* to prove the opposite. Hölscher and Oestreicher, for very different reasons, question the reliability of the account in Kings. They hold that Josiah made no effort at centralization and aimed merely at purifying the temple-worship. I have done my best to prove them wrong and to support in this matter the account in Kings.

Nor is it easy to see why the exigencies of my theory compel the conclusion of the Canon. One hesitates to add another hypothesis to those which have gathered round this significant and fateful period of Israel's history. Yet, if it were only to point out that my theory as to Deuteronomy does not involve the rejection of the account in Kings, it may be done. What interested and surprised me most in studying afresh the Code of Deuteronomy was to find how constantly it brings one back to conditions in Northern Israel. The law may have been originally intended for use in that kingdom. If so, it would go into captivity, when the kingdom was swept away, for at that time all the priesthood disappeared from the land. At a later date, however, an Assyrian king sent back a priest, at the request of the population in what was now one of the imperial provinces (2 K 17^{27}). The man renewed the Yahweh-cult at the old shrine of Bethel. Since the purpose of his coming was to teach the people 'the manner of the God of the land,' he must have brought with him a rule or law which was adapted for this purpose. And no other was better fitted for the task he had to fulfil than the Code which had once been in force in this very district. The old ritual was restored at Bethel, and the old Code of Deuteronomy was again issued to guide the remanent Israelites. For, while the province had been stripped of its leaders and priests, the backbone of the population still largely consisted of the Hebrew peasants.

Now we have reason to believe that Josiah, seeing the weakness of the Assyrian government, tried to extend his authority beyond Judah over the Northern province and to bring back all Israel under his power. In this he merely followed the example of his predecessor, Manasseh. But, while Manasseh's plan was to weld together the Assyrian settlers and the old Israelite settlers by an amalgam of the Assyrian and Hebrew faith, Josiah sought to appeal to the native Hebrews in the name of their own religion. In the weakness of Assyria he could afford to follow this policy. His aim, however, was partly political, and he therefore sought to turn the men's minds to Jerusalem, as the one centre for the true Yahweh worship. Centralization of worship at Jerusalem could serve alike a religious and a political end. Hence we find the king desecrating the altar at Bethel (2 K 23^{15}), which is not the high-place of Jeroboam. It was the one Yahweh-shrine which remained in the Northern province, the place to which the priest from Assyria had brought back the restored cult. As such, it was the only centre of Israelite devotion and pride, which could in any way compete with Jerusalem.[1]

Yet the destruction of the altar at Bethel did not necessarily involve the destruction of all its sacra. Indeed, with the ideas of the holiness of all the sacred utensils which were prevalent at that period, such an action would have appeared a daring and useless sacrilege. It is remarkable how careful the historian in 2 K $23^{16ff.}$ is to justify Josiah's conduct in desecrating the altar. Evidently there were men who were shocked and startled by the act, and it was necessary to show that the king in this was fulfilling a Divine command given by a prophet. The sacred vessels may rather have been transferred to Jerusalem, and with them would go the sacred books.

What happened to them there it is impossible to know. But it is not impossible that the Code of Deuteronomy was among these sacred books and fell aside in one of the Temple rooms only to be rediscovered at the famous repair of the Temple itself. There its discovery served the ends both of the court and the priesthood. They used it as a means for appealing to Northern Israel. They gave it full authority as one of the sacred books of their Law. But the priesthood were careful to preface it all with the opening section 12^{1-7}, which set in the forefront of an otherwise dangerous code of law the command that Jerusalem was the one shrine for all legitimate worship. That would serve to explain why the section hangs loose where it stands, having no relation to all which follows. It would explain why it uses language about the sanctuary which has no parallel in the rest of the Code. And it would finally explain why the section makes an impracticable demand. The men were content to countersign the Law with a general command, which made it innocuous.[2]

[1] See another article in the December *Z.A.W.*

[2] I would add that at one time or another the sacred literature of Northern Israel was combined with that

But, further, if we could suppose that by some such means the Code of Deuteronomy was made part of Israel's law, but yet made subservient to the great aims of the court and priesthood at Jerusalem, a fresh and welcome light is cast on the work of Jeremiah. His famous verse about the false pen of the scribes working deceitfully (8^8) does not need to be watered down and explained away. He means exactly what he says. To him the conduct of the court and priestly party seems unworthy in itself. But not only does this method of gaining their end seem unworthy; the end which they are seeking is bad in itself. To the court the centralization of worship at Jerusalem was a welcome means of restoring the unity of Israel through an appeal to the common religion. To the priesthood it appealed as a means of getting rid of the local shrines with their danger to the purity of the faith. Jeremiah is as well aware as any other of the abuses which attach to the bamoth and as unhesitating in condemning them. But he will have nothing to do with a cure which, while removing one evil, poisons the whole system.

For Jeremiah sees this question of centralization to be a means by which the Temple is made an essential of true worship and the Yahweh religion is bound to stone and lime. Therefore, he goes up to the Temple, and in his great address declares that in the interest of true religion the Temple must go: Yahweh will deal with it as He dealt with Shiloh. From that hour too He announces that Chaldea must capture Jerusalem. It is Yahweh's instrument to destroy the things which men are counting essential to their religion. He writes to the captives at Babylon to bid them give up hankering after a return to their own land. Yahweh has sent them to Babylon in order that they may learn to do without a temple. He tells the priests at Jerusalem who call the exiles rotten figs, because they can no longer offer sacrifice, that it is they who are the rotten figs. The Prophet's political attitude and his religious teaching become a unity, when we recognize that they had a common source. And their common source was that the Temple was not essential for the true worshipper of Yahweh. Since the men would learn it in no other way, since they were making the only place where God could be rightly worshipped to be Jerusalem, Yahweh would teach them through the awful means of Chaldea's war. The holy and beautiful house, where their fathers had worshipped, and which they had desecrated through making it the only place where men might worship, should go up in flame. And in the villages round Jerusalem and in the settlements in Babylonia men would find that they could worship Him; for they should still go and pray to Him, and, praying, find Him as near as He had once been to Abraham.

of Judah. There are definitely Ephraimite psalms, such as 80 and 81 (cf. Gunkel's recent Comm.), which have been incorporated into the great psalter. The Northern book of history was joined with that of Judah. When was this done, and when was it felt to be necessary? I suggest that it was about the same time as the law of Ephraim was joined with the law of Judah. And it was probably done for the same purpose.

The Sacrament of Beauty.

By the Reverend Albert D. Belden, B.D., Westcliff-on-Sea.

The fundamental meaning of the word 'Sacrament' is a pledge or covenant, and the contention behind this title is that in all the beauty so prodigally distributed round our human life there is a pledge of the Love of God, demanding on our part an answering covenant of loyalty and service.

The term 'Sacrament' is mostly used to refer to the holiest rites of our faith, such as Baptism, Marriage, and Holy Communion; yet the very purpose of these sacraments is that all our life should become sacramental, and that every day, in all the circumstances of life, we should be in Holy Communion with God — our consecrated service answering continually the Divine Love. Unfortunately there is grave danger, in this over-commercial age, of our missing the sacrament of beauty. One has only to consider the way in which we permit our lovely countryside to be disfigured by commercial advertisements to realize the inferior place that we still give to beauty in our time. Even in our towns and cities it is well-nigh impossible to get a fair, square view of

architectural beauties without finding that there is thrust athwart one's line of vision some glaring advertisement of merchandise. Even the light of the stars is quenched by flaming sky-signs of somebody's soap or soup! Great masses of our population are born and bred in conditions of revolting ugliness, and at an impressionable age are thrust into factories and warehouses—into a general commercial system with which the word 'beauty' has only just begun to be associated. All honour to the firms, curiously enough mostly connected with the confectionery trade, that have pioneered the conception of a commerce and industry that is beautiful. In the final ethic of humanity it will be enough to detect ugliness in a thing for it to be immediately condemned. Such instinct for beauty as we have already developed is sufficient to assure us that nothing can be Divine that is not beautiful. Even our favourite stories of 'ugly ducklings' are an indirect tribute to the absolute necessity and desirability of beauty of some kind in those we would revere—if not of face and form—then of spirit and disposition.

The energy of beauty.—Yet how true it is that in spite of the worst that man can do to create ugliness, beauty is for ever overcoming it. Above the miserable slum there is for ever stretched the changing panorama of the sky—the perpetual challenge of a Heaven that is mankind's true destiny; and ever the living green shoots its way through the dull earth to brighten this and that spot of desolation. How determinedly Nature flings her bright mantle over the ugliest ruin! The battlefields of Flanders and France are already decked with the glory of forget-me-not and poppy. There is a curious energy in beauty which causes it to flow into every nook and cranny that affords it the least opportunity, as though the power behind creation were the sworn foe of all ugliness and the sworn lover of the beautiful.

The overplus of value.—In his charming book, *Work, Play, and the Gospel*, Malcolm Spencer has defined beauty as nearly as it can be defined as always involving an 'overplus of value.' It is a most significant and rich definition. This surplus of value is evident everywhere in our human experience. We are beleagured by beauty in a thousand forms. It allies itself to every one of our physical senses; and yet it yields to the soul a meaning that cannot be explained in terms of purely physical sensation. In every aspect that we call 'beautiful' there is something that speaks directly to the mind and appeals for an appreciation that is distinctively spiritual.

Taste.—Think, for example, of the beauties of 'taste.' Our food, for the purposes of mere nourishment, might have been made just sufficiently tasteful to induce our interest, but we find that in most foods there is a relish that is exquisite. The lusciousness of fruit is a distinct overplus of value—something given over and above what is merely necessary. There is a curious story about Lord Tennyson which says that he was rebuked by a friend for his undue interest in a plate of well-cooked beef and vegetables. The Poet Laureate replied rather hotly: 'Every fine natured man knows what is good to eat.' It is well to realize that if we do not take our food with this appreciation of the beauty woven into its provision, we can scarcely avoid taking it sullenly and selfishly, and at last—gluttonously. If it is not a sacrament, eloquent with the Love of God, an offering of Divine Grace for which the 'grace' of human thankfulness should ever be forthcoming, it will be a ministrant to our lower passions and our worse self.

The message of the flowers.—Or think of the beauty of scent and of vision! The sense of smell is a great protection to the human organism, and those things that are not dangerous might conceivably have been provided with a merely inoffensive smell; but the fragrance of the rose! or sweet briar!—so glorious and extravagant!—what can be the meaning of that? Few things so quickly ally themselves to the spiritual side of human nature as does fragrance. It has a curious quickening effect upon memory—'rosemary for remembrance.' Is there any memory that it should quicken more powerfully than the remembrance of the Creator? Then, again, the plant life of the world might conceivably have been limited to green herb and foliage, just capable of exuding oxygen and imbibing carbon-dioxide. But why should it run to flowers? How does the utilitarian valuation appeal to us as we think of flowers? To some people they are a useless extravagance on the part of Nature, serving no practical value. 'You can't eat them!' Indeed, you cannot even sell them excepting as they make their appeal to something in man that is akin to Love. But that last fact is just the sublime truth about them. A friend of the writer who is a most successful florist has coined

the delightful advertisement: 'Say it with Flowers.' Have you ever thought of the things we say with flowers? When we wish to insult our neighbour across the way, is it usual to send him a bouquet? No—it is when we would make some great utterance of love towards a departed friend, or to one whose love we fain would win, that we find it the highest wisdom to 'Say it with Flowers.' Can there be any other meaning to this great overplus of exquisite value in Nature than that it is God's way to 'Say it with Flowers' too? The message of the flowers is a Divine beneficence which rejoices in giving always an 'overplus of value.'

Sound.—What of the beauty of 'sound'? There is no great reason why the sounds of the world, for all practical purposes, should not be limited to those of the 'quack quack' and 'moo moo' type, yet think of the difference between those sounds and the human voice at its best, whether in the speech of the great orator or the voice of a Madame Patti! A friend of the present writer was once upon the verge of suicide. He had left his home for that purpose, but on his way to the river he passed the Town Hall, outside of which it was announced that a celebrated composer would give a recital upon the organ. Being a lover of music, he turned in to hear this famous man, and heard him play his greatest piece of music. By that marvellous alchemy of the human soul, which is such a happy mystery, the sounds that fell upon his ears translated themselves into a message for his bruised and beaten spirit, and saying to himself that 'a world that contains such beauty must be made for the triumph of love,' he went back to his tragedy to strive anew and to conquer. Saved by beauty!

The hallmark of the beautiful.—This overplus of value is the supreme characteristic of beauty because it is the element that gets past the senses to the soul. A capital instance of this is in our experience of love. The very meaning of love is something given—its very soul is generosity. 'Cupboard love' is no real love at all. If you felt that your wife was carefully and coldly calculating in her affection towards you, striving to preserve a strict balance of favours—if you discovered, for example, that she kept a little book in which she carefully noted every time you were kind to her, in order that she might not be kind to you for any extra number—then love between you would simply fall dead at your feet. It is the element of generosity that is the very life, the very soul, of love—the something given, the overplus, the unnecessary thing—it is in that element that beauty consists. It is only a step from this realization to say that all the great virtues of Christian character are exquisitely beautiful, for they all contain this element of sacrifice on the part of the self, for the sake of another. Truthfulness, for example, is the conquest of all the advantage that the self might temporarily gain from falsehood, for the sake of the ideal welfare of humanity. This is why our souls are so deeply stirred by the story of a martyrdom for truth—our sense of beauty is appealed to directly. This too is the secret of the power of heroism to pierce all our customary and daily selfishness. Correspondingly every sin is intrinsically ugly because it is intrinsically niggardly, mean, pruned of all surplus value. If only the human soul could appreciate this fact to the full, it would come very near to redemption, for with beauty there is always power. There is an intrinsic relation between beauty and energy. If ever we should succeed in making the work of the world beautiful, we should tap in a supreme degree the full energy of humanity and discover a capacity for toil far beyond our present dreams. Beauty lays hold upon the supreme motive force of the soul. It captures the heart and draws forth the soul in its purest desire. We know this by personal experience. Frequently when we are deeply moved by some spectacle of fine character, as, for example, in a noble play or a powerful and wholesome novel, as out of the mass of misunderstanding and intricate plot and counter-plot human character emerges in some glorious triumph of endurance, mercy, or forgiveness, then we know supremely that this is 'the likest God within the soul' and the most perfectly beautiful thing in all our experience.

Beauty's living soul of love.—How near we come here to the very heart of the Christian faith! Is there any other 'overplus of value' more wonderful in all our experience than the generous love for all men displayed in the Cross of Christ?

> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown.

In the mind of Jesus, His sacrifice was most closely allied to the 'beauty of the Lord our God.' Over and over again we find Him speaking of His coming self-offering as His 'glorification.' 'The hour is come that the Son of Man is to be glorified.' 'Ex-

cept a grain of wheat fall into the earth and die, it abideth with itself alone: but if it die, it beareth much fruit!' The glory which He had with His Father 'before the world was' is this glory of Uttermost Love, this spirit of endless Self-Giving. No wonder, then, that when His Spirit truly possesses the soul, all beauty comes forth to greet it!

Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue,
Christless eyes have never seen.

According to Browning, it is just this revelation of the deep identity of beauty with Perfect Love that man needs if he is to understand Nature and receive her ministry. Looking at Nature he cries:

Wanting is—what?
Summer redundant,
Blueness abundant,
—Where is the blot?

Beamy the world, yet a blank all the same,
—Framework which waits for a picture to frame:
What of the leafage, what of the flower?
Roses embowering with nought they embower!

That is Nature as he sees it without the revelation of the Presence of Divine Love—all its beauty lacking in crucial effect, its meaning held in suspense. Then his deep human need bursts forth in loud appeal:

Come then, complete incompletion, O comer,
Pant through the blueness, perfect the summer!
Breathe but one breath
Rose-beauty above,
And all that was death
Grows life, grows love,
Grows love!

What shall be our response to this Sacrament of Beauty? Can we meet it with less than the most conscientious devotion to the beautiful in every part of our life—in our worship, in personal appearance, in our homes and places of business, our villages, towns, and cities? If we would discover the secret of personal power and of corporate witness, we must pray the prayer of the psalmist: 'Let the beauty of the Lord our God be upon us.' Shall all His works be beautiful and *His children* fail of that deep moral loveliness which is the Father's image reflected in them? God forbid.

We thank Thee, Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, all their worth,
Their light and glory, come from Thee.

Yet teach us still how far more fair,
More glorious, Father, in Thy sight,
Is one pure deed, one holy prayer,
One heart that owns Thy Spirit's might.

Let us keep the Sacrament of Beauty.

In the Study.

Virginibus Puerisque.

Tell me a Story.[1]

'Our fathers have told us the tale.'—Ps 44[1] (Moffatt).

Long, long ago, about two hundred and thirty years ago, there was a little lad in France to whom all you wee people owe a huge debt you can never pay. And yet, perhaps, you never heard of him! Who was he? Well, his last name was Pirault. And his first? I am not sure: but I think it was Charles. Why? Because his father was called that. The father was a fairly old man when the boy was born, too old to be much good at games and romping and the like. Yet he loved his little lad with all his heart, and used to think all day long of the glorious evening they were going to have together. For there was one thing he could do for the little man just splendidly—he could tell him the most marvellous, exciting, creepy stories. He didn't just read them, and he didn't only tell them, but he made them up, brand-new, lovely stories, and his laddie heard them all, the very first of anybody in the world. There he would sit as still as still, as quiet as a mouse (though a mouse isn't really quiet, try to go to sleep with one scurrying up and down the wall), hardly breathing, with great round eyes and listening with all his ears (though really he had only two, just like you, no more). And he heard—what do you think? Cinderella! and Tom Thumb! and Blue Beard! all made up for him! Now, you know how much

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

you owe him. For, had there been no little Charles, you would not have had any of these.

Yet you don't need to be envious. For you have a Father, that wonderful Lord and Father we call God; and you are His own little lass or lad. And He has told you the best story in the whole world. And His isn't only pretending and just making up. It is all really real, and truly true, the glorious story of Jesus Christ. You know about the Baby in the manger; and the Boy who grew up in the little town. If you had asked where His home was, they would have pointed up a little back street. 'Go along there, till you come to a carpenter's shed, it is next door to that.' And then, the Lad in the Temple, when they lost Him that exciting day, and He wasn't one bit afraid. And the wonderful Friend who went about doing kind things. Never a woman had a sick lassie, but she ran to Him for help. And always He did everything He could for any one. It is far the best story in the world. And it was your Father who thought it out, and your Father who made it up, and your Father who gave it us. He told it to you. Wasn't it a lovely thing to think of Jesus Christ? And wasn't it kind of God to give you such a splendid tale all as your very own. Didn't you know that? Oh, but that is true. If there had been no Charlie Pirault, there would have been no Cinderella and the rest of them. And if there had been no you and me, we shouldn't have had the beautiful tale of Jesus Christ.

How? This way. I don't know if Charles Pirault was often ill. But, you know Stevenson's books? They are fine, aren't they, all thrilly and exciting, and make you feel something fizzy inside, rather like when you are drinking ginger beer. Well, one of the best of them was written because a stepson of his was ill, and bored with lying in bed, and tired of all his books and games and toys and pictures, sick of everything, and getting cross and tempery. And so Stevenson wrote the story to keep him interested, and to help to pass the time, and to make him forget about the pain, and be able to do far better. And you and I are ill, ill of sulks, and ill of peevishness, and ill of temper, and whole heaps of horrid things. And our Father told us the story of Jesus to help us to forget about these ugly things, and to give us something better to think about, and to make us feel ashamed of being grumpy and cry-baby, and to let us see how manly and unselfish and happy and brave we can be if we like. Wasn't it kind of Him?

But are we listening to the story, you and I? Do we like it, are we really paying attention? I once knew a man who wrote a book for boys. He was called Ian Maclaren. And one day in his house I met him coming downstairs, carrying a lot of papers. 'I may as well burn this,' he said, 'it's my boys' story, and it's not a bit of use. My boy is in bed ill, and I've been reading it to him and he doesn't like it.' 'Nonsense,' I said, 'what makes you think that?' 'I know,' he answered, 'I know, because, while I was reading it, he fell asleep.' He was a little disappointed. And no wonder. And I wonder if we are disappointing our Father too. Are you asleep when He tells you this splendid story that He has thought out for you? Are you attending? Do you really like it? There isn't another half so good. So let us read it, and think about it, and love it, and it will make real men and women of us by and by, and boys and girls worth knowing now.

The Monkeys in the Angel Choir.[1]

'The eyes of the Lord are in every place, beholding the evil and the good.'—Pr 15^3.

The 'Angel Choir' is in Lincoln Cathedral. I hope you will all see it some day. It is called the Angel Choir not because angels come down to sing in it, but because in it there are carvings of angels. There are also carvings of other things. I was very glad to find an imp amongst the angels. The people who carved that, thought the imps should have a chance. So do I. The imp is not the only thing. There are three monkeys in the Angel Choir. They are carved in wood on the end of a choir seat. There are three carvings, and they are like three chapters of a story.

The first carving shows two monkeys working a churn. It is not a modern churn, such as we see at a show, where a neat dairymaid turns a handle and the whole thing goes round. It is more like a tub on the floor. In it there is something at the end of a long handle, which the monkeys work up and down like a patent washer. There they are, two of them working away making butter. Beside them, on a dish, are some pats of butter that they have made. But where is the third monkey, and

[1] By the Reverend Cecil Nicholson, Orroland, Darwen.

what is he doing? He is behind some bushes. You can see his face through the foliage. You can also see his arm and his hand, and he is reaching out his hand, the sly and wicked monkey that he is, to steal a pat of butter. The other two are working to make butter, and he is stealing it.

The second carving shows us the three monkeys again. This time the thief has been caught, and what do you think? They are going to hang him, and the two monkeys who were working the churn have hold of the rope, and the poor little thief is looking very sad, and seems to be wishing very hard that he had never stolen that pat of butter. But, you know, it is no use, after you have done a thing, wishing you had not. Even if you say you are sorry, you can't undo it. I feel sure that little monkey said he was sorry, but he had to be punished, and the other two had to do their duty, and hang him by the neck until he was dead. Poor little monkey!

The third carving is about the funeral. There are the three monkeys again, but one of them is dead, and the others are giving him Christian burial. They are not just throwing him into a hole, saying:

Rattle his bones
Over the stones,
He's only a monkey
Whom nobody owns.

They are the mourners at the funeral, and they have to bury their companion, and they look as if they were sorry. They seem to be saying: 'Poor little chap! he will never play with us any more. What a pity that he hadn't more sense. Why couldn't he be content to work for his pats of butter? Why should he want to steal them? He won't steal any more. He's got to suffer for it now. May God have mercy on his soul.'

Why did those woodcarvers, so many hundreds of years ago, put those monkeys in the Choir? The story is that in the early days of the Cathedral, a certain man was appointed to the office of Precentor. He took the office. He drew the salary, but he never did the work. The precentor of a cathedral is the leading singer, usually a minor canon. This canon was always going off somewhere instead of being in his place. He was never seen in the Choir, but he always took his money.

The men who were carving in the Choir talked about it. They said it was a shame. They had to work for their wages, and he ought to be hanged for drawing his money without doing anything for it. They could not hang him, but they did what they could. They carved him as the monkey who stole the pat of butter, and the carving is to this day on a choir seat in the Angel Choir at Lincoln.

There are four things to learn from this story. The first is that we all ought to try our best and keep on doing our work. The second is that if we neglect our work, we have no right to draw our wages. The third is that if we draw our wages without doing our work, somebody may see us and make an example of us. The fourth is that, if no one else sees us, God will. 'The eyes of the Lord are in every place, beholding the evil and the good.'

The monkeys in Lincoln Cathedral are in the Angel Choir, but God doesn't want any thievish monkeys amongst the angels in His heavenly choir.

The Christian Year.

QUINQUAGESIMA.

Love, the Mirror of Immortality.

'Now we see through a glass darkly.'—1 Co 13^{12}.

'Through a glass darkly.' The phrase has almost passed into a proverb. What was the thought in St. Paul's mind when he wrote the words? Literally what he said was this: 'Now we see by means of a mirror in a riddle.' The Apostle imagines himself to be looking into a mirror—such as was in use in those days—made of burnished metal and not nearly as bright as our looking-glasses are now. Dimly in the mirror St. Paul sees a reflection, which he cannot fully discern. The reflected image is so shadowy and mysterious that it suggests to him the idea of a riddle or puzzle, which must be carefully studied before it can be made out. Such (he says) is the vision of the spiritual world and of the future life which is vouchsafed to our human faculties now. It stands in sharp contrast to the direct vision, the face-to-face vision, which will be vouchsafed to us hereafter. It is dim, puzzling, uncertain in detail.

So far the point of St. Paul's illustration is clear.

But what does he mean by the mirror itself? We might answer this question in more than one way: we might say that revelation is the mirror, or that faith is the mirror: we know from other passages in St. Paul's writings that he could have

accepted either of these interpretations. But here, if we could reach his inmost thought, we should probably find that his point of view was slightly different, and that by the mirror he meant human love. His mind at the moment is full of the beauty and pre-eminence of human love.

The idea that human love, and especially bereaved human love, may be regarded as a mirror which reflects the image of immortality is still full of suggestiveness. Love, it may be said, is no argument: a feeling is not the same thing as a process of reasoning: our affection for those who have gone from us is not enough, taken by itself, to prove their immortality. Yet is not love, after all, one of the links which finds a place in the chain of evidence for a future life? The evidence for immortality is cumulative. Our reasoned convictions, our instinctive beliefs, the testimony of conscience, and the voice of revelation all tell in one and the same direction, and the total value of these converging lines of evidence is far weightier than the mere sum of the separate arguments. Love supplies a witness of its own. Love gives us insight.

If we look into the mirror, what do we see?

1. Think of all the love and yearning which, generation after generation, have been felt by human hearts for dear ones lost. Can all this passionate feeling, we ask, have been poured out in vain? Is the loan, when God has reclaimed it from us here, never again to be restored in the world to come? The Christian admits that there is much of which he is absolutely ignorant about the state of the departed. He is content to be ignorant, provided that he can cling to the one all-important truth that they are alive, that they exist somewhere in the universe, and that, wherever they are, they are in God's keeping.

> God of the living, in Whose eyes
> Unveiled Thy whole creation lies,
> All souls are Thine; we must not say
> That those are dead who pass away:
> From this our world of flesh set free,
> We know them living unto Thee.
>
> Not spilt like water on the ground,
> Not wrapped in dreamless sleep profound,
> Not wandering in unknown despair
> Beyond Thy voice, Thine arm, Thy care;
> Not left to lie like fallen tree;
> Not dead, but living unto Thee.

2. As we look a second time at the image of the future life reflected in the mirror of love, we discern something else. Love refuses to be content with an impersonal immortality. It not merely rejects the thought of annihilation; it also rejects the thought of the absorption of the individual soul, whether into the Being of Nature or into the Being of God. It cries out for the continuance of personality. It yearns for the future recognition of the loved departed. Our Lord Himself after His resurrection invited the Apostles to recognize the persistence of His personal identity after death: 'Behold and see, it is I myself.' Love ponders over this saying, and asks whether our Lord will not permit us also to recognize hereafter those for whose company we long most keenly—those, *e.g.*, whom we have personally known and loved, or those great spirits of all time whose thoughts have influenced our lives, or those blessed saints, whether they lived long ago or recently, whose example we have reverenced and tried to follow. How this recognition will take place we do not know.

3. Look once more into the mirror. Bereaved love has a final and supreme test of its trustfulness to show us. To some people there comes the experience of a moment which is among the most poignant memories of their lives. Love stands sometimes by the grave of one to whose future it cannot for all its breadth of charity, for all its keenness of sympathy, look forward without some foreboding. Is it a mockery, an unreality, to speak of hope in such cases? Surely that is not so. Hope is exactly the thing which love then specially needs. Hope, however sure and certain, cannot amount to actual knowledge without ceasing to be hope; yet at the same time hope must be strong, if it is to be worth anything in the way of comfort. Love believed everything that was possible of the unrepentant, grace-resisting sinner while he was yet on earth; and after his death, love, if it cannot believe all things, still hopeth all things.

'Through a glass darkly.' In the light of the revelation of Jesus Christ we see with clearness and certainty the general outlines of the great truth of immortality. But the details are beyond our powers of vision: they are 'in a riddle.' Love yearns in vain for some direct communication from the dead, for some definite knowledge of their state. It broods over Dante's great poem, it listens to the *Dream of Gerontius* as interpreted by music, it scrutinizes the reports of the Society for

Psychical Research, it reads devotional books which profess to disclose the great secret. But in its heart of hearts love knows that all its efforts are vain.

'If you ask (said Ward Beecher) why God did not reveal more to us respecting the hereafter, I reply by asking why do not you explain something about the higher side of life to your dog? It could not understand you if you did, and we could not understand what relates to the future if God should explain it to us.' To the fantastic questions which people sometimes ask about heaven it is sufficient to reply, God knows. If we know that God knows, we know all that we need to know. We know, at any rate, enough about heaven for all practical purposes: we know that to attain it we need a spiritual preparation. We know that if we are to see God as He is, we must purify ourselves even as Christ is pure.

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.[1]

First Sunday in Lent.

The Power of Words.

'Take with you words.'—Hos 14[2].

This text at first sight appears startlingly defective as a guide to men who would approach their God. Micah speaks otherwise—'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' In the fifty-eighth chapter of Isaiah we have a still more elaborate demand for various services toward the unfortunate, as the only terms on which God will consent to man's approach. But here we read, 'Take with you—words'!

Words are often supposed to be futile things, and contrasted with deeds. It was Carlyle who identified the two, 'Cast forth thy Act, thy Word, into the ever-living, ever-working universe'; and, indeed, if they be the genuine expressions of the truth, they are never futile, but always charged with vital energy. Dr. Denney has said, regarding St. Paul's exhortation, 'comfort one another with these words,' that here the Apostle is balancing the greatest sorrow of life against words, but then they are words of eternal life. Such words are not the alternative to character, but the expression of character; nay, they are part of what forms character and fixes it.

Three things are manifest as to the power of words in our religious experience.

1. *What they imply—a view of intercourse with God.*—Hosea has idolatry in mind as he writes this chapter, and the superstitious ritual of Israel's temple-worship. The two had this in common that they were founded on a non-rational conception of worship. The worshipper had in neither case any clear idea of the meaning of the service he performed. Indeed, it was characteristic of Semitic thought that such ideas were not necessary in the least. What was required was the performance of certain acts and the giving of certain offerings. The god who could prescribe and accept such worship was, so far as his intercourse with men went, essentially irrational. Either he was incapable of rational intercourse, a mere mass of prejudices backed by supernatural powers; or he was unwilling for it, holding himself apart from his creatures in a haughty superiority which demanded homage, but despised them too thoroughly to be further interested in their affairs.

But here was a new conception of God. He cared not for mysteries, but for meanings. He called them back from formalities to the simplicity and reality of speech. When men worship God, rational beings are in communion, and worship is the converse of mind with mind. This is a God who can be spoken with, and from whom men may count on an intelligent and patient hearing. With such a God simplicity and sincerity are easy, for we are sure of being understood. Therefore awe must not rob us of trust and of directness. For our worship we should indeed prepare ourselves by selecting our choicest thoughts; but we should bring to God also our worst and most deplorable, nay, even our most casual and unimportant. For this is not a recitation, it is an intercourse.

2. *What words reveal—the truth about oneself.*—It is for want of bringing our secret life to expression that we are so often self-deceived. All idol-worshippers and mere performers of a religious office come back from their devotions with their illusions undispelled. Those who would leave their illusions behind them must take with them words. For it is our own words that we have to bring, the words that have first been 'spoken in the inner man.'

[1] H. G. Woods, *At the Temple Church*, 176.

Speak what words are natural and true, and no others. Say that you are glad, and life is good and full of love; or say, 'Thy ways seem cruel to me, and the pressure of Thy hand too hard.' Say, 'O Lord, I love Thee, yet I love Thee not'; 'Lord, I believe, help Thou mine unbelief.' Say, if you must, 'Except I see in His hands the print of the nails, I will not believe.'

Thus speech is an ordeal, and the command of the text implies self-examination. What words have we to bring? The answer will reveal what words are natural to us, and so will be a test of our growth or declension in the life of the spirit. When we try to state to ourselves what we are and what we desire most, we shall find startling revelations. Many states of mind are tolerable only until they are plainly and definitely expressed. The expression will reveal the wealth or poverty of what our hearts want to say, and so will reveal what has been happening in us. Some will find themselves utter strangers in the spiritual region; others will move in it as men walking in their home fields. When you come to words, you will at least know where you are.

3. *What they effect—a transformation of character.*—For this act of worship has the power not only of revealing, but of forming character. Words mark the point of change from the unpractical to the practical.

In our inner life much is necessarily vague, consisting of confused masses of feeling, embryonic forms of thoughts, broken ends of ideas hanging loose. Some of these must, of course, be left vague. Yet some are waiting for expression to render them immediately effective. To say a thing which we have hitherto only thought or half-thought, is to give it the force of a part of our active life, to put it in a position to tell definitely upon conduct. When the images of the imagination are focused, and our estimate of self, our sense of sin, and our feeling of need are clearly perceived, action is sure to follow. There is more in the idea of 'making phrases like swords' than a fine figure of speech. In literal truth 'Bright is the ring of words,' and a spirit that has found its true utterance will be irresistibly urged forward towards conduct. The prodigal in the story had spent many days and nights in general ideas of repentance, desire, and intention that came to nothing. At last he found the words 'I will arise and go,' and the words brought immediate action—he arose and went.

Thus religious utterance is one of the great forces that lead to right action. It is in the dreamy brooding silence, when we know not what we do, that we idle and sin. When we begin to stir our minds, to think clear-edged thoughts and pass definite judgments of right and wrong and to pronounce these judgments in speech, our will leaps forward at the sound of the word, and makes for righteousness.[1]

SECOND SUNDAY IN LENT.

Meditation.

'And Jacob was left alone.'—Gn 32^{24}.

Out in the bustle and confusion of affairs, it often seems incongruous to be asking questions about the deepest things of the soul; but in the hours of quiet separation from outward contacts and activities, the most thoroughgoing and penetrating questions almost ask themselves. 'And Jacob was left alone.' He was alone when in his dream he saw the angels of God ascending and descending. He was alone when he wrestled until the breaking of the day for the Divine blessing. When 'he went on his way,' from the vision of the ladder onward to the end, it was in the strength of great experiences.

What are some of the things which are involved in meditation, and what is its outcome?

1. First, meditation means *times of retreat* into the privacy of our own souls. William Alger said: 'Our times want the brooding spirit. . . . It is all come-and-go, and no stay. The dischargers of power are multiplied out of all proportion to the generators of power. To overcome the world it is indispensable first to overlook the world from some private vantage-ground quietly aloof. Solitude is the foster-mother of sublime resolves.'

2. Meditation is a state in which *the mind is vigorously active*—alert to needs and responsibilities, and awake to the demands of truth. To meditate is to think—to think down into things, to think out through things, and to think to some rational purpose and conclusion. The same faculties which are employed in study, in reasoning, in deliberation, and in self-scrutiny, are in use, and no whit less in use, in the act of meditation. Only in meditating there is an implication of withdrawal from the noise and distraction of the world, that one may be alone with himself and free to

[1] J. Kelman, *Ephemera Eternitatis*, 61.

follow where his reflections may lead. There is the further implication that in meditating the topic is usually a religious one.

Dr. James Martineau takes a different view. 'Meditation,' he says, 'does not find for us our place in the known world, but loses it for us in the unknown. It puts nothing clearly beneath our feet, but a vault of awful beauty over our heads. It furnishes immediate perception of things Divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven. In thus being alone with the truth of things, and passing from show and shadow into communion with the everlasting One, there is nothing at all impossible and out of reach.' Now there can be no doubt of the rare blessings which may come to one, or rather which surely will come to one, in the way of inward peace, of exalted and satisfying emotions, and of fresh insight and broadened views, through just opening the mind and heart to God, and lying still in His arms as a child falls back in a mother's arms, and letting Him calm the agitations of the mind and whisper His sweet secrets into the soul. But this is not the whole of meditation.

3. There are *two factors in all meditation*—God and the soul. The thinking which has to do with spiritual culture, and through spiritual culture with moving forward into partakership in the Divine nature, has always these two factors.

Involved in these two factors, and playing back and forth between them, there are any number of questions of vital import and pressing urgency. But the all-embracing and dominant factors are God and the soul. It is on these—their meaning and their relations—that we are to meditate, and by meditating to find the spiritual profit and comfort which we seek.

Consider some of the questions which will be sure to leap to the lips in a mood of deep, sincere, and earnest meditation. Who is God, and what does He mean to me? Who am I, and what does my life here on earth signify? Is the soul a fancy, or is it a reality? Is this life all, or is there another life out beyond? Has God manifested Himself in Jesus Christ, and has Jesus Christ through an experience of His loving grace demonstrated to my inner consciousness that He is the way, the truth, and the life? Is there something better and higher for me than I have yet attained? Are my faults and failings, my shortcomings and my easily besetting sins, as offensive to me as they ought to be? Are love and truth the open highways of duty and service, as alluring to me as they might be expected to be to a disciple of the great Teacher and an heir of the everlasting inheritance? Am I measuring up to any worthy standards of character, and illustrating loyalty to the most commanding ideals and ends of life? Are my aspirations in line with the will of the Eternal Righteousness, and am I pursuing objects which have on them now and for evermore the Divine benediction?

There is no difference in kind between the deep religious experiences of mystics and the deep religious experiences of other Spirit-filled believers. The mystic comes into his peace, his submissive trust, his clarified vision, his exalted fellowship with God, his hold on things invisible to mortal sight, largely through his habit of meditation and the wise use of quiet hours. He knows the advantage of 'sequestration from the world.' This is largely the secret of a Thomas à Kempis and of a Francis de Sales; and it is also largely the secret of a David Brainerd and an Edward Payson.

In a passage in his *New England Tragedies*, Longfellow has put thoughts into the mouth of Wharton, the Quaker, which have not only a fitness to him, but a special bearing on the point here urged. This is what he makes him say:

Let us, then, labour for an inward stillness,
An inward stillness and an inward healing:
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits
That we may do His will, and do that only.

He presses this on the strength of what has been said before:

And as the flowing of the ocean fills
Each creek and branch thereof, and then retires,
Leaving behind a sweet and wholesome savour;
So doth the virtue and the life of God
Flow evermore into the hearts of those
Whom He hath made partakers of His nature.

In the first of these selections we have the ideal of open-mindedness toward God. It is the Mystic

or Quietist conception of the proper attitude to take, if we would have the peace that passeth understanding, the guidance we need from on high, and the blessed assurance that makes one brave and true in all the exigencies of life. It is the mood of 'inward stillness' in which it is easy for the child to receive what the Father has to give. In the second selection we have the explanation of it all. Those who exemplify this 'perfect silence,' this 'singleness of heart,' and 'do His will,' have had their lives made channels through which the life of God could flow. They were not born—they were new-born—into this state. They opened their minds to God, they surrendered their wills to His will, and they co-worked with Him in His making them partakers of the Divine nature. Notice how Wharton puts it:

> Let us, then, *labour* for an inward stillness.

This 'inward stillness' will not come of itself. There must be an intellectual and spiritual outreach for it, an opening of the mind to receive it; or a distinct effort to realize this attainment of acquiescence and joy in the Divine will.

So we come back to the proposition in hand, that meditation—meditation on God and the soul—habitual, severe, and often prolonged, is not alone a method, but an essential condition of progress and joy in spirituality. We must think on these things.[1]

Third Sunday in Lent.

The House without a Tenant.

'When he is come he findeth the house empty, swept and made ready.'—Mt 12[44].

There are some people, and very charming people they are to listen to, who never see things dryly or abstractly, but always in pictures. That was Luther's fashion; sitting over the supper table with a friend or two, he would discuss the gravest matters of faith, and the ways of God, and the fortunes of the Church, but he never left these hanging in the air; he brought them close to life by some story about his children, or his servants, or his garden—something homely, and tender, and intelligible. That was Bunyan's way, and the whole world is in his debt because of it. He did not deliberately sit down to make an allegory, it came of itself, for it was so his mind worked. He confesses that the *Pilgrim's Progress* was not the kind of book he had meant to produce:

> For thus it was: I, writing of the way
> And race of saints in this our gospel day,
> Fell suddenly into an allegory
> About their journey and the way to glory,
> In more than twenty things that I set down;
> This done, I twenty more had in my crown,
> And they again began to multiply
> Like sparks that from the coals of fire do fly.

No gift could be more enviable for a popular teacher, since it arrests attention and secures that even the plainest folk can understand; and in our Lord Jesus we find this gift supremely. He did not need to manufacture parables, but found them coming as naturally as flowers burst from the stem at the pushing of life within. Whatever He was speaking of—virtues, temptations, mysteries, powers—He would always, before He was done, put the essential meaning of it in a phrase or story which would stick. Besides the completed parables there were images and metaphors in His talk, which might have been elaborated if He had cared; and it is with one of these we wish to deal.

There was a house, said Jesus, which, by misadventure, had fallen into evil hands, and had grown disreputable and foul. The owner, moved with shame, turned the tenant out, and set about the task of reclamation. He swept and scraped it, floor and wall and ceiling; he restored the roof, and mended the windows, and put locks on the doors, grudging nothing of trouble and expense. But then he ceased; and chiefly, he took no steps to find a tenant. The scandal was at an end, and that was enough. The owner, who had considered everything else, had given no thought to the finding of an occupant, and thus his trouble went for nothing. That is Christ's serious hint about the management of life.

1. We must not think that Jesus in any way disparaged the achievement of getting the house clean. On that His mind was set, only He aimed at it in a particular order: He first helped men to admit the thought of God's love into their hearts, as He believed that that would of itself expel the older mischiefs. He warned them not to wait until they felt themselves fit for God's arrival, and told them that His coming in itself is the beginning of fitness. In all His preaching,

[1] F. A. Noble, *Spiritual Culture*, 197.

gospel came before law; but He did not therefore reckon the banishing of a degrading habit as without importance. He calls it here the going out of an unclean spirit, a task for which only the power of God could be sufficient.

The people He addressed were Pharisees, whose temper and practice in religion were marked by ugly faults, but in justice we must remember that the alternative had been uglier still. The nation had been settling down into the slough of paganism. Greek fashions in language, in dress, in amusements, in morals, had been spreading, and a lazy kind of toleration, which took a pride in being shocked at nothing, was infecting priest and people. If the nation were to be saved, it must be by some drastic remedy, and that was found in Pharisaism, which drew the Hebrews out of their tainted associations, and set them as a people dwelling alone. Jesus often spoke with indignation of what it had become; but here He admits that, in its beginning, there had been the casting out of a devil, a movement in the direction of righteousness for which any nation might give thanks.

In Christian history this has many parallels—impulses which, at the outset, were laudable, though they were too soon exhausted. In Greek Christianity, for example, the message of the Incarnation broke in, with a kind of holy violence, upon minds possessed with unworthy thoughts of what God is like. Egyptian Isis, and Syrian Astarte, and Aphrodite the delight of gods and men, and Dionysus with his crew of revellers—these and others like them had borne the name of God, until Jesus Christ came with His Cross, the Lord of the burning heart; and the evil spirits slunk ashamed away. Greek Christians lost themselves in endless speculation and debate; they gave more time to discussion of the mystery of Christ's nature than to the humble imitation of His temper. But none the less, that breaking of the idols was a true work of God; it was a cleansing of the house which had been urgently required.

Some of ourselves have achieved no great thing in our lives, and yet there was a real Divine beginning. A penetrating phrase served to prick the bladder of our conceit so that we knew our size; some vision of holiness made us ashamed of what we were, so that we started forth on a fresh plan of existence; there was a new seriousness and openness of mind, the dislodging of old habits and an honest desire for clear beginnings. Such an experience may have remained as a prophecy unfulfilled, and yet we must not despise it; for it was reformations of this kind, precarious and ill-secured, which Jesus had in view when He spoke of the unclean spirit going out of a man. They are works of God, He would have said.

2. But they are precarious. A clean house is good, but if it is to continue clean a right tenant must be found. So long as the best you can say of a man is that he is not bad, you can never be confident about him; he needs beyond that to become frankly and energetically good. 'Tranquillity is a good thing,' says Bengel, 'but it is not far removed from danger.' In the moral world there cannot be any mere neutrality, since positive forces are always pushing to the one side or the other.

Jesus, as His manner was, conceived of the forces which threaten every life as if they were real persons. Look, He says, at that outcast figure, which is a passion dethroned; he is moving restlessly over the earth, seeking a place to settle down in, and not finding it. He never can find it, for there is no enduring rest except in God, and he is against God. But uneasily he wanders night and day, he and legions of others like him, peering in at unblinded windows, rattling at every door. That is in the world you inhabit, says Jesus, that restlessness of exiled powers; and it threatens your life if that still is unpossessed.

For our comfort it may be said that there are other forces seeking also entrance: 'the Spirit which God made to dwell in men yearns for them jealously,' says James. He seeks to occupy every heart, and to create within it desires and purposes which are holy. Every life on earth is beset by these competing powers; but just because they are competing, there is no stability for the man who is willing to yield himself up to neither.

It may be that some former evil returns upon him, a habit reasserting itself, or a passion flaring up once more. Very often, as in the Pharisees, it is not familiar mischiefs which appear, but, in their stead, faults unthought of and thus unresisted. Censoriousness came in to lodge in their minds, and harshness toward the erring, and a display of piety in tone and phrase found shelter in that empty house where love had not been installed. But before the end, uglier spirits than these appeared—conspiracy and false swearing first,

and then murder slipped in for a night. For there is no checking the stream of sinister guests who may find their way into a vacant heart.

Ah, says Jesus to all of us who hear Him, your life will not be safe until it is occupied by One strong enough to hold these enemies at bay; and to Him you must give up your heart without reserve. There is no help in a vague interest in religion, in what Coleridge calls 'our slothful loves and dainty sympathies'; that is not the stuff of which good men are made. 'No virtue is pure,' says Sir John Seeley, 'which is not passionate; no character is safe which is not enthusiastic.'

There is no possibility of a middle course; and he who chooses for God must choose with undivided heart.

This is the claim the Master makes, when He seeks admission to our lives. 'Behold, I stand at the door,' He says, 'and knock: if any man hear my voice and open the door, I will come in.' After He has once entered there is much to learn and to unlearn, much to amend and to purify, and some of us are constantly interfering with His control; but, in a true sense, safety comes with His arrival, and the peril of the empty house is past. As John says, 'He that was begotten of God, even Jesus Christ, keeps that man, and the evil one touches him not.' 'The first and great commandment is to love the Lord our God with all our heart, and soul, and strength, and mind.' So the best of all preparations for duty or for privilege is in sincerity to say:

> Oh, come to my heart, Lord Jesus,
> There is room in my heart for Thee![1]

[1] W. M. Macgregor, *Repentance unto Life*, 82.

New Testament Criticism in Relation to the Christian Religion.

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II.

As regards St. Paul, it will readily be admitted that, in the peculiar working out of his system of theology, auxiliary ideas both of Jewish and of Hellenistic-Oriental provenance played an important part. The Jewish conception of the Divine righteousness gave Paul a language by which to think out the Christian principle that 'Christ died for our sins according to the scriptures.' The language of Hellenistic-Oriental mysticism gave him a form in which to present the relation of the redeemed soul to the Redeemer-Lord. Yet these elaborations affect only the superstructure which Paul built on the Christian foundations: neither Jewish legalism nor pagan mysticism created the Christian experience itself. Let us, if you will, regard the equations which can be made out between Paul and Judaism or between Paul and the mysteries as a time-element, the silt which a developing process has brought with it. We can, I think, clear away this silt, and show what solid foundations exist underneath. Not to speak of the extent to which St. Paul's 'Judaistic' presuppositions can claim the support of universal and ever-renewable experiences in the domain of the soul's relation to God, or of the extent to which the language of mysticism is unavoidable in any inward statement of the Christian relation to Christ, St. Paul's own statements, carrying back the initial truths of his theology to the apostles or to the Lord, are convincing and sufficient evidence of the real sources of his inspiration. On his own showing, the faith which he preached from his conversion onwards was the same faith which once he destroyed: the principle, so central to his system, that 'Christ died for our sins according to the scriptures' was one which he had 'received': the doctrine that Christian men are made right with God not by legal works, but by faith, is appealed to as common-ground between him and Peter, as Christian matter of fact which needs only to be mentioned in order to be conceded. In the light of these personal pronouncements of Paul, and with all due respect to the individuality and thoroughness of mind with which he wrought the

principles out, it is surely unreasonable to speak of Paul's singularity within the early Church, and not rather of his solidarity with the rest of his brethren. St. Paul—it comes to this—even in the most characteristic working out of his ideas represents not a break-away from the early Christian direction, but the central, summit wave of the movement, the wave which rose highest and has washed farthest on to future shores. His contemporaries were behind him in realizing the far-reaching logic of their position, but their position was not therefore essentially different from his.

It is not possible within the limits of this lecture to go into the whole question of St. Paul's relation to Christianity and to Christ. What can, and, I think, ought to be said is that while not all of Paul can be included in the Christianity which was before him, nevertheless his system is built perpendicularly upon the historic Christian foundations. His reasonings regarding the Atonement are only the further working out of what was already given in the primitive Christian postulate, that Christ died for our sins according to the Scriptures. In other words, Paul starts with the Cross of Christ, and in all that he says about sin, and law, and the conditions of Divine forgiveness he is really arguing backwards from that Cross as a *datum* of Christian history. In the same manner the Pauline conception of life ἐν Χριστῷ, while it may possibly owe something to the prevailing tendency to mysticism, is on Paul's own showing synonymous with the life which springs from faith in the Crucified. These are important recognitions. Having determined the Christian character of the basic presuppositions of Paulinism, we are in a position to deal with the Pauline superstructures, and to give them the value which belongs to them. This means just the value which they possess in the eternal nature of the Christian experience of God. Hence the merely 'Jewish' and merely pagan elements, if such exist, need not trouble us.

Perhaps this solidarity of St. Paul with original Christianity is most clearly seen in his identification of the Spirit, by which Christians live, with the personal Christ. I need not enter here into the causes which obliged Paul to circumscribe so carefully the nature of the supernatural principle to which Christians looked for guidance and help. Suffice to say that Paul found his converts threatened by false analogies from the ethnic religions by which they were surrounded, and which also recognized the principle of pneumatic inspiration, and that he had therefore to safeguard the special character of the Christian πνεῦμα. This Paul does partly by proclaiming that the Spirit is a moral, as opposed to an anarchic, principle, partly by setting the Spirit in its proper antithesis to the flesh. But most of all Paul does it by always and everywhere associating the Spirit with Christ, and by definitely orienting the spiritual life to the Cross as to a moral centre. St. Paul would have agreed with the teaching of the Fourth Gospel that the Spirit of God in Christian experience does not create a new or special consciousness of its own, but always and everywhere a consciousness of Christ. Now this position is interesting not only as revealing the historical foundations of St. Paul's peculiar mysticism, but as suggesting that his knowledge of Christ was circumstantial, far more so than is ordinarily supposed.

It comes, as it seems to me, to this. It is incredible that St. Paul, working in so free a field and with so naturally mystical a bent, should have transferred the emphasis in his teaching from the Spirit to the Lord, if in the Lord he did not recognize the concrete lineaments of the Jesus who had lived and taught upon earth. His exchange of terms is obviously from the abstract to the concrete, from the purely mystical to the definitely historical. It is not apparent why he should have substituted the Lord for the Spirit, if his Christ were the theological abstraction which he is commonly represented to have been, for in that case his choice would have had little latitude. It is true that St. Paul draws a certain distinction between the 'Christ according to Spirit' and the 'Christ according to flesh.' His Christ κατὰ πνεῦμα transcends and completes the Christ κατὰ σάρκα, but while He thus transcends and completes Him, He does not therefore unmake or remove Him. Therefore, without going so far as one of my Canadian friends who holds that St. Paul may have been the actual source of a great part of the special matter of St. Luke's Gospel, I would regard it as practically certain that he was well acquainted with the Church's traditions regarding Jesus, and that he subsumed these in his thought of the spiritual Christ.

The question regarding St. Paul's relation to primitive Christianity is thus on a fair way to being settled. There remains the question of primitive

Christianity's relation to Jesus, and to this subject our attention must now be transferred.

III.

People are saying to-day, Why trouble with St. Paul at all? Why not drop him altogether, and go back to Jesus Himself, by which they generally mean, go back to the teaching in Galilee, back to the ethics of the Sermon on the Mount? Now if this means, go back from a Christ who is a theological abstraction to one who was clothed with flesh and blood, and who lived an historical life, the principle, as we have seen, is already conceded by Paul. Paul identifies the Spirit with the Lord, and therefore the teaching of Jesus, as well as His death for sins, is a norm of the spiritual life. But if the modern cry 'Back to Galilee!' means, Back to a Christianity which consisted of purely ethical teaching, without any reference to Him who was its centre, the sufficient answer is that no such Christianity ever existed, or at least that none such is on record. The Christian religion, in the form in which we know it from the beginning, started not from Galilee, or from the Sermon on the Mount, but from Jerusalem, from the Upper Room and the Cross. Its Jesus—the real historic Jesus—was one who had not only taught and laboured, but who had died on Calvary, and dying had drawn the faith of His followers from temple, and from sacrifices, and from law to Himself. Unless we rule out all developments taking place in Jesus' life subsequently to the Galilean mission, we have no warrant for making Christianity originate in the Galilean ethics. Indeed, to do so is to leave Christianity suspended in the air. We may, I think, go further and say that primitive Christianity not only did not, but could not have lived purely by Jesus' teachings, if only for the reason that the traditions of these teachings which were available did not contain any sufficiently visible principle of unity within themselves. Even to-day scholars are baffled when it comes to comprehending the Synoptic data within the limits of any single formula, whether of an apocalyptic or of any other kind. Plainly the force behind early Christianity was not a programme but a Person. The Jesus, who had died, but who had returned to His followers in visions, prophecies, and revelations of Himself, alone gave unity to Christianity. In this scheme of life the teachings of Jesus, the Sermon on the Mount, and the Galilean history have, of course, their place. They are an expression of the living Jesus, an instrument and organ of His Spirit. They are not *per se* the source of the Christian life, as our advocates of the 'Back to Galilee' cry are apt to assume, but simply a determining mode of the whole consciousness which is associated with the Christian Lord.

The great question in this field is, of course, whether the Messianic faith of the early Church goes back to the consciousness of Jesus, a point about which there is some dispute. Personally, it seems to me that the controversy is largely one about words rather than about real things. Even if Jesus Himself never employed Messianic language or allowed its use by others, even if He never drew to Himself any of the prophetic passages or imaginative symbolisms of the Old Testament, some kind of language was necessary by which His followers could explain to themselves the nature of the religious experience which had come to them in Him, and which was inseparable from Him. But even if they, not He, first uttered the word 'Messiah,' they were still only registering an existing religious reality, not adding to or creating it. We cannot too often remind ourselves how very indeterminate and inconstant a quantity the Jewish belief in the Messiah was. We deceive ourselves if we think that in Jesus' time the name of the Messiah was trembling on every lip. If Jesus by the sheer force of His spirit had not created the substance of His followers' religion and pushed them beyond the confines of all ordinary language, it is hard to imagine that these followers would have thought of the nomenclature on which they finally united. Something very concrete and extraordinary, like the passion and the blood of Jesus, was necessary to evoke so shadowy and unsubstantial a revenant as the Messianic idea. But the scepticism which denies to Jesus what it concedes as possible for His followers is surely overwrought. It does not appear why Jesus in the course of that wondrous life with God should not have come to the point where only the Old Testament language about the One who was to bring the Kingdom of God could explain His own mysterious fortunes at the Father's hands, and, above all, His extraordinary engagement to bring His nation to God. That this engagement, springing from Jesus' unique sense of the love of God, was the *prius* of the Messianic vision, and not the

Messianic vision the *prius* of the redemptive passion, seems to me certain. At any rate, such a view, which carries the Messianic vision back to the later stages, at least, of Jesus' own consciousness, consorts better with the later creed of His followers, and would seem to be required upon any reasonably objective view of the evangelical tradition.

The thing we have to grasp is that Jesus set up in the souls of His followers a religious movement of infinite consequence, which required climactic language. This is a point on which most modern books dealing with the early Christian development seem to me inadequate. Early Christianity has been treated from the standpoint of its Christological concepts, which were mostly borrowed and inadequate. It has been treated from the standpoint of its public activities, which were worthy but not fully indicative of its essence. What has not been adequately treated is the history of the Christian soul, the spiritual experience which finds expression in words like: 'He loved me, and gave himself for me'—'He died for our sins according to the Scriptures'—'He sitteth at the right hand of God in the glory everlasting.' If we can fathom and explain these convictions, all that follows of faith in Christ—His Messiahship, His Lordship, His eternal Sonship, His identification with the Logos—becomes intelligible. The gulf between Christianity and Jesus will have been bridged.

And, indeed, a thorough sifting of the early Christian materials would seem to involve the carrying back of these convictions to the direct impact of Jesus upon the souls of men. When we come to Jesus, certain facts emerge which, upon any just evaluation, must be regarded as constituting an irreducible minimum of historical certainties.

1. Jesus brought to men a new experience of the living God, uttering itself in the cry, 'Abba, Father.' This is what the Christian tradition means when it says that Jesus at baptism received the Spirit of God, and heard the voice: 'Thou art my Son, the beloved, the object of my desire.' Jesus Himself, baptized with the Spirit, touched by the power, kissed by the love of God, is the beginning of Christianity. Accordingly, when Jesus preaches, men are amazed at His authority, His power over the spirit of man, for He speaks not like the scribes from a book, but straight from the heart of the truth itself. There arises in human hearts a new God-consciousness of which Jesus is the fount. With this there comes an orientation of the religious life, no longer to tradition, but to God as revealed in experience. Jesus found on the statute-book old principles like 'Eye for eye, and tooth for tooth,' which went back to the desert, and which but for the codification of Israel's laws in a holy book would have gone the way of all obsolete things, but whose retention in the holy book was fatally retarding the soul of Israel. Jesus struck away these obsolete things. He broke through the sacrosanct book, and opened a way for the Spirit. He removed the fatal arrest which legalism had imposed on men's spirits. He put forward the hands of the clock until the ideal of human duty chimed again with the holy love of God. All this is history, and creative history, and I cannot but feel that Dr. McGiffert is wrong when, in his recent work, *The God of the Early Christians*, he seems to deny it. If Jesus laid any foundation at all, it was through and in a new realization of the Divine Fatherhood. St. Paul confesses as much when he says: 'God has sent the Spirit of his Son into your hearts, crying, Abba, Father.' Here you have the natal cry, the primordial recognition of Christianity. And with the Lord's Prayer daily upon Christian lips, I do not see how it could have been otherwise.

2. The task to which Jesus gave Himself, and in which He realized His calling, was the reconciliation of His nation to God. It was to save 'many,' *i.e.* as many as He could, that He preached and taught, laboured, hungered, and suffered, and it was on the same mission of reconciliation that He sent the Twelve. Jewish scholars, while contending that the ethics of Jesus may be paralleled from Rabbinical sources, admit that to this fundamental redemptive passion of Jesus there is no Jewish parallel. Here, then, we strike a second historic foundation of the Christian religion. The history of the Christian Church has been written from the standpoint of its apocalyptic visions and of its Messianic cryptograms, but I believe that the mission to humanity was more central, more constitutive, and more original than any of these.

3. The Christian society could never from the start dissociate the new experience of God and the new passion for humanity from the personality of Him through whom they came. They called Jesus the Messiah, the Anointed of God, because no other language was adequate to His transcendence. But it is important to grasp on what experiential basis this historic language was moulded

and riveted. In the soul of Jesus the Messianic prophecies of the Old Testament came into position through His determining and inalienable consciousness of being sent to save His nation. In the faith of His followers the Messianic language signified the confession that this salvation was real. Nor could these followers, in virtue of that consciousness, ever think of Jesus' functions being alienated, or of His place ever being taken by another. Jesus was and remained the final messenger of God. Such a conviction, welded and annealed on Jesus' word and spirit, was, it is clear, primordial, coeval with Christianity.

4. 'Christ died for our sins according to the scriptures.' It is quite certain that this conviction which came to constitute the finally determining aspect of Jesus' Messiahship, was also present in the natal consciousness of the Church. We have seen that there is no New Testament Christianity in which it is not the central, indeed the characteristic, element. The death of Jesus, which was at first the darkest of all mysteries, became very soon the focal point of light. From saying, 'Though He was the Messiah, He was crucified,' they came to say, 'He is the Messiah, just because He was crucified.' What was the specific experience which enabled this transition of thought to be accomplished, and made the Cross for ever the fascinating centre of all interest? I need not speak here of the objective significance of the death of Jesus as an event standing between the followers of Jesus and the world, nor of its ethical significance as marking the contrast between the Messiah's Kingdom and the kingdoms of the world, or as annulling earthly dreams of glory. Another direction of mind was implicitly present from the start, a pathway starlit by flashes of Jesus' own thought, in the conception that His death was part and parcel, nay, was the final and all-determining element, in that reconciliation of the 'many' to God, which Jesus came to effect. His death a ransom? His blood the sign or seal of a new covenant? These spear-pointed flashings of spiritual prediction on Jesus' own part were too consistent with the tenor of His whole life not to draw the eyes of His followers to them, and not to fill the foreground of their thought. So as they stood face to face with the fact of the Cross, some glimmering of what that whole reconciling life had meant gave guidance to their spiritual instincts. Gone to God for us? Giving Himself for the sins of Israel? Faith felt that it might indeed embrace that thought. As they pondered the mystery, the followers of Jesus realized that something had happened. The veil of the temple had been rent in twain. Faith and hope had transferred themselves from temple and sacrifices and law, and rested on the head of the Crucified.

5. Jesus brought to men, and founded His Church upon, the assurance of immortality. The specific form of His message was the Jewish idea of the world-displacing, world-renewing Kingdom of God, for which apocalyptists looked. There was much in this Jewish idea which was natively and naïvely contingent and time-conditioned. The Jewish conception was largely a protest against the culture and institutions of the civilized world. But at the heart of the dream of the imperial glory of God there was something more. There was the dream of resurrection, the passion for what we call immortality. I believe that in the century and a half preceding Christ, and in the century and a half that followed Him, this quest of immortality was the predominant passion, and that the Jewish belief in the Kingdom of God was but the characteristic national form of it, a form in which the purer spiritual element was still involved in much crude matter. And what Jesus did, while carrying forward the form of the Jewish idea, was to liberate the spiritual substance, and to give it wings. The emphasis in Jesus' teaching is not on the material nature of the Kingdom, but on the quality of that life with God which is its condition and its inner essence. So that what Jesus gave to His followers, along with the conception of the life with God, was the assurance of immortality, as founded on Himself, and above all on His passion and death. I would stress this point at the close of our survey of the Christian foundations. I cannot but think that much of the emphasis which modern scholars have placed on the outward form of Jesus' eschatology is largely mistaken and unwarranted. Jewish scholars are not greatly troubled by the apocalyptic element in the literature of Israel. It is only when Western minds, accustomed to the external and prosaic valuation of ideas, get to work on the symbolism of the primitive faith that we lose touch with Jesus.

And so, beside the principle, 'He died for our sins according to the scriptures,' rises the other and complementary principle, 'He sitteth at the right hand of God in the glory of the Father.' On these foundations everything else is built.

Contributions and Comments.

Isaiah xxxv. 7.

'And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes' (Is 35⁷ A.V.).

This verse presents a very interesting problem. Its main difficulty is concerned with the word paraphrased as 'where each lay' and supposed to be derived from the root רבץ ('lie down'). Against this is the impossibility of making any accurate translation, which has led recent editors to regard the passage as hopelessly mutilated, and to put forth drastic suggestions as to what may have been its original form.

The difficulty is complicated by the strange fact that three of the most important words are found in a single verse of the previous chapter (34¹³). These words are *dragons* (? jackals), *habitation*, and *court*, the last word being rendered *grass*, but it should probably bear the same meaning in both passages, even though 'court' makes no sense in this verse.

An explanation must be sought for this strange repetition. Some scholars have suggested that the whole of the verse as found in the previous chapter ought to be incorporated, but this suggestion does not take account of the difference of outlook between the two chapters, the earlier describing a scene of desolation, and the later chapter speaking of restoration. Thus, while dragons, or more probably jackals, are in place in chap. 34, they are certainly very much out of place in chap. 35, the very next verse to that in which they are now found stating that 'no lion shall be there, nor any ravenous beast shall go up thereon.' If it be said that what is intended is that jackals have gone, and that reeds and rushes have taken their place, it can only be said that the jackals might very well have stayed in such excellent cover. Hence the conclusion seems inevitable that these three words form an interpolation, and as such must be struck out.

But the question, a very important question, has still to be asked, viz. assuming their interpolation, how was it that they came to be introduced? The answer is this: they were introduced because of the word now rendered 'where each lay,' but which is literally 'her lying down.' What lay down? Apparently nothing lay down, so suitable creatures were, quite cleverly, introduced from the previous chapter!

Now that they have gone, it will be seen that the crux of the problem lies in the word רבצה, which must now be examined. What is suggested is the simplest and most ordinary confusion of letters, viz. that between *resh* and *vau*. Thus for רבצה read ובצה. Now the word בְּצֶה ('marsh') occurs in two passages of the Book of Job. In Job 8¹¹ it goes with the word here rendered *rushes*, and in Job 40²¹ with the word here rendered *reeds*. There can, therefore, be no reasonable doubt that it occurs here also, and that the translation of the whole passage should be as follows:

> And the parched ground shall be a pool,
> And the thirsty land springs of water,
> And a marsh with reeds and rushes.

This emendation suggests certain very important reflections.

(1) The first of these is concerned with the ancient edition of the Hebrew text of this book. It is evident that those very early scholars took great liberties with the text. That this happened long before the M.T. recension is shown by the LXX, which apparently had בנוה תנים, though rendering it as 'a joy of birds,' and חציר, which it renders by ἔπαυλις by which it renders חציר in 34¹³. This conclusion, confirmed by many other passages, warrants an inference of the greatest possible significance for textual criticism, viz. that a large number of textual errors are not due to long transmission, but to faulty scholarship, and to the misreading of consonants. If this be the case, restoration is far more likely than if the errors encountered were due to the mere carelessness of copyists.

(2) The second reflection is concerned with modern criticism. This criticism must take account of all the evidence, and must not rush to subjective conclusions. There is constantly, as in the present passage, a sufficiency of clues, which may, however, be easily overlooked by those who are not at pains to exercise an unremitting diligence.

Melville Scott.

Stafford.

1 Corinthians xv. 51.

No one is likely to challenge the general truth of your statement, in the October issue of The

Expository Times (p. 11), that Dr. Glover's 'classical studies stand him in good stead . . . in the translations that reveal the accurate scholar'; but it may be permissible to call in question the particular instance which you bring forward as an illustration of this: 'We shall not all sleep, *i.e.* we shall none of us sleep.'

Does it seem likely, on the face of it, that the Apostle, who had said a little before (11[30]), 'some fall asleep,' would venture to assert dogmatically that no more deaths would occur among the Christians at Corinth? Is it possible that he could have been so rash as to make such a statement, without qualification, however near at hand he might believe the Lord's Advent to be? I, for one, think not; and if the interpretation advocated many years ago by Meyer, and adopted by Dr. Glover, were the only one that the Greek will bear, I would unhesitatingly reject that Greek as a primitive corruption.

The English Revisers, although urged by the American Committee to relegate the A.V. 'We shall not all sleep' to the margin and to adopt 'We all shall not sleep' in the text, refused even to give the latter a place in the margin; and their verdict is endorsed by the best English scholarship of the last half-century. Canon Evans, writing a year or more before the R.V. was published, remarks that the objections to the A.V. rendering cannot be sustained; that πάντες οὐ here must be rendered precisely as if it were οὐ πάντες—the structure of the sentence demanding it, and the absence or presence of μέν making no difference. Westcott and Hort (1881) suggest that the position of οὐ after πάντες has probably a corrective force: 'We all—I say not, shall sleep, but we shall all be changed.' Principal Edwards (1885) maintains that if the Apostle had said οὐ πάντες κοιμηθησόμεθα the words might have implied that, though all will not sleep, some will. But the uncertainty as to the time when Christ would appear rendered it necessary to avoid asserting, even by implication, that some would not remain till the Second Coming. Bishop Ellicott (1887) observes that the Apostle might have expressed the same sentiment by converting the first member into a concessive clause—'We shall all be changed, even though we shall not all pass through death'; but the force of the passage would have been impaired, and the substance of the μυστήριον less sharply presented to the reader. He thinks that the distinct emphasis on the πάντες alleviates, if it does not wholly remove, the over-pressed grammatical difficulty. Dr. Alfred Plummer (1911) points out that the desired antithesis requires that both clauses should begin with πάντες: hence πάντες οὐ, not οὐ πάντες, in the first clause. Of course, he adds, St. Paul does not mean that all will escape death, any more than πάντας δὲ οὐ μὴ ἴδῃς (Nu 23[13]) means 'Thou shalt not see any of them.'

A few variations of rendering—all, however, in harmony with that of A.V. and R.V.—may be appended. 'Not all of us shall fall asleep; all of us, however, shall be changed' (Canon Evans). 'We shall not, all of us, fall asleep, but we shall all be changed' (Canon W. Kay). 'We shall not all die, but we shall all be changed' (Dr. W. G. Rutherford). 'We shall not all sleep in death, but we shall all be transformed' (Dr. G. G. Findlay).

J. H. Burn.

Whatfield Rectory, Ipswich.

Matthew x. 23.

'Ye shall not have gone over the cities of Israel, till the Son of man be come.'

This verse is said to be the pivot upon which the eschatological school of New Testament criticism turns. The words are taken to be a promise of the immediate 'coming of the Son of man.' But surely this is to make the axle go round the wheel. The *fixed* date is the 'coming of the Son of man': it is the duration of the mission that is being defined by it—not the converse. 'Till the Son of man be come' means no more than 'until the heavens be no more,' in Job 14[12]. All the verse says is that to go through the cities of Israel would be a long business, if it ever came to an end at all. There may be some hyperbole, as in Ps 72[7], 'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth'; and elsewhere. Similar phrases are found in Arabic: 'I will not do it until the lizard yearn for the dripping camels'; that is, 'never.'

T. H. Weir.

Glasgow College.

Entre Nous.

TWO TEXTS.

2 Cor. v. 1.

'We left Nakhl at 7.30 this morning with our new escort. It is always confusing to make a fresh start, for the baggage has to be distributed among the camels, and the cameleers have to be instructed. But it was an entertaining delay. The whole population, women excepted, turned out to stare and squatted close beside us, as the "house of our tabernacle was dissolved." Do you know that those words mean literally "the dwelling of this tent is undone or unfastened," and do you remember that St. Paul was a tentmaker?'[1]

Matt. v. 8.

'You need the key to everything. We make our own world by the heart we carry through it. A man with a guilty conscience finds the light of a stern judgment in the dawn that guides a happy traveller upon his way. You have got to be in the right attitude, says Jesus, if you are going to see God. It is like looking at a stained-glass window. If you would see its beauty and read its message you have to be within. Outside it is only a dark blur. But stand within, where the light falls through it, and the dull glass blazes into a message and a picture. So it is with God. Find the right standpoint. See life with His light shining through it. For every bit of its texture has some imprisoned message which His light can set free, if only you have the eyes to see it. And *this* is the right spirit, the true attitude—to be pure in heart.'[2]

SOME TOPICS.

The Christian Life.

Messrs. Hodder & Stoughton are issuing a series of small books with the appropriate title 'Little Books on the Christian Life' (3s. 6d. net each). If we mistake not, the series was projected by the late Rev. J. M. E. Ross, and to our mind it has still in some intangible way the stamp of his personality. 'The Christian Life,' the preface says, 'is a many-sided thing, as many-sided as life itself, since all life is meant to be Christian. It includes belief and conduct; experience and hope; prayer and service; church and home and daily task; the joy of a divine revelation, and the upward climb of the loftiest ethic the world has ever known!' Six volumes of the series have now been issued, and they are many-sided and wide in their scope. One we have spoken of in these columns already—*As at the First,* by the Rev. John A. Hutton, D.D., a devotional account in Dr. Hutton's own characteristic way of the early Church as seen in the Book of Acts. The latest volume to reach us is one with the enigmatic title *In the Form of a Servant,* by the Rev. Frank H. Ballard, M.A. It is a beautiful commentary on the life of Jesus in some of its aspects. The topics are such as these: The Early Days in Nazareth, The Home, The School, The Carpenter's Shop, The Teacher of Teachers, The Critic (Jesus' judgment on Pharisaism), The Catholic Mind, the Man of Sorrows. No one could read this little book without knowing Jesus better and at the same time gaining a fresh impulse towards discipleship.

The Rev. James Reid, M.A., of Eastbourne, deals with the Beatitudes. *The Key to the Kingdom* he calls the volume. Do the Beatitudes seem far removed from the world and the man in the street? Mr. Reid brings them home to him. Hear him on Christian socialism. 'We sometimes speak of the need of goodwill to reach a settlement. But what we often mean by goodwill is just good temper and a kindly spirit which hates a dispute. Yet to try to bring peace to our social and industrial life simply by kindly sentiment is like trying to kill the poison of a swamp by planting flowers which will disguise the odour, instead of draining the soil. Goodwill, in the meaning of Jesus, is no mere sentiment. It is *good will*—the will set on what is right. It is the spirit that wills good—and that the good of all—not merely selfish personal advantage. It is the spirit which can tolerate no wrong with an easy mind.' The Lord's Prayer—*Our Father*—is dealt with by the Rev. Anthony C. Deane, M.A., Vicar of All Saints, Ennismore Gardens. It is interesting to note that the dedication in this volume is 'In Grateful Memory of W. R. N. and J. M. E. R.' Mr. Deane's way of approach is by textual criticism, and a very fruitful way it turns out to be in his hands. One out of the many instances may be

[1] *Life and Times of Alexander Robertson MacEwen, D.D.*, 154.

[2] J. Reid, *The Key to the Kingdom*, 159.

given. He takes the words 'Give us to-day our daily bread' and, interpreting them as most modern scholars do, 'Give us to-day our to-morrow's bread,' finds that the old thought, though still retained in its fullness, has become subsidiary to the new. 'In its chief significance the prayer becomes one less for food than for peace of mind. The reason of our asking for the food is that we may be freed from anxiety. "Give us—not accumulated wealth, not heaped-up stores for all the days to come—we do not ask for that—but give us sufficient simple provender in hand that our lives may not be marred by over-anxiety about the morrow. Give us to-day to-morrow's bread."' The two remaining volumes are *The Guests of God*, by Dr. George Jackson, a volume of very suggestive studies for the Communion season; and *The Christian Optimist*, by the Rev. James Colville, M.A. Its divisions are: The Belief of the Christian Optimist, The Triumph of the Christian Optimist, and The Service of the Christian Optimist. The treatment in all these volumes is devotional, but there is much knowledge behind it, and the reflections are illuminated by many illustrations from life and literature.

Father and Son.

'I can't tell you how truly I love you, and I want you to be told I do before you know all about your prizes. I think you have done very well in your whole Academy course which is now so near its end. You may not get all you hoped for this last year. I know you miss the English Medal, but if you had got it, you might have been led to think more of yourself than was right. Don't grudge it then to the boy who has got it. Many others will be disappointed too, and you get tokens enough without it of your success and distinction as a scholar. I had sometimes a sore heart, too, at prize time. Keep this aim before you always, to grow in qualities that are good whether they are rewarded at the time or not. Their fruit always comes at last. You have given me almost no trouble hitherto as your trainer. As for me, I had nobody to talk with and cling to as a man when I was a child, and I have suffered for it in many ways. You know I have tried to be to you what I yearned for in my boyhood. So, my dear boy, let nothing ever keep you from trusting me. Ask me anything. Tell me of any scrape or temptation you may meet as you grow older, and be sure that you will get good in this way, which nothing else can possibly give you. Yes, there is something else better still, and that is learning to trust a better Father. Don't give up His Book, a verse or two of it morning and night, and prayer, not too long, but real and earnest. Now I'll not write you often like this; perhaps never again. It is likely you will be living long after I am dead, and be the only near friend your sisters will have, and I would so like you to be to them and every one such a man that others would say, "The father of Alexander would be a happy man if he could see what his son has become," and, perhaps, I shall see it, too.'[1]

NEW POETRY.

Godfrey Elton.

The proportion of verse to poetry is high, and so we welcome all the more greatly Mr. Godfrey Elton's *Years of Peace* (Allen & Unwin; 3s. 6d. net). The poems in this volume reflect the varying moods of a man who fought in the Great War and from whose mind the thought of the comrades who did not return is never far absent although he is himself enjoying the tender years of early married life. Very typical of one phase of his thought is 'The War Memorial':

'The very thing we want' (said Brown),
'To make memorial for the dead,
Is something Useful for the Town.
Some cosy reading-room?' (Brown said).
Jones seconded, obese and wise;
Slow-wagging forefinger, slow-blinking eyes.
He coughed, empurpled; hoiked at phlegm.
Ladies in furs and pink old boys
All made an acquiescent noise. . . .
Tears filled my eyes, all scalding. I'd seen *them*,
Fair, doomed, unheeding . . . David . . . yellow broom. . . .
And suddenly I shouldered out of the room,
Left them all gaping.

The best poem is probably 'Pity the Wise,' but unfortunately it is too long to quote, so we give instead 'Passers By,' which also shows the author in typical mood—impatient of the coldness and reserve of the day:

I have loved people who did not love me.
Why was it I never said,
'Time is illusion, surely here and now
We can create eternity, you and I'?

[1] Letter from Dr. MacEwen to his son, A. R. MacEwen, in 1866.

Oh, why?
Instead,
'The *Times*,' said I, 'is very dull to-day.'
And they agreed politely and went their way.

People have loved me whom I did not love.
And did they ever say,
'Maybe you will not pass again this way,
Oh, be with us a season ere you go,
For in a little while we shall be dead'?
Oh, no.
They said,
'Isn't it shocking weather for July?'
I answered, 'Yes, indeed,' and passed them by.

Fred Merrifield.

There are two things essential to a good anthology, arrangement and selection. Mr. Merrifield in his anthology of *Modern Religious Verse and Prose* (Scribners; $3.50) has studied both. He has grouped his poems under such general headings as 'The Divine Possibilities of Man,' 'Service and World Brotherhood,' 'Co-operation with God,' and 'The Spirit of True Worship.' On each division there is a note showing the development of thought. The selection also is good, for while many of the poems are familiar, there is a considerable proportion by younger American authors whose work will be found fresh. The first poem quoted is by Mr. Louis Untermeyer, and the second by Mr. Charles M. Sheldon:

How Much of Godhood.

How much of Godhood did it take—
What purging epochs had to pass,
Ere I was fit for leaf and lake
And worthy of the patient grass?

What mighty travails must have been,
What ages must have moulded me,
Ere I was raised and made akin
To dawn, the daisy and the sea.

In what great struggles was I felled,
In what old lives I labored long,
Ere I was given a world that held
A meadow, butterflies, and song?

But oh, what cleansings and what fears,
What countless raisings from the dead,
Ere I could see Her, touched with tears,
Pillow the little weary head.

Jesus the Carpenter.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings, or kings to be,
As long as men have breath,
Could buy that thing of wood he made—
The Lord of Lords who learned a trade.

Yes, but his hammer still is shown
By honest hands that toil,
And round his table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But Brotherhood was builded there.

Studdert-Kennedy.

Get a copy of 'Some Less Rough Rhymes of a Padre.' It is Mr. Studdert-Kennedy's latest little volume, to which he gives the title *Lighten Our Darkness* (Hodder & Stoughton; 2s. net):

He was a Gambler too . . .

And, sitting down, they watched Him there,
The soldiers did;
There, while they played with dice,
He made His Sacrifice,
And died upon the Cross to rid
God's world of sin.
He was a gambler too, my Christ,
He took His life and threw
It for a world redeemed.
And ere His agony was done,
Before the westering sun went down,
Crowning that day with its crimson crown,
He knew that He had won.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Two books have been published simultaneously which deal with matters vital to the Christian faith, and which bring out into clear and sharp prominence the truths for which their respective writers believe that the Christian mind must earnestly and uncompromisingly contend. One is by Professor H. Maurice Relton, D.D., who discusses *Some Postulates of a Christian Philosophy* (S.P.C.K.; 7s. 6d. net); the other is by Principal E. Griffith-Jones, D.D., who has chosen the more restricted subject of *Providence: Human and Divine* (Hodder & Stoughton; 8s. 6d. net), and who intends to follow up this first volume on 'Some Problems of Divine Providence' by another dealing with the human side of the general problem of Providence.

At several points these books overlap in a remarkable way. For example, in illustration of the thesis that the belief in free will is not in the least incompatible with the belief in Providence, both quote the striking passage from William James's 'Will to Believe'—a passage so striking that we may be pardoned for quoting it too. It runs thus: 'Suppose two men before a chess-board, the one a novice, the other an expert player of the game. The expert intends to beat. But he cannot foresee exactly what any one actual move of his adversary may be. He knows, however, all the *possible* moves of the latter; and he knows in advance how to meet each of them by a move of his own which leads in the direction of victory. And the victory infallibly arrives, after no matter how devious a course, in the one predestined form of checkmate to the novice's king.'

Both writers agree that the personality of God, whom contemporary science and philosophy tend at least to depersonalize, 'the former by viewing the world as a mere theatre of force, and the latter by conceptualizing Him into a bare principle,' is a truth which we must do everything in our power to recover for faith. The choice, as Dr. Relton puts it, is 'between an impersonal something, the Absolute, and Someone, whom we name God,' and the interests of the Christian faith rule out the first alternative as impossible.

Both, again, agree that reason alone will never yield an adequate solution of the problems presented by the facts of human experience and Christian dogma. Speaking of the undeniable fact that 'suffering brings final spiritual loss on so many who succumb through weakness in the struggle, and sink into a life of querulousness and despair, or die, in the midst of their days, broken in heart and bankrupt of hope,' Principal Griffith-Jones frankly admits, as indeed we all must, that reason alone cannot handle so dark and painful a mystery. And in other connections, Professor

Relton ungrudgingly makes the same admission. In particular is this true, he admits, of all attempts to rationalize the dogmas of the Trinity and the Incarnation. Both dogmas constitute a perpetual challenge to thought: with regard to the Person of Christ, 'whilst fresh investigation and discussion may help many to grasp more fully the essential difficulties of the problem, it is well for us to recognize that no intellectual solution will solve it.' Christian dogma cannot be fully rationalized; a fully rationalized Christianity would be a contradiction in terms. Reason has grave limitations, and the intellect alone is not competent to sense the whole range of Reality.

Both writers take for granted the validity of the essential Christian doctrines, and they endeavour to express the Christian conception of God in the thought-forms of our time. In one aspect they may seem to differ, though the difference is more apparent than real. Principal Griffith-Jones tells us, for example, that his book is written for the perplexed Christian believer 'who is anxious to harmonize his faith with the world-view of modern science and philosophy.' Dr. Relton is not so much concerned to harmonize his faith with modern science and philosophy, for the simple reason that in science a new discovery may at any time upset an 'established hypothesis,' while in philosophy there is to-day no outstanding system which has won for itself any widespread acceptance. The clash of rival speculations presents a spectacle of hopeless confusion. To take one point: 'Modern Philosophy apparently cannot entertain the concept of Transcendence: Christian Theology cannot do without it. Here we reach the parting of the ways.'

Even in this point, however, the difference between these thinkers is not great. For, in describing the aim of his book, the Principal takes care to italicize certain words which practically bring his attitude into line with that of Dr. Relton. His book is written, he tells us, for the Christian believer who is anxious to express his faith, '*so far as that can be done without detriment to spiritual values*, in the thought-forms of our day and generation.' If for 'spiritual' we substitute 'Christian,' the writers are in practical agreement. Many would welcome a book written, if we may reverse the words of Principal Griffith-Jones, 'not for the perplexed Christian believer, but for the unbeliever and the sceptic.' But we have no right to quarrel with writers for their choice of a subject; and it is certainly worth while to assert, as these writers do boldly assert, that Christian experience is as real an entity and as worthy of study as an experience which, whether defiantly or regretfully, would refuse to describe itself as Christian.

For this is one of the admirable features common to both books, that they courageously face facts. The one faces the sorrowful facts of human experience which have perplexed the minds, and all but broken the hearts, of some who have longed to believe in the love of God; the other confidently asserts the facts of Christian experience, and addresses itself to the question of what philosophical postulates these imply. 'We begin with our Christian data, which consist in both fact and interpretation of fact.'

But more than that, Dr. Relton sees very clearly that he must bring the claims of Christianity to the test of experience, and he is not afraid of the challenge. The Truth for which he pleads must be able to justify itself in competition with its rivals, and this he believes it is abundantly able to do. This is how he puts it: 'The only test we can apply to Christianity as an historic religion claiming Divine sanction and Divine origin will not be an external authority of a Church, but the authoritative character of the Revelation as standing upon its own intrinsic merits in rivalry with other religions and tested by comparison with other spiritual experience and ethical systems.' And again: 'Whether the Church in its interpretation of the truth has or has not succeeded in giving to the world a true insight into Reality, can only be decided by an examination of the

actual content of the message it delivers and the work of Christianity in the world.'

In the last analysis this is the test that must be applied to Jesus Himself. 'His greatness and uniqueness must be judged by the effects of His Personality upon history.' But from this most just but drastic test neither He nor His religion has anything to fear. 'History justifies this claim in that Christianity in every age has proved itself as a dynamic force, and revealed itself as a living activity—the activity of a Living God entering effectively into human life in the Christian consciousness, and regenerating human sons by adoption and grace.'

Thus in his search for a Christian philosophy which will cover and explain the experience of Christian men Dr. Relton asks for no favours. He fully recognizes that the system he adumbrates in this book must take its chance with other systems and must stand or fall on its own merits, worthy of acceptance only if it affords a better explanation than they do of the meaning of Reality, and if it yields a truly comprehensive view of God and His relationship to the world.

Principal Griffith-Jones's book has not the sweep of Dr. Relton's, but he deals more elaborately with that aspect of the Christian faith to which he has chosen to restrict himself. 'Our problem,' he says, 'is to justify the ways of God as the supreme Ruler of the universe in the face of the modern scientific view of the natural order.' He knows well how hard it is to defend the thesis that at the heart of things there is love, and not cruelty or even indifference, and he does not shrink from stating at the worst the case for his opponent.

The course of his argument, which is conducted with much philosophical ability, leads him to many interesting presentations of the concrete facts which make both for and against the view which he defends. Of particular interest is his discussion of the question whether animals suffer, and his general conclusion is that 'the amount and intensity of suffering in the animate creation is far less than the exaggerated accounts given by some observers of animal life, and the morbid sympathy of many humane people, would lead us to believe.' This is a comforting conclusion and is probably not far from the truth.

Evil is dealt with under four aspects, as limitation, as error, as suffering, and as sin. There is a close and helpful analysis of the function of suffering, the organic and redemptive value of which is profusely illustrated. Prayer also naturally comes up for discussion in a consideration of the Providential order, and the conclusion is reached that, as God may subtly influence though He cannot compel those for whom we pray, intercessory prayer is as legitimate in a world ruled by a personal God as prayer in the interests of one's own soul. The issue of the whole matter is that, however hard and sometimes even impracticable it may be, our endeavour should be to cherish 'an unswerving and obstinate trust in the divine control and wise guidance of the world in matters beyond the reach of vision.'

Of these two writers, Dr. Relton, grappling as he does with the arguments of Bosanquet, McTaggart, Unamuno, and others of similar calibre, will specially appeal to the philosophically minded, while Dr. Griffith-Jones, in virtue of the subject and the nature of his discussion, ought to appeal to thoughtful men, whether philosophically minded or not. But each in his own way contributes to our assurance of the reasonableness of the Christian faith.

There is in many quarters at present a certain weariness of the whole process of creed-making, creed-subscribing, and creed-repeating. Some are turning from what they regard as the barren search for formulæ that will express religious truth to seek in an ornate and elaborate ritual the true nurture of Christian piety. Others, considering what they

regard as mechanical aids to devotion as futile as the study of metaphysical subtleties, tell us that the one thing that matters is that the everyday life should be infused with the Christian spirit.

Yet each one of us has a creed, a creed that is shaping our lives, often a very different creed from that which we profess and think we hold. The true distinction is not between those who believe in creeds and those who do not, but between those who have examined their working beliefs and those who have not.

Impatience with the continuance of ancient controversies over what is known as 'the Person of Christ' is due in a measure to our imperfect understanding of the meaning of the terms employed, in part also to the fact that the form in which the question has been discussed is largely irrelevant to our age. Yet, whatever categories or formulæ we employ in our answer, the question remains: Who is Jesus Christ? By what right does He demand my allegiance? 'By what authority doest thou these things? Who gave thee this authority?'

In trying to answer this question, it is well to know the answers that have been given in the past. The Rev. Sydney Cave, M.A., D.D., has provided us with just the help we need in *The Doctrine of the Person of Christ* (Duckworth: 'Studies in Theology' Series; 5s. net), an admirable introduction to an historical study of Christology.

One is struck afresh with the very early date at which some questions we regard as modern cropped up in the Church. The proposal sometimes made to Hinduize Christianity, so as to facilitate its acclimatization in India, is an example of an attitude that is as old as Tertullian. 'What,' he asks, 'has Athens to do with Jerusalem? What concord is there between the Academy and the Church? . . . Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition. We want no curious disputation after possessing Christ.'

The history reminds us also of the supreme importance of keeping our creed in touch with life. It is useless, as the Eastern Church found between the Fourth and the Sixth Councils, to have a clear conception of the Trinity, if the God who is triune is not the God and Father of our Lord Jesus Christ. Nor is there any merit in asserting the true manhood of Jesus if at the same time we lift Him right out of human life. By the time of the Seventh Œcumenical Council (at Nicæa in 787), Christ 'had become so remote from men that popular piety had turned from the adoration of our Lord to the veneration of His image, or the image of the Virgin, or the saints,' and this Council legalized the veneration of these icons.

Of special interest is Dr. Cave's chapter on 'Our Present Problem.' We call the Christian revelation final, but our understanding of it can never be final. We see only with the eyes of our time and only such facts as have come within the ken of our own or of past ages. As Paul says, now we only get a puzzled look through a mirror. Consequently, each age has to think out afresh its doctrine of God and of Christ.

Dr. Cave will have none of the distinction between the Jesus of history and the Christ of faith. The older apologists erred in speaking of the 'claims' of Christ. In the Synoptics at least, speaking generally, Jesus preaches not Himself, but God and the Kingdom of God. Yet even in the Synoptics the Message is implicitly but inseparably bound up with the Messenger. His revelation of God was at the same time a revelation of Himself. The Jesus who pointed men to God, but for whom as for His followers the question of His own Person was irrelevant, is a creation of Liberal Christianity. We do not find Him in the New Testament.

We make several preliminary demands of any

attempt to produce a doctrine of the Person of Christ. In the first place, it must absolutely conserve, with something more than verbal homage, the unity of God. If Muhammadans, and many besides Muhammadans, believe that the Christian worships three Gods, the fault lies largely with misunderstandings of the Christian doctrine of the Trinity, misunderstandings for which Christianity must bear some measure of the blame. Further, it must avoid the tendency, not so common now as formerly, to set up God over against Jesus. It must recognize that we do not know God *and* Jesus; that we know God only in and through Jesus.

Further, our doctrine must use the language and the concepts of our own day. The word 'person' has played a large part in the history of the doctrine of the Trinity; but Tertullian did not mean by 'persona' what we mean by 'person,' even if we knew just what we do mean by 'person.' Again, the category of 'substance' may be useful when the deification of man is regarded as the end of Christianity. In the language of Athanasius, 'He was made man that we might be made God.' But an age which regards it as the aim of our religion that man should have fellowship with God has much less use for this conception of 'substance.'

Nor do we look with kindly eyes on any theory that would make Jesus, in the days of His flesh, an example of duplex personality, that would make of Him a being neither of earth nor of heaven, in whom the human and the Divine alternately took control in a way that separates Him from God as much as it does from man. Even if we relegate the Divine 'nature' of Jesus to the region of the sub-conscious, we are still parting Him in twain. It is not simply as a concession to our human limitations that we insist that the Jesus we know is not two but one.

As Dr. Cave says, the truth about Jesus must cease to be an unintelligible mystery and become a gospel. What is wrong with our creeds is not that they are creeds, but that we have had in them too much of the head and too little of the heart. Dr. Denney thought that creeds should be sung rather than signed; and when we truly realize what Jesus is to God and to man, the natural expression of that recognition is a hymn of praise rather than the formal recital of a creed. It is better to let Christ lead us to God, lead us to see the infinite possibilities of man, than even to understand how God and man may be united in Christ. More important than to explain Christ is to accept with all our heart the explanation of God and of the world that we find in Him.

Of the two great dangers that beset any search for a doctrine of the Person of Christ, Dr. Cave thinks the greater danger is to conceive Jesus only as a God-filled man, 'the expression in human history of the "God-will" for our salvation. Christmas and Easter-day then lose much of their supreme significance, and the Communion Service, though still the precious memorial of the Redeemer's love, could no longer be regarded as the trysting-place of the exalted Lord with His redeemed community.'

The author of 'The Spiritual Pilgrimage of Jesus,' the Rev. J. A. Robertson, M.A., D.D., Professor of New Testament Literature and Theology at Aberdeen, has just written a book which is really a *prolegomenon* to the earlier work —*Divine Vocation in Human Life* (James Clarke; 6s. net). It is needless to say that, like all his other work, this new book is characterized by a refinement of both style and thought which makes it a constant pleasure to read. Dr. Robertson has something of the mystic in him, more than a touch of originality and a gift of beauty in his writing which lends it a certain distinction.

Vocation, taken how you will, does not seem to be a subject that would last out a whole volume of two hundred and fifty pages. But there are topics

that lead up to it, and others that flow from it, which are germane enough to the central topic, and which lend additional interest to the treatment. The former are three in number. First there are the fundamental attitudes man takes to the world, the typical directions his soul takes in trying to comprehend the world; and finally the fact, which introduces us to the main study, that man is not the only seeker; God also is a Seeker, striving to establish a community of souls in His own life.

Thus we come to Vocation. In the New Testament the word is used chiefly of salvation. God calls us with a 'holy calling,' and it is ours to make our calling sure. In ordinary usage 'vocation' has not this august significance. It refers simply to our business or profession. The purpose of this book is to lift the word to the highest plane where its meaning is a Divine summons to service, to the fulfilling of a definite part in the Plan of God.

Dr. Robertson, then, conducts us on a pilgrimage in which we rise from stage to stage till we see the full content of this great word. We begin with the man who says, 'My occupation was determined for me by accident.' And this suggests the real meaning of accident and leads to a discussion of coincidence, until we see that God works out His will through 'accident' and that the simplest happening may reveal His presence and Providence. Another man may say, 'My trade was determined for me by birth or heredity.' But even here we may trace opportunity in our limitations and the hand of God who leads the faithful steward into a larger room in life.

Another man may say, 'My profession was chosen for me by a friend whose advice or authority I respected.' But here, where purpose for the first time enters, we must not imagine the Divine Hand has been ruled out. It may be seen in the counsel of friends as well as in the facts of heredity. Still another man protests that he has chosen his own line in life, following his own bent and inclination. And when this is serious it really means that a man follows that to which he is called by the ideal of what he would be. He would be the perfect ploughman, the approved banker, the successful grocer. But how much is involved in this thought of a larger and fuller Ego?

When we ask the meaning of this self-determination we may get many answers, but all of them push us up to a higher and higher meaning of Vocation. One answer, for example, may be that we choose our path simply to make a living. But when we examine this we find one implication in it of importance, namely, that mere existence has a reason behind it. There are big issues in the decision to live. But the answer may be, again, that we work to maintain those we love, our children and home. And in listening to this voice a man may become self-forgetting. And here at last a truly moral conception of life emerges. Our vocation becomes a life task undertaken at the summons of love.

This answer takes us swiftly to a still wider conception of duty. For our family is only one among others. And we cannot stop at what would be an enlarged egotism. We are led on to the thought of a common weal, 'the call of the need of the community blends with the call of his family's need' for its head. And so our conception of vocation is seen as the call of human society to its citizens. And the ideal of success becomes displaced by the ideal of service. In other words, we come face to face with the moral ideal which F. H. Bradley has described in the classical phrase 'my station and its duties.'

But even this is not sufficient. The individual objects to dependence on his political organism. The moral saints and heroes are always ahead of their society. And for them the moral ideal floats away into the still unrealized. A stage higher is reached when one sees that behind even a fine nationalism lies a world-good calling to men in every nation to work and sacrifice that the world

may be a better place. Of course in this service each nation has its own share and contributes its own treasure, as Greece the love of beauty, Rome order and law, Israel the reality of God. And men may find in serving their nation a real service of the world.

But this brings us near the end of our pilgrimage. We begin to see the great Plan which includes all nations and all lives. Vocation is now seen to be a call which comes to a man out of the heart of the Reality in which he finds himself, which is the will of the Infinite personal Life. There is an ultimate Reality which authenticates the summons of the ideal in conscience. There is a goal to which Creation is moving, and behind all a Purpose which is realizing itself. And when we see our place in this we can say, 'I have found Thee, who hast ever been seeking me; Thou hast revealed Thyself to me, who have ever been seeking Thee.'

Recent Thought on the Doctrine of the Person of Christ.

By the Reverend Sydney Cave, M.A., D.D., Cambridge.

It is peculiarly difficult to describe the thought of the age in which we live. As Goethe said, 'It is their outcome which gives to deeds their title,' and it is too soon to decide whether new tendencies mean advance or retrogression. Only when a conflict is passed, can its real issues be determined.

I.

It will be convenient to begin our study with a brief description of the position in Christology at the opening of the twentieth century.[1]

In Germany Ritschlianism still dominated theology. Ritschl, indeed, was dead, but his influence remained. His reconstruction of theology had rendered the Church an inestimable service. By its concentration on the indubitable fact of Christ, and His value to us as God, it had helped to destroy the excessive intellectualism both of orthodoxy and of 'liberalism'; it had led men back from the worship of the vain idol of the Absolute to the God whom Christ revealed; and had shown that the essential element in Christianity is neither the speculations of orthodoxy, nor the 'idea of Christ' into which left-wing Hegelianism had resolved the meaning of His person, but the concrete work and mission of Jesus Christ, the founder of the Kingdom of God, the perfect revealer of God, the perfect redeemer of man.

Ritschl was a ponderous and often repellent writer, unduly controversial, and allowing at times his scorn for sentimentality to conceal his genuine Christian enthusiasm. His views found a more attractive presentation in Herrmann's book *The Communion of the Christian with God*, which, in our country especially, has had, we imagine, an influence greater than any of Ritschl's works. With a prophetic ardour alien from Ritschl's temperament, Herrmann sought to bring men back to what he held to be the certain fact of Christian experience, the communion of the Christian with God through our knowledge of the historic Jesus. No modern writer has described in more moving terms our indebtedness to the words and deeds and inner experience of the Jesus of whom the Gospels speak. For Herrmann, it was not enough to say that we come to God through Christ. 'It is truer to say that we find in God Himself nothing but Christ.' God makes Himself known to us through the fact of Christ, 'on the strength of which we are able to believe in Him.' 'The existence of this Jesus in this world of ours is the fact in which God so touches us as to come into a communion with us that can endure.' Yet the implicates of this faith, Herrmann

[1] For a fuller description of the modern period, I would venture to refer to the chapter on 'Ritschl and the Modern Period,' and for the standpoint here adopted, the chapter on 'Our Present Problem' in my recent book on *The Doctrine of the Person of Christ*.

refused to explore. We can be sure, indeed, that Christ knows about us, although in this life we can have no personal communion with Him, but from the problem of His pre-existence, Herrmann bade men turn 'with hearts cold as ice.'

Like all great theologies, Ritschlianism shows unmistakably upon it the marks of the Time Spirit. Rightly had it emphasized that we must begin with the known, and not the unknown, with the historically given, not with the speculatively preconceived. But reason has its rights, and it was impossible that the *caveat* of their great master should permanently prevent the members of this school either working out the implicates of the Christian facts, and so passing to a confession of Christ's Godhead which involves a more explicit recognition of His exalted and pre-existent life, or receding to a lesser view of Him which makes of Him no more than the supreme religious hero of the race. And, at the beginning of this century, both tendencies were already at work.

Of the first, we may take as illustrations the Christologies of Julius Kaftan and of Haering. To Kaftan,[1] Christianity means the life hid with Christ in God. It is not an ethical religion only, but an ethical religion of redemption, liberating not from sin alone, but from bondage to the seen and the temporal, for Christians are meant to live already as in the eternal, an eternal whose content and meaning are given us in the exalted Christ. As faith has to do with present realities, Christian faith has, as its first concern, the exalted Christ, but this exalted Christ we know through the life-picture of Him given in the Gospels. And the pre-existence of Christ which Ritschl and Herrmann had been unwilling even to discuss, is here explicitly asserted as the necessary consequence of Christian faith. 'Our faith in Christ lacks adequate experience, unless we affirm the eternal God in the historic Saviour, so that He who stands before us there, is He who from eternity is in God.'

We find a similar confession in Haering's suggestive book *The Christian Faith*, which happily has been translated into English.[2] Christ, he teaches us, does not belong to the past alone. His activity is still perceived by faith, yet this activity is not different from that which He showed in His historical revelation. 'The work of the exalted Christ is this, that He makes operative for us His historical work on earth.' From such immediate utterances of Christian faith, Haering passes to its 'presuppositions or inferences,' which 'rise in the last resort to a height which seems to point beyond themselves.' It is in this way that we reach the doctrine of Christ's pre-existence. It is a 'boundary thought,' transcending what we know or understand and yet the sure consequence of faith.

With these right-wing Ritschlians, we thus begin, not with pagan views of God and man to which we have somehow to relate the doctrine of Christ, but with Christ as known in history and by Christian faith, and then pass from the immediate utterances of Christian faith to the tentative exploration of its ultimate implicates: Christ's pre-existence and His relation to the eternal God.

If some Ritschlians thus passed from the fact of Christ to the exploration of the implicates of His place and person, others, more numerous and more influential, sought to remove the necessity for such exploration by reducing the content of the giver. Ritschl himself had condemned the attempt to write the life of Jesus, for such an attempt 'implies the surrender of the conviction that Jesus belonged to a higher order than all other men,' but it was from this group especially that there came those attractive presentations of the life and teaching of Jesus which seemed to place Him in immediate accord with an age which, though distrustful of the supernatural, was ready to admire the supposed 'Jesus of the Gospels,' who leads us to God as no one else can do, but was not Himself part of the gospel He proclaimed. We think of such famous books as Harnack's *What is Christianity?* or Wendt's *Teaching of Jesus*, or Bousset's *Jesus*. No books praised Jesus more happily than they, but, for all their veneration of His character, their praise was something different from classic Christian faith. They did for Jesus what the one-eyed Wotan did for Brünnhilde, 'They kissed the Godhead away.'

In Great Britain, German theology had far less influence than German scholarship. The Kenotic theory, which has been in abeyance in Germany

[1] The 1st ed. of Kaftan's *Dogmatik* was published in 1897. Our account of it is based on the 6th ed. of 1909. An important supplement to it is his *Zur Dogmatik* (1904). It is unfortunate that the only book of his translated into English is his early book on *The Truth of Christianity*, a technical work, and marked by much of the narrowness of the older Ritschlianism.

[2] Eng. tr., 1915, from second German ed. of 1912.

during this period,[1] was represented in influential books, both of High Anglicans like Dr. Gore[2] and Dr. Ottley,[3] and of Free Churchmen like Dr. Fairbairn[4] and Dr. Forrest,[5] whilst Christian Hegelianism, which was already moribund in Germany, still lived in England, largely through its very attractive presentation in the writings of T. H. Green and Edward Caird. Of German books, Herrmann's *Communion of the Christian with God* had great influence, though many, who owed Herrmann much, refused to rest content with his negations. If, in theology, German thought had only a restricted influence, in scholarship, the dependence was often servile, especially with those who, in their ignorance of German, believed that the brilliant books of German 'liberals,' published in English by a great Unitarian firm, represented the last results of German scholarship, and the unsettlement which such books produced was reflected in the fierce controversies aroused in 1907 by the Rev. R. J. Campbell's *New Theology*, and by Mr. Robert's article, 'Jesus or Christ?' in *The Hibbert Journal* of 1909. Of the first book, it would be ungenerous to speak, as its author has since retracted his views, but it is indicative of much that a revival of the Hegelian interpretation of Christianity could, in all sincerity, be called a *new* theology. To Mr. Robert's article, *The Hibbert Journal* erected the massive mausoleum of a special supplement, 'Jesus or Christ?'; a book which remains as an interesting memorial of the confusion of that time.

To these controversies we owe two books of permanent value, Dr. Denney's *Jesus and the Gospel* and Dr. Forsyth's *The Person and Place of Christ*. Dr. Denney was concerned to prove that Christianity is 'justified in the mind of Christ,' and with all his old incisiveness, but with a new sympathy and tolerance, showed that the faith of the New Testament is the faith, not in a supreme religious hero, but in a Divine Lord. Dr. Forsyth vigorously attacked the genial 'liberalism' which denies to Christ a final place, and himself, rejecting the Greek philosophy of substance, expounds the meaning of Christ's person in terms of a metaphysics which is ethical and personal, and, recognizing that the Incarnation meant not only a 'kenosis' but a 'plerosis,' sought to unite with the 'kenotic' view, the theory of Christ's person, propounded by Dorner and by Kähler, which recognizes the gradual development of the incarnation, so that the reception by the human of the Divine was completed, not in the cradle, but on the Cross.

Mention must here be made of Dr. Sanday's new interpretation of the Person of Christ in his *Christologies Ancient and Modern*, first published in 1910, in which the subliminal consciousness was called in to explain the Divine in Jesus, whilst, at the same time, affirming that 'the human consciousness of the Lord' was 'entirely human.' In this way, Dr. Sanday claimed that we could take 'the humanity of our Lord in real earnest,' and yet assert that 'this human life, was, in its deepest roots, directly continuous with the life of God Himself.' Such an interpretation, coming from one so justly venerated, naturally aroused at the time much interest; but this new explanation of Christ's person seems to create more difficulties than it solves, and of it we hear little to-day.

Of far greater importance was the publication in 1912 of Dr. Mackintosh's book on *The Person of Jesus Christ*, which seems to many of us the most suggestive and valuable on its subject of modern times. This book not only gives a full and discriminating account of the Biblical and ecclesiastical material, but an elaborate constructive statement. With the right-wing Ritschlians, Dr. Mackintosh distinguishes between the 'immediate utterances of faith' that Christ is the exalted Lord, perfectly human and perfectly Divine, and the 'Transcendent Implicates' of Christian faith, the idea of the Incarnation, the pre-existence of Christ, His self-limitation and self-realization, His relation to the Divine Triunity. We have here a metaphysical Christology, but it is a Christology which has learnt to distinguish the Christian facts, as known to Christian experience, from their intellectual interpretation, an interpretation made in categories obtained not from an alien philosophy, but from a metaphysics which is itself derived from the inherent necessities of Christian faith.

II.

In Germany, even before the war, there were signs of reaction against the developments we

[1] Its last important presentation in German was written by a Swedish theologian, Bensow (*Die Lehre von der Kenose*, 1903).

[2] *The Incarnation of the Son of God*, 1891.

[3] *The Doctrine of the Incarnation*,[2] 1902.

[4] *The Place of Christ in Modern Theology*, 1893.

[5] Especially in his book *The Authority of Christ*, 1907.

have described. Of significance here was the Modern-Positive School[1] which complained of the undue isolation of the Ritschlian construction, and which sought, while retaining the full view of Christ which the 'liberals' of the Ritschlian school had helped to menace, to express that view in terms of a world-view intelligible to modern thought. Still more significant was the interest aroused just before the war in Schaeder's vigorous protest against the whole development of theology from Schleiermacher on.[2] Theology, he argued, should be theocentric; instead, since Schleiermacher's time it had been, for the most part, anthropocentric, concerned less with God than man. 'Little man has cast on God his shadow.' It is not our experience which is primary, but the revelation of God in Christ, and, strictly speaking, God, and God alone, is the one object of Christian faith, and the one subject-matter of Christian Theology, so that our faith in Christ is not faith in the Jesus of history, but in the risen and exalted Lord, who belongs to the God whom alone we worship.

Students of theology, in the narrower sense of the word, are always few, and far more interest was aroused by the sharp reaction in Germany against the 'liberal' picture of Jesus' life and mission which had been so confidently proclaimed as the supreme achievement of modern scholarship.[3]

So early as 1901, Wrede had complained that the modern reconstruction of the life of Jesus, based on St. Mark's Gospel, was a piece of psychological guesswork, and had himself sought to show that it was only after the Resurrection that the disciples thought of Jesus as the Messiah.[4] Arbitrary as was his own reconstruction, it was only the same sort of arbitrariness as many of the 'liberal' scholars had shown in their modernization of Mark's Gospel, and the book led many to discover that the modern 'Jesus of the Gospels' was not the Jesus of history; and, when Drews in 1909 revived the fantastic theory that Jesus never lived, the fierceness with which he was assailed by 'liberal' scholars seemed to show that they had begun to be uncertain of their reconstruction of the life of Jesus.

More damaging still to the 'liberal' view of Jesus has been the 'eschatological' interpretation of Him. The view found its first and most pointed expression in a little book by Johannes Weiss, published as long ago as 1892, and entitled *The Preaching of Jesus on the Kingdom of God.* It is difficult to imagine any presentation of our Lord's teaching in more violent contrast to the genial and modernized Jesus of much current 'liberalism' than this picture of Jesus as the stern prophet of the world's immediate and predestined end, proclaiming a kingdom which would come by God's sole and catastrophic act. In the second edition of this book, published eight years later, Johannes Weiss admitted that his first sketch was one-sided, and explained that it had been the outcome of an intense personal conflict. Brought up in Ritschlianism, he was convinced that Ritschlianism provided the form of Christianity most suited to modern men, and yet, when he turned to the Gospels, he discovered to his regret that the Ritschlian idea of the Kingdom of God was alien from the teaching of Christ. It owed its origin rather to Kant and the Illumination. In this second and greatly enlarged edition Johannes Weiss conceded that there were times in Jesus' ministry when the deep shadows cast by the impending judgment vanished, and men and things appeared in a friendlier light. The innate joy in nature and the world of men took again its proper place. The thought of the downfall of the world receded, and Jesus gave Himself to the things of this world, rejoiced with the glad, mourned with those that wept. No longer, then, was He the stern and gloomy prophet, but a Man among men, a Child of God among the children of men. From such a mood came those words and parables which are of imperishable freshness, and in which there is little trace of world-weariness and asceticism, of the end of the world and the impending judgment, and moral commands whose inner beauty secure their permanent worth for men of every age.

There is no such concession in Schweitzer's

[1] The programme of this school is best studied in Grützmacher, *Studien zur systematischen Theologie*, ii. and iii., 1905 and 1909. So far as I know, the only book of this school which has been translated is R. Seeberg's *The Fundamental Truths of the Christian Religion*, 1908. Seeberg's view has now found fuller expression in his *Dogmatik*, i. 1924.

[2] In his *Theozentrische Theologie*, i.², 1916, ii., 1914.

[3] The word 'liberal' is used throughout this study, not in the vague English sense, as opposed to 'traditional'—in that sense all of us who are trying to interpret the gospel to modern men are liberals—but in the German sense as opposed to 'positive,' *i.e.* as denying that in Christ there has come a revelation, which, however incomplete our understanding of it is, is final and normative.

[4] *Das Messiasgeheimnis in der Evangelien.*

famous book *From Reimarus to Wrede*, published in 1906 and translated into English in 1910 under the title *The Quest of the Historical Jesus*. The book is too well known to need description. With bitter scorn Schweitzer denounces the modern reconstruction of the life of Jesus. Its Jesus of Nazareth is 'a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in a historical garb.' The true Jesus of history is a 'stranger and an enigma.' He belongs to His own age and cannot be transported into ours.

By bringing into prominence aspects of the Gospels which had been ignored or eliminated, the 'eschatologists' have made it impossible for us to modernize Jesus in the way that many 'liberals' did. But the view, in its extreme form, seems destructive not only of 'liberalism,' but of any such estimate of Jesus as would make necessary a special doctrine of His person. It would be hard to see, in the mistaken fanatic whom Schweitzer depicts, one who is, in any sense, the perfect revealer of God and the saviour of men. To some of us it seems that Schweitzer's picture of Jesus is at least as distorted as the 'liberal' view it was intended to displace. We may not ignore the paradox of Christ's self-consciousness. Apocalyptic forms He used. He was the Son of Man, the glorious figure of apocalyptic hopes, and yet He accomplished His work in a way undreamed of in these apocalyptic dreams. He was the suffering Servant of the Lord who came, not to destroy all save the elect, but to give His life a ransom for the many.

The other great controversy of recent times is concerned with the influence, not of Jewish, but of pagan thought.

Ritschl had unduly isolated Christianity from non-Christian religions. Many of his followers are among those who press to an extreme the interaction of other religions on primitive Christianity. This religio-historical school has produced one great systematic thinker, Troeltsch, whose works are likely to have increasing influence in our own country.[1] To him, Jesus is the symbol of what is for us in Europe the highest expression of religion that we know—the life-world of early Christianity. But truth is 'polymorphous,' and we cannot speak of the absolute validity of Christianity. From this standpoint, too, there can be no special doctrine of Christ's person, for Christology is a meaningless term unless it be, in some sense, a confession of Christ's Godhead. From the brilliant scholars of this school has come the attempt to explain the ascription by the early Church to Christ of Lordship by the influence of the paganism of the age, and especially of the mystery-cults of gods who die and rise again, which, it is asserted, though not yet proved, were already prevalent in the Roman Empire at the time when Christianity first entered the Gentile world. The researches of men like Reitzenstein[2] and Bousset[3] have rendered New Testament scholarship an immeasurable service, and have helped to make more vivid to us the Græco-Oriental syncretism of Apostolic times.[4] But, like the extreme eschatologists, they too sacrifice facts to theory, and tend unduly to identify form with content. And when scholars have done here their work, the problem will still remain one, not of scholarship, but of faith. The ultimate question is not 'in what forms did men first present the Christian message of the Son of God who died and rose again?' but 'is its content true?' and our answer to that question must depend on our whole estimate of Jesus, on whether we share the Church's faith in Him.

III.

It is too soon as yet to assess the influence of the Great War on the development of Christology.

In England and America the War has led many to turn their faces from the future to the past, and to try to find security in Fundamentalism, or in a revived 'Medievalism' which, though it insists on creedal orthodoxy, yet gives to Christ less importance than He has in the classic faith of the New Testament, for His place in the believer's life is shared in part by the Virgin and the Saints.

[1] His position is well described in two recent English books—Bouquet, *Is Christianity the Final Religion?* 1921; and Sleigh, *The Sufficiency of Christianity*, 1923.

[2] *Poimandres*, 1904; *Die hellenistischen Mysterienreligionen*,[2] 1920.

[3] *Kyrios Christos*,[2] 1921, and *Jesus der Herr*, 1916, an answer to Wernle's vigorous attack on *Kyrios Christos* (*Jesus und Paulus Antithesen zu Boussets Kyrios Christos*, 1915).

[4] To this school we owe Lietzmann's *Handbuch*, with its admirable commentaries on the New Testament. The views of this school are represented in English by Lake, *The Earlier Epistles of St. Paul*, 1919, and in a modified form by Morgan, *The Religion and Theology of Paul*, 1917. For criticism, see Kennedy, *St. Paul and the Mystery Religions*, 1913; and Machen, *The Origin of Paul's Religion*, 1923.

In Germany the War has led to a notable reaction, not only against the 'Jesusism' of some 'liberal' scholars, but against every modern attempt to exhaust the meaning of Christ by rational and ethical interpretations of Him.

This reaction has taken an extreme form in the 'Theology of Crisis' of which Barth's *Commentary on Romans*[1] is perhaps the most important expression. It is an amazing book—five hundred pages of violent paradox. Barth delights in emphasizing the irrationality of Paul's thought. He has more than Dr. Forsyth's contempt for the 'lust for lucidity.' The desire for simplicity, he tells us, is simply the longing felt by most theologians for a truth which should be direct and not paradoxical, and so not to be received by faith alone. The only light we have comes from the light which is given us in Christ's death. Religion is for Barth no source of comfort. It is the opponent of man, though disguised as his truest friend; it is the crisis of culture and of ignorance. It is the most dangerous opponent, apart from God Himself, which man has on this side of death. Religion can only serve to reveal our Godlessness, for it is a human possession and work—it is the highest achievement of men, but not the overcoming nor the renewal of the human. It is 'flesh,' even though it dresses itself out as the history of salvation, and 'all flesh' is 'grass.' So our one hope lies not in human piety, nor in human devotion, but in the sole act of God. God sent His own Son because of our sin. That is the liberating word. It is to be described only in strong negations, to be preached only as a paradox, to be grasped only as the *absurdum*, which, as such, is the *credibile*, because it is the Divine reaction against sin. The offence, the vexation, which it gives us, is a reflexion of the offence, the vexation, which we are to God.

The book, for all its violence, is one of the most moving and impressive works in modern theology. But, if Barth be right, there can be no theology, no successful attempt to understand the mystery of Christ's person. All that is possible for us is the awed expression of the awful, yet gracious, act of God in sending Christ to die for men, revealing thus His mercy in His judgment, His grace in His unapproachable and awful holiness. And this Barth admits, 'Do we speak of the redeeming message of Christ, the Word of God as teaching, or of theology as science? We hear Kierkegaard's words, "Professors in this, that Christ was crucified," or Overbeck's "Theologians are the fools of human society."' It says much for the violence of the reaction against pre-war theology that such a teacher should have so great an influence on the younger men in the German Church to-day.

Less extreme, and in our country, at any rate, far more influential, is Otto's book on *The Holy*.[2]

For Otto, the distinctive category of religion as the Holy Religion is concerned with the Numinous, which produces in us awe—the response on our side of the *mysterium tremendum* of the Divine. Otto recognizes the special task of Protestantism to bring into prominence the ethical and rational elements of Christianity, but these alone do not constitute it a religion. The disciples at the first did not follow Jesus because they understood Him. Their faith in Him was not in the first place rational, but spontaneous and unreasoned, and we too, like them, can, by a genuine 'divination,' a religious intuition, be sure of the presence in Him of the Divine. So Jesus was more than a 'divination.' A prophet is that. He is the object of divination. He was thus more than a prophet. He is the Son, for He Himself in His person and work has become the object of the 'divination' of the Holy.

Otto has had himself to protest against the way his emphasis on the non-rational elements in religion has been abused. In the preface to the recently issued third impression of the English translation, he writes: 'I do not want to promote in any way the tendency of our time towards an extravagant and fantastic "irrationalism." The "irrational" is to-day a favourite theme of all who are too lazy to think, or too ready to evade the arduous duty of clarifying their ideas, and grounding their convictions on a basis of coherent thought.' His book is wrongly used if it leads men to seek, not the revealed, but the occult. But it may do us an inestimable service if it restores to us the sense of amazed wonder at God's grace in Christ. We know Christ through what He has done for us.

[1] *Der Römerbrief*, 1st ed., 1918, 2nd imp. of 2nd ed., 1923. Dr. Karl Barth is Professor of Reformed Theology in the University of Göttingen.

[2] *Das Heilige*, first published in 1916. The book was described by the present writer in an article, 'The Paradox of Religion: A Study of Otto's The Holy,' in the *Expositor*, Feb. 1923. There is now an admirable translation by Harvey, *The Idea of the Holy*, of which a third impression has recently appeared.

But we may not treat Him as a means and not an end, nor, in our concentration on human needs, fail to think of Him with awe and adoration.

IV.

It cannot, then, be claimed that 'recent thought on the Doctrine of Christ' has reached as yet any final conclusion. In our own country, Dr. Gore would have us abandon any attempt to re-interpret the Doctrine of Christ in modern terms, and, instead, reinstate not only the content but the terminology of the Creeds.[1] Dr. Relton[2] bids us find the clue to Christology in the doctrine of the *enhypostasia*, first taught by Leontius of Byzantium, a doctrine unintelligible save to those familiar with the subtle speculations which preceded and followed the Council of Chalcedon. Bishop Temple[3] would have us reinterpret the ancient conciliar decisions in the light of a Christian Platonism, which, he claims, would enable us to assert that real humanity of the incarnate Christ which the Greek Christology tended to obscure.

To others of us it seems better to abandon altogether the attempt to interpret Christ to our age in the categories of a philosophy which is not only obsolete, but incongruous with Christian values. The ancient formulæ, as Schleiermacher pointed out long ago, are self-contradictory. In the doctrine of the Trinity as we have it in St. Augustine, the 'Athanasian' creed and St. Thomas Aquinas, the unity of the Godhead is so strongly emphasized as to make meaningless the dominant Christology in which Christ is regarded as the incarnate Son of God. If Christianity be, as we believe, a religion not of 'deification' but of communion, then no philosophy of 'substance' can be adequate for its expression. We need, instead, a philosophy of personality, and it is one of the encouraging signs of the times that there have appeared in recent years books[4] in which we have already the beginning of a philosophy of personality which will be congruous with Christian values, and in which, as we hope, the doctrine of Christ's person may one day find a more congenial expression.

Meanwhile the Church has a still more urgent task. Rightly do the classic formulæ assert that Christ was truly God and truly man, but the assertion has little worth or meaning unless we give to God and man their Christian value. Little as we know of Christ, we know more of Him than we do of God. We have to begin with what we know of Christ, and try to understand the God whom He revealed. It is here that we have the prime failure of the ancient orthodoxy. It assumed that Christ was the unknown quantity which had to be resolved into terms of God and man as if the meaning of God and man were already clear. It failed to see that the God of Jesus Christ was different altogether from the God of pagan philosophy, the ultimate abstraction of thought, impassible and to be known only by negations. Our problem to-day is less to define the relation of the Divine and the human in the Incarnate Person than it is, beginning with the revelation of God in Christ as known and received by the Church's corporate faith, to advance to an exploration, not only of Christ's place and person, but of the character of God and of the destiny of man.[5] So conceived, the doctrine of Christ's person is no longer a recondite theory or a problem in Patristics. It is the practical concern of all believing men, for the confession of His Godhead becomes the inevitable expression of our certainty in the revelation of God in Him, and of the absolute validity of the values which His life and death reveal, values which must be normative for us in every sphere of public and of private life.

[1] See his criticism of Dr. Mackintosh in *The Holy Spirit and the Church*, 1924, pp. 228–243.

[2] *A Study in Christology*, 1922.

[3] *Christus Veritas*, 1924, pp. 106–133.

[4] *E.g.* Pringle-Pattison, *The Idea of God*; Sorley, *Moral Values and the Idea of God*; Webb, *God and Personality*; and Matthews, *Studies in Christian Philosophy*.

[5] It is a pleasure to refer to Dr. Garvie's recent book *The Christian Doctrine of the Godhead*—a book which better than any other meets this modern need—where theology is based, not on the presuppositions of an alien philosophy, but on the revelation of God in Christ, so that we pass from the study of the Grace of Christ to the realization of the Love of God and the Community of the Holy Spirit.

Literature.

PROPHECY AND ESCHATOLOGY.

An unusually stimulating volume bearing the above title and challenging many current conceptions of prophecy has been written by Professor Nathaniel Micklem, M.A., and published by Messrs. Allen & Unwin at 7s. 6d. net. Its aim is to show that the ecstatic element in prophecy has by some recent scholars been grossly exaggerated, and also to maintain that the proclamation of weal, when (as sometimes in the traditional prophetic texts) it appears as ethically unconditioned, is a mark of the false prophet, not of the true. The Epilogue of Amos is, therefore, not to be regarded as genuine, nor probably Is 9^{2-7} nor 11^{1-9}. Isaiah, it is maintained, did not teach the inviolability of Zion, nor the supernatural destruction of the enemy at the gates of Jerusalem, nor the near approach of the Messiah and the Messianic age. Jeremiah did not predict the return from exile of either Israel or Judah: what he is concerned with is a *spiritual* return of those who are still in the home land—a return *to Jahweh*. The prediction in Ezk 38 f. of the destruction of the hordes of Gog is 'entirely alien to the book of Ezekiel as a whole.' These are specimens of the radical quality of this challenging book.

And there are many more. It will be a surprise to those who do not know Hölscher to learn that it is possible to maintain that the real Ezekiel is a representative of genuine prophetic religion, and that he lays no stress on ceremonial. His book, it is argued, has suffered seriously at the hands of priestly redactors. Ezk 40–48 is composite; 40^{1}–43^{9} and 47^{1-12} are original to Ezekiel, but this is a vision, not a programme, and possibly the 'ideal temple here stands for the ideal religious Israel': this final vision 'has nothing directly to do with ritual or ceremonial nor any temple of the future.' The real interests of the great prophets are ethical; Amos denounced the cult root and branch, and Hosea's repudiation of the cult is explicit. Yet the prophets were very much more than staid preachers of doctrine and morality, and Professor Micklem, by his investigation of their experience on its psychological side, endeavours to find out just how much more they were. He concludes that they were certainly not ecstatic in the sense in which the 'sons of the prophets' were ecstatic, and that Jeremiah, for example, could be far more fittingly described as a religious poet. The prophets were neither modern rationalists nor fantastic visionaries, but men with a passionate appreciation of ethical values, an intense belief in the moral order, and an overwhelming sense of the presence of God: and they would appear 'occasionally, if in most cases not normally, to have experienced visions with hallucinatory symptoms.'

The book, besides being a fresh treatment of important problems, such as the essence of the prophetic message and the psychological conditions of its mediation, makes not a few interesting suggestions by the way, as that the Baal prophets on Carmel were really Jahweh prophets who worshipped Jahweh under the name of Baal, or that the story of Elijah at Horeb (1 K 19) is a misplaced account of the inaugural vision of his ministry. So good a book should not be so hospitable to errata: note p. 48, l. 10, ances (for 'trances'); p. 54, l. 22, Jer*m*iah; p. 71, l. 26, Kraetzmar (for 'Kraetzschmar'); p. 73, l. 17, vers. 1–4 (for v. 1–4); p. 92, l. 4, challened (for 'challenged'); p. 104, l. 6 ἀλλὸ (for ἄλλο); p. 135, last line, 'au pied *du* lettre' (for *de la*); p. 151, last line, Montefior*i*; p. 155, l. 2, y*a*bosh (for 'y*e*bosh'); p. 172, l. 24, has (for *as*); p. 185, l. 2, Isa. ii (for Second Isaiah); p. 207, l. 5, undo*ut*edly; p. 236, l. 4, Jehoiachi*m* (for *n*).

A. R. MACEWEN.

The *Life and Times of Alexander Robertson MacEwen, D.D.*, formerly Professor of Church History in the New College, Edinburgh (Hodder & Stoughton; 12s. 6d. net), is associated with a most unusual circumstance. The book has been written by Principal David S. Cairns, D.D., of the United Free Church College, Aberdeen, nephew of Principal John Cairns, whose biography was written by Professor MacEwen. That biography is one of the best in its own class, and this Life of Professor MacEwen undoubtedly ranks with it. Our thoughts cannot help turning from the one Life to the other. This is especially so in the account of the early years, for both were sons of the Secession. A. R. MacEwen was the grandson of the Anti-Burgher minister of

the Howgate. For those to whom the words Secession, Burgher, Anti-Burgher, and New Light, convey nothing, we would say begin with the Life of Principal Cairns and go on to that of A. R. MacEwen. A. R. MacEwen wrote of his grandfather: 'All the children of the manse carried with them into the wider world in which they found their own occupations, the distinct conviction that there could not well be a worthier life than that of a Seceding minister, or a stauncher, more trustworthy, and more responsible body of men than a Secession congregation. Sometimes, when reading or hearing foolish talk about the ignorance and bigotry of these days, and those men, or about the servile dependence of a Dissenting minister upon his congregation, I sit down to read one of my grandfather's sermons, and always lay it down with a thankful smile, and also with increased humility.'

At the age of fifteen MacEwen went to Glasgow University, and after graduating there he proceeded to Oxford. In both Universities he came under the influence of exceptionally able men. In Glasgow we might name Edward Caird, Professor G. G. Ramsay, and Edward Lushington, the Professor of Greek. Among his tutors at Balliol College, Oxford, were 'T. H. Green, R. L. Nettleship, and H. B. Smith; among the open Exhibitioners were the late Master of Balliol, A. C. Bradley, and Thomas Raleigh; and among the scholars, Herbert H. Asquith, Charles Gore, and Alfred Milner.' But the dominating influence on MacEwen at Oxford was that of Benjamin Jowett, who was then Master of Balliol. This biography is full of good things, but not least among them is a delightful picture of Jowett. Here is one story of him. 'There were hundreds of men whom Jowett convinced of the powers of the human will. He himself throughout his life showed resolute, unflinching, almost autocratic strength. Yet he combined this with the most humble and childlike submissiveness to the Will of God. His tenacity and courage were beyond dispute or argument. They tell how two years before the end, when he was expected to die, and seemed to be buried in his last slumber, his anxious friends asked the consulting physician if he would get well. "No," was the reply, "he might if he would have taken this medicine, but, you see, he cannot take it. It is too late." "No," said the dear old voice from beneath the bed-clothes, "it is not too late; give me the medicine. I did not think it was so important." And he recovered. This stubborn, rigid self-will showed itself perpetually throughout his life, and yet it was combined with a serene and happy recognition of the limits which God sets to human purposes and achievements. William Rogers, Rector of Bishopsgate, tells how when he was under calamity, Jowett guided and consoled him by saying, "Implicit resignation to the Will of God, Rogers, that is your religion and mine."'

Jowett took a great interest in MacEwen, as extracts from his home letters show: '24 Nov. 1870.—Whom do you think I am to meet at a wine to-night? Ruskin. And whom else? Liddon, and where? At Jowett's. I am half mad with joy. The dear old Master sent a message to me to-day saying that if I would like to meet the above-mentioned he would be glad if I would come and dine at nine to-night. Is it not good of him? Some other men are going, but all very much my seniors, and "swells."'

And Jowett it was who recalled MacEwen to his own Church when his affections began to waver. 'About a year after I matriculated, I began, like many Nonconformists, to be impressed by the splendid strength and classical decorum of the Church of England, frequented chapel zealously, and began to inquire if an unconfirmed person could be admitted to Communion. Jowett sent for me one day, and after staring into the fire for an unusually long time, turned his blinking eyes full upon me and said, "A man is most likely to be useful in the Church in which he has been brought up." It was his way, a very gracious way, I think, of fulfilling the trust committed to him.'

But Jowett's influence was not the strongest. That place was held by his father, Dr. Alexander MacEwen, Minister of the United Presbyterian Church of Scotland. 'The two strongest moulding influences in his life,' says Principal Cairns, 'I take to have been his father and Jowett. In the deepest region of his spirit his father led him all his days.' The truth of this appears again and again in A. R. MacEwen's own letters. 'I need not tell you,' he wrote to his father on one occasion, 'that I always feel a new impetus to a noble life after I have heard your sermons, for however short a time. I am not speaking of the father—*that* I need not do, but of the preacher. Isn't it Richter who says that the difficulty of living is to raise one's conduct to the level of one's highest moments? Well—my highest moments are when your words are ringing in my ears.'

This is a biography that one is tempted to linger over, and it is difficult to pass away from the crowded early years. But no less interesting is Dr. Cairns' account of MacEwen's ministries at Moffat, Anderston, and Claremont, and then his work as Professor of Church History in New College, Edinburgh, or again of the public work which he did for his Church, culminating in the Moderatorship. Before his year of office was over his health failed and this career of unceasing activity ended. A chapter which must on no account be missed is that which deals with MacEwen's efforts towards Presbyterian union. Principal Cairns gives a most masterly and succinct account of this time.

In preparing this Life Dr. Cairns has had excellent material to work upon, most important of which was MacEwen's own letters. But material alone would not make it the notable biography it is. We owe that to Dr. Cairns—to his intimate knowledge of everything he touches on, his sympathetic imagination, his vigorous style, and his power of clothing all the facts with life. We venture to predict that this biography will in due time rank beside the earlier one as a classic.

CHRISTIAN ETHICS.

May a Christian take part in war? Has the State the right to coerce a conscientious objector? Christians do not speak with unanimous voice on these questions, and it is to practical matters like these that Professor David Stow Adam, M.A., D.D., of Melbourne, directs our attention in his comprehensive *Handbook of Christian Ethics* (T. & T. Clark; 8s.), a book which we welcome the more cordially as, till comparatively recent times, there were few manuals on this subject in English. Basing his discussion on a comprehensive consideration of the theological postulates of Christian ethics and of the contents of the moral ideal, Dr. Adam proceeds to the consideration of individual ethics, dealing with the problems of the Christian life and the virtues of the Christian character. He then discusses social ethics, including the problems arising out of the relation of the individual to the family, the State, and the Church, and concludes with a chapter on duties towards God.

The book, while obviously the work of a man of keen theological mind, is eminently practical from beginning to end. Not only questions like those alluded to above, but questions of almost every kind that can be raised by the individual about the conduct of his own personal life or his relation to society are here discussed with wisdom: for example, what and how we should read; whether trade unions are morally justified in attempting to get the State to enact and enforce preference for themselves in work arranged for by the State, etc. He does not, of course, solve all the problems he raises—how, for example, to reduce the irksomeness of monotonous toil, or how to secure a better distribution of the wealth produced by labour. He helps us to feel that, so long as the human heart is unregenerate, no statesmanship will ever secure completely ideal conditions. In discussing the influence of Treitschke, he refers to 'the leading part played by Germany in engineering and bringing about the recent disastrous World War.' But whether we agree or disagree with occasional judgments of Dr. Adam, we cannot but agree that he has given us a highly useful manual on Christian ethics. He knows his Browning as well as his Bible, and he knows that a tree is known by its fruits. 'The true test of regeneration,' he wisely says, 'is not a definite or decisive crisis of inward experience or conversion, but rather the manifestation of the fruit of the Spirit's working in faith and love.'

SCIENCE AND RELIGION.

Professor J. Y. Simpson, M.A., D.Sc., F.R.S.E., has given us a wise and timely book on the story of the long struggle between Science and Religion. His method is to select typical periods and to examine their respective contributions to the interpretation of the universe, an examination whose interest is enhanced by the frequent collision between the great representatives of Science on the one hand and Religion on the other. Thus we have discussions on the contributions from classical antiquity, from the early Church Fathers, from the Middle Ages and the Reformation, from the modern period beginning with the publication of 'The Origin of Species' in 1859. The book is appropriately called *Landmarks in the Struggle between Science and Religion* (Hodder & Stoughton; 7s. 6d. net); and great and famous names, of whom the world was not worthy, such as Galileo Galilei and Giordano Bruno, pass before us in these eloquent pages.

Unhappily, the Church does not show to great advantage in the long quest for truth. Churchmen

have, of course, made notable contributions, and some observations of the early Christian Fathers have a strangely modern ring; but too often a rigid Bibliolatry restrained the intellectual sympathies of not a few leaders of Christian thought, and even Protestantism, despite the emancipating effect of the Reformation, has in this respect, to some extent even to this day, remained in shackles. Islam was much more friendly to Science than official Christianity. Uncorrected astronomical ideas still in some quarters prejudicially affect religious thinking; and, though the fury of the struggle between Science and Religion has been greatly mitigated since 1859, one can even to-day detect something of 'the wantonness with which again and again throughout the ages the cause of Christ has been misrepresented by self-appointed agents' (p. 96).

Dr. Simpson, who is a specialist in biology and as keenly interested in Religion as in Science, is peculiarly well qualified to describe the conflict between them, as within his own mind a reconciliation honourable to both has been effected: and he has taken great pains to write a sketch as accurate as it is fascinating. To illustrate the process of Creation, for example, he summoned to his aid the help of three distinguished exponents of music, art, and poetry, and their revelations are not the least interesting part of his book. A chapter on progress reveals Dr. Simpson as a believer in progress, despite some eminent contemporary pessimists, though he admits, as we all must, that our moral has not kept pace with our intellectual advance. A fine concluding chapter, on Jesus' View of the Universe, describes Him as a true revealer of the actual world-order. This is a book which helps one to feel afresh the long, sore travail of the human mind in its search for the truth about the universe.

ORDERS AND JURISDICTION.

Father F. W. Puller, M.A., of the Society of St. John the Evangelist, is well known as the writer of a very able book on 'The Primitive Saints and the See of Rome.' At the request of friends he has now issued in permanent form a number of fugitive essays under the title *Essays and Letters on Orders and Jurisdiction* (Longmans; 12s. 6d. net). They are on such subjects as the Grace of Orders and Apostolic Succession, Careless Baptisms and the Validity of Ordinations, the Bull *Apostolicae Curae*, the Spiritual Jurisdiction of Bishops, and one or two more of less general interest. Probably the greater part of the book is written from a standpoint with which the majority of our readers have little sympathy. On that very account it may be all the more recommended to their notice. For whether we agree with the ecclesiastical conceptions of Anglo-Catholicism or not, the movement is one that must be taken account of, especially by those who are interested in the current developments towards Christian unity. For his own sake, too, Father Puller is well worth knowing. He is a sound scholar with the true historical instinct. He is, amid all controversies, first and last a Christian. 'The day is coming,' he says, 'when Churches, and Pontiffs, and controversialists will have to give a strict account of their methods of argument; and woe be to those who have opened afresh the wounds of the Body of Christ, and who have tried to win a controversial victory by unfair means.'

Perhaps the two essays which would interest our readers most are that on the Bull *Apostolicae Curae*, and that on the Spiritual Jurisdiction of Bishops. In the former, the author answers with great learning and skill the arguments by which the Roman Curia rejected the claims of the Anglicans to valid Orders. The latter is really a valuable contribution to Church History. It exposes the crooked policy whereby the Papacy took into its own hands to so large an extent the appointments to vacant ecclesiastical positions, and filled its coffers by, to all intents and purposes, selling the right of succession to them. What is even more interesting, this essay shows how the soul of an Anglo-Catholic is vexed by the apparently humiliating position of the Church of England, whose Bishops are nominated by the Crown. Practically, the Crown, or its advisers, consider well the wishes of those most immediately concerned before making an appointment. But legally the position is monstrous, grotesque, and ought not to be. Father Puller feels that keenly. He attributes all the misfortune of the situation to the State Establishment of Religion. He rejoices that only two Provinces of the Anglican Church out of seventeen remain established. Were it not for the confusion and turmoil which he fears the proposal would cause, we gather that he would rejoice to see the whole Church free from the trammels of the State

connexion. He does not think it probable that the State will relax the grip of ecclesiastical appointments which it has held for so many centuries. All this will be very acceptable to the Liberation Society. The essay was written, however, before the recent ecclesiastical legislation for the Church of Scotland was passed. If the Church of England would only ask for a larger freedom, there is no telling how much the modern State might be perfectly willing to concede. We cannot believe that the duty of appointing Bishops is one which the Prime Minister of any party is particularly anxious to retain.

THE APPROACH TO CHRISTIANITY.

Under this title the Rev. Edward Gordon Selwyn, B.D., has written a defence and exposition of Christianity from the Catholic standpoint in the light of modern criticism and psychology (Longmans ; 10s. 6d. net). While not prepared to yield everything to Modernism, he is striving after a synthesis between the old and the new in the advancing life and thought of the Church. This competent and courteous exposition of the standpoint of the school to which the author belongs, after an introductory survey, discusses the Grounds of Belief, History and Revelation, the Christ of History, the Atonement, the Risen and Ascended Lord, the Supernatural Basis of Christian Character, and Anglican Theology and English Religion.

Mr. Selwyn shows that the beginnings of doctrine and dogma that we find in Scripture are based on spiritual experience, though Scripture does not exhaust the interpretation of spiritual experience. Not the Bible alone, nor the Creeds, nor the mind of antiquity, nor the teaching office of the living Church, nor the individual conscience, can be the sole fountain-head of authority in religion. Each one of these must make its contribution. Each Gospel separately, and each and all of their sources, are in keeping with the Christ of St. Peter and St. Paul. No criticism can divest the central Figure of the gospel of His authority, or shake the apartness and reserve which always separates the Lord from His disciples.

The Parable of the Prodigal is not inconsistent with the Catholic doctrine of the Atonement. 'What moves the prodigal to repentance is first the fact that he has drunk to the full the consequences of his rebellion, and next the haunting memory of a secure and stable home where dwelt justice and love.'

Mr. Selwyn thinks the great success of the Oxford Movement is due to the fact that it was seeking to restore to the Church of England what was an essential part of its own soul. The rejuvenated Church of England, he believes, contains within its expression of Christian experience, factors which are essential in the witness of the Free Churches. For example, the Sacrament of Penance is fundamentally an individual's privilege and therefore essentially an evangelical sacrament. The restitution of the Eucharist to its place as the centre of the devotional life need not preclude Catholics from taking to heart the lesson of the sterility produced in the Church of England in the eighteenth century through a lack of sympathy on the part of its leaders with the manifestations of the Spirit accompanying the work of Wesley and the Evangelicals. Emphasis on the sacramental presence need not obscure the equal truth of Christ's presence in the whole of His creation. To grant permission to ministers of the Free Churches to preach occasionally from Anglican pulpits is only to recognize grace where we see it, and 'does not imply any blindness to the hampering conditions under which that grace has to function in a divided Christendom.'

PROGRESS OR DEGENERACY?

Such is the really startling and important question raised by one of the most thought-compelling books we have seen for some time—*Mind, Its Origin and Goal*, by Mr. G. B. Cutten, Ph.D., D.D., LL.D., President of Colgate University (Milford ; 11s. 6d. net). The earlier chapters traverse ground that will be fairly familiar to most of our readers. Dr. Cutten believes in Evolution, but an Evolution in which God is immanent. Where did we get our minds? We have gradually got them, as we have got our bodies, by a very long process of development. Dr. Cutten's exposition of Evolution is brief and popular. He passes over some difficulties rather lightly, but in an excellent bibliography appended he directs us to fuller treatment of the various points that arise. In the text, too, he indicates very concisely the different views that are entertained. We cordially wish this part of his book widespread attention among the American public for whom it is primarily intended, especially down Kentucky way.

What we would direct special attention to is the later chapters, which deal with the goal of mind, which means, in effect, the destiny of the higher races of mankind. Chapters 9 and 10 raise the question—Are we in danger of intellectual decline? That a peril exists Dr. Cutten has no difficulty in showing. We would wish our readers to turn to the book itself, and so merely summarize the facts adduced in the briefest possible form. While modern war kills out the fittest mentally, morally, and physically, modern philanthropy tends to preserve the weakest. Then 'our brainy people are not producing sufficient children to take their places, while the mentally inferior are producing far more than enough to fill their places.' Next, and this applies more specially to America, fusion of races of varying mental calibre issues on the whole in a mentally inferior progeny. Last, the complexities and speed of modern life are beyond the average human being to adjust himself to them, hence mental break-down. The figures which Dr. Cutten quotes to support all those points are alarming enough.

Yet he is quite hopeful in his outlook. Society, if it will take the necessary steps, has the remedy in its own hands. War must be prevented. The unfit must be kept from propagating their kind. The more intellectual classes must be urged to have larger families; and so on. Above all, he holds, the moral and religious life must be fostered. 'Nature is pointing in no uncertain way, to the moral and religious path as the road to progress and to security. The path may not always be clear, but the direction is plain.'

DEUTERO-ISAIAH.

Professor Reuben Levy of New York, late Senior Kennicott Scholar in the University of Oxford, has given us a new commentary on *Deutero-Isaiah* (Is 40–55) (Milford; 5s. net), with an excellent Introduction that runs to one hundred and nine pages. Besides treating of matters discussed in other commentaries, such as the Historical Background of the Book, its Composition, the Life and Times of the Author, his Teaching, and the Servant Poems, it breaks relatively new ground in discussing with considerable fullness the influence of Deutero-Isaiah on Biblical Literature, on the Apocrypha, Pseudepigraphic and Hellenistic-Jewish Writings. It is particularly valuable for the chapters on the Deutero-Isaianic Stream in the Talmud and earlier Midrashim, and Deutero-Isaiah in Medieval and Modern Jewish Literature. Full of interest, too, is the concluding chapter on the Problem of Suffering as conceived in Deutero-Isaiah and the Influence of that Conception upon subsequent Jewish Literature—a chapter in which the writer reaches the conclusion that, though the doctrine of substitution has persisted among the Jews to the present day, it is no longer maintained with any great conviction and would seem to be losing its hold.

Professor Levy believes that Deutero-Isaiah returned to Palestine with the exiles, and that there, immediately afterwards, he delivered the messages now incorporated in chs. 49–55. The Servant Songs he believes to be by Deutero-Isaiah himself, but not original in their present context: in the third Song (50^{4-9}) he argues that the prophet is expressing *his own* experience of ill-treatment at the hands of those who, having been persuaded by him to return, vented their spleen upon him for the disillusion they had undergone. The Servant he regards as the idealized Israel who had suffered and died in the early days of the Exile.

The commentary is interesting and useful, if somewhat conservative in tone. It is curious, for example, to find the author remarking of Sinim in 49^{12}, which is now usually taken to refer to Syene, *i.e.* Assouan, that there is still a measure of probability that the reference is to China. The vivid passage on idolatry (44^{9-20}) he regards as Deutero-Isaiah's, but misplaced. His translation and attitude to the text are, on the whole, also conservative. While he leans in 51^{6} to the rendering of כן by 'gnat' or 'lice' (possibly reading the plural כנים), 'like *gnats* they shall die,' he puts into his translation the conventional '*thus* too,' etc. In the difficult 48^{16}, 'the Lord God hath sent me and his Spirit,' he makes the valuable suggestion that some such word as מלאני has fallen out after ורוחו, 'the Lord God hath sent me, and his Spirit *hath filled me*.' Contrary to recent opinion, he puts the fall of Nineveh at 606 B.C. This able commentary will be read with interest by all real students of Deutero-Isaiah.

MIND AND BODY.

The importance of books is not always to be measured by their size, and the little book by

Professor Laird of Aberdeen on the Mind-body problem, though it has not much more than a hundred pages, is so good as to be worth special attention. The title is *Our Minds and their Bodies* (Milford; 2s. 6d. net). It is one of the series of 'The World's Manuals,' which have no fewer than sixteen editors! The title might seem to suggest that Professor Laird is an honest-to-goodness idealist. But he is not. He is a strong supporter of the attitude of common sense which asserts that body and mind are different. How they differ and how they are related are questions for investigation, and the pages in which we follow this particular investigator are so fascinating as to be almost thrilling. For the mind-body problem is one that intrigues most ordinary minds. It raises all kinds of questions which we urgently wish to answer. And they are answered here so far as any one can answer them. One of the sources of our pleasure in this book is its intellectual modesty. The writer never 'presses,' to use a golfing phrase. You feel he might sometimes go farther than he does on the evidence. But this gives one confidence in his judgment when he does commit himself; and another of the reasons why we read the book with interest is its plan. After stating the common-sense conclusion on the relation of mind and body, the author goes on to give the facts about their interaction. He states freely and frankly the ways in which the mind is dependent on the body, and is affected by it. But he goes on to show as conclusively how the body is dependent on the mind and is affected by it.

After that there remains theory, and we have a luminous review of the explanations that have been given of the facts. There is a good discussion of Materialism, and there are pages on Animism, Monism, Idealistic Theories, Parallelism, and then finally a valuable vindication of Philosophical Dualism. That is to say, the book closes with a really helpful vindication of common sense. We have read the essay with extreme pleasure, and commend it to any one who is puzzled about the fact that when a man is stunned on the head he ceases to be conscious.

Two books—*A New Europe*, by Dr. C. F. Heerfordt (Allen & Unwin; 6s. 6d. net), and *An End to Poverty*, by Dr. Fritz Wittels (Allen & Unwin; 5s. net)—are written by medical men who have been stimulated by the tragedy of the world war to the advocacy of schemes by means of which international distrust may be mitigated and social distress removed. Dr. Heerfordt, who writes from Denmark, has produced a volume characterized by careful analysis, outlining a scheme which, while desirable, is as yet far removed from the realm of practical politics. Dr. Wittels has made suggestions which are impracticable, and which most readers will also regard as far from being desirable.

In the United States of America we have a territory almost as great as Europe, consisting of about fifty States, formerly independent, but now united under a Federal Government. Why, says Dr. Heerfordt, should not the several States of Europe unite to form the Anglo-European United States? The Covenant of the League of Nations is subjected to various criticisms, the chief of which is that it cannot guarantee peace; but the author seems to forget that not even the most ardent advocates of the League of Nations maintain that it can guarantee peace. The aim of the League is to make war improbable. Even if the various Governments could be brought to agree to his plan, there would be no guarantee of peace. The American States provided a much more likely subject for Federation than the countries of Europe, but the Federal Government was faced by internal war when the matter of the Abolition of Slavery arose; and there are many European problems still unsolved as likely to lead to war within such a Federation as they are under the existing League. The most fruitful suggestion which emerges from the book is that of a Tariff Union, by means of which the tariff walls presently impeding European trade may be removed.

Joseph Popper died in Vienna in 1921, and Dr. Wittels' book contains an account of his scheme of Universal Civil Service. From the age of eighteen to thirty in the case of a man, and from eighteen to twenty-five in the case of a woman, every citizen will require to work for seven and a half hours daily, and after that he will be provided with food, shelter, clothing, medical attendance, and sick nursing for the rest of his life. He may, if he pleases, pass the remaining years in idleness, or he may desire to augment the minimum provision by the pursuit of some profession or occupation. There are undoubtedly attractions in the idea

of making all classes share in some of the less pleasing tasks of modern industry, but the difficulty of action along this line seems clear when one examines such a book as this.

The author far too easily assumes that the period of universal civil service will produce the necessary minimum. The agricultural production of his own country, Austria, is to be increased three or four times by improved methods, and this, in spite of the fact that agriculture is to be conducted largely by an army of amateurs, since every citizen, whether town-bred or country-bred, must work in the fields for two years.

While we must share the author's sympathy with the down-trodden, and appreciate some of the earnest criticisms he gives of the evils which still exist, we are fairly certain that his plan would not put an end to poverty; and even if it could be proved that it would, we feel that his method of securing this worthy end would become so bureaucratic as to make it altogether undesirable.

The Hon. Lord Sands, LL.D., F.R.S.E., has edited an ably compiled new edition of a volume explanatory of the Freewill Offering System. It is entitled *Church Finance* (James Clarke; 3s. net). Its scope has been enlarged. It now represents the views of 'The International Committee on Church Finance,' and shows the working of the Freewill Offering System in this country and also in the United States and in Canada. Though the system was of British origin, yet it was in the United States that it was first brought into general practice. Lord Sands is confident, and indeed enthusiastic, in his commendation. He says that 'no scheme of Church re-organization of our time has been of so rapid and widespread adoption, none has been able to chronicle so many successes, or been disturbed by fewer checks or disappointments.' The book meets every form of objection most ably.

The Garments of God, by the Rev. James Bell, B.D. (James Clarke; 5s. net), is the work of a scholarly mind. The United Free Church has great traditions of learning not only in its professorial chairs, but also in its country manses. Mr. Bell modestly speaks of himself as 'one of the many voices that are being heard week by week in the remoter and quieter districts of our land, setting forth the salutary truths of the Word of God.' The sermons show competent learning, careful preparation, and sound Christian wisdom. If only there had been a touch of living fire they might have been great.

Mr. Kenneth Maclennan, the well-known Secretary of the United Council for Missionary Education, has written a stirring, and in the best sense provocative, book on the urgent problems of our post-war world—*The Cost of a New World* (Edinburgh House Press; 2s. 6d. net). There is no one who is more competent for this important task, as Mr. Maclennan has both the knowledge gained by prolonged and intelligent study of world conditions and also a breadth of view and spiritual sympathy which make for real understanding. Briefly, his conclusion is, that the two strains in human life, the long development of material ambitions and resources on the one hand, and the growth and influence of spiritual life and especially of Christian civilization on the other, came to a tremendous clash in the world war, and this has left with us the no less tremendous question: Which is to prevail in human life? The author's survey includes the rise of democracy, the growth of the industrial movement, the expansion of Europe, the appearance of nationalism, the race problem, the spread of education, and it embraces factors in the East, in Africa, in Islam. In short, he has taken into his compass every great movement that is influencing the present age, and we are allowed to see how each has come to be what it is. And then the issue is presented as it faces the Christian mind of to-day: Is Christ sufficient? And, more particularly, is the individual Christian sufficient for the task of mastering the world for God and His Kingdom? This is a challenge which none of us can ignore, and it will come with special force to the mind of youth, for which, we imagine, these pages have been specially written. We wish the book a wide circulation.

A very able essay has been written by Mr. Ernest G. Braham, B.A., in the borderland between theology and philosophy: *The Problem of the Self and Immortality* (Epworth Press; 7s. 6d. net). The author remarks that theologians might well acknowledge the debt they owe to philosophy. Perhaps they do not all understand how great that debt is. Mr. Braham's essay will in any case help to bring it home. He gives us a survey of philosophical thought from Descartes to Kant, particu-

larly on the question of the reality and nature of the Self, always keeping in view the bearing of this thought on the problem of immortality. The writer considers (in our view correctly) that a general account of the successive philosophical theories cannot be omitted, since the particular point he is elucidating cannot be properly perceived except on the background of a whole world-view. What he presents, therefore, is generally a review of philosophical speculation from Descartes to Kant, from which we can see the varying conceptions of what the Self is and therefore what prospect it has of an eternal existence. Any educated reader will follow these discussions without undue intellectual strain, and certainly he will be deeply interested. Briefly, we are conducted from Descartes's dualism along the double line of development in rationalism and empiricism to the Kantian view which aimed to reconcile these two streams. The book is an admirable specimen of lucid and educative exposition, and will help to pay something of the debt which Christian faith owes to the great thinkers of the past.

A book of comfort of a rather unusual kind has been written by the Bishop of Edinburgh, the Right Rev. G. H. S. Walpole, D.D. Its title, *Waiting* (Wells Gardner; 3s. 6d. net), gives no indication of its contents. It is designed to help those who fear, for one reason or another, to face death; and those who have lost their dearest, and all who have reason, not only to follow the maxim *Disce vivere*, but also the other *Disce mori*. But the book is not simply a discourse or discussion. It is a story, or rather a series of letters between the doomed person and her adviser, in which a rather poignant story appears. Death is very terrible to the patient at first, and no ray of light appears. But gradually, under the influence of the arguments in these letters, light breaks and courage and confidence come. The book is not only devotionally helpful, it reveals large mental powers and a vivid touch. We can understand where the novelist got his gift. And this romantic form will probably make the spiritual contents more acceptable to many than if it were couched in a conventional form.

Of *Palestine and Pamela*, by Mrs. Edith Buckmaster (Heffers; 5s. net), we must say at once that Palestine we know, but why the intrusion of Pamela? The fact that she is the author's niece and adopted daughter, while it explains her presence, does not justify the interpolation of an entire chapter 'Pamela goes Shopping' in London between the narrative of a visit to Bethlehem and that of a subsequent visit to Nazareth and Galilee. Mrs. Buckmaster visited Palestine in the spring of last year, just at the right time. 'So glorious were the field flowers that I longed to pull the alarm bell, and stop the train, for it seemed wicked and ungrateful to hurry along regardless of such a spread of beauty.' The volume contains many appropriate illustrative passages from Scripture. It was Mark Twain in his 'New Pilgrim's Progress' who justified his introduction of passages from Holy Writ by the plea that they would be new to many of his readers. In like manner Mrs. Buckmaster calls her narrative, with ample quotations, 'a chat with the Unlearned on the Holy Land.' She had the privilege for a time of the hospitality of Sir Herbert Samuel at Government House on the summit of Mount Olivet. 'I saw Jerusalem for the first time from Mount Olivet in a soft evening light; and I thought I had never seen a fairer city in a fairer setting. . . . So beautiful was the scene that I could echo the song of the Psalmist: "Beautiful for situation, the joy of the whole earth is Mount Zion."'

It is twenty years since Professor David Smith, M.A., D.D., wrote 'The Days of His Flesh,' a book which has enjoyed an enduring popularity. He has now published *Our Lord's Earthly Life* (Hodder & Stoughton; 10s. 6d. net), in which he sets out to tell the immortal story afresh after a simpler fashion and avoiding all discussion of critical questions. 'It is an attempt, by one who for upwards of thirty years has been continually employed in study of the sacred records and the relevant literature, ancient and modern, and who has moreover enjoyed a peculiar opportunity of acquainting himself with the thoughts and needs of his generation, to exhibit our Blessed Lord and Saviour as He dwelt here long ago and follow His progress from Bethlehem to Olivet.' It is needless to review the book at length, for the quality of Dr. Smith's work is well known, and those who have studied his earlier life of Christ will find here little that is new. His interpretations will not, of course, command universal assent, but the general reader will find him a wise and instructive guide.

From his stores of Jewish and Patristic learning he throws light on many incidents, and the reverence of his spirit creates an atmosphere most congenial to Christian faith.

The Master and His Friends, by the Rev. H. A. Wilson, M.A. (Longmans; 5s. net), is a quite delightful book. The writer's main purpose is 'to appeal to the hearts of children, to make the Supreme Figure in human history live before their eyes, and to lead them to feel the winsomeness of His Personality.' The method adopted is to weave the gospel narrative into a simple framework of fiction. This is a very perilous undertaking, which may easily end in disaster. But it must be cordially admitted that in this case it has been done with admirable reticence and good taste. The result is a book which may confidently be put into the hands of children as being well fitted, not only to interest them, but to leave upon their minds and hearts a truly Christian impression.

A new edition has been called for of *The English Church and the Reformation*, by the Rev. C. Sydney Carter, Litt.D. (Longmans; 5s. net). It is not simply a reprint, for the former edition has been carefully revised in the light of recent research, sixteen pages of illustrations have been added, and the book has been considerably enlarged, an important addition being a chapter summarizing the main results of the English Reformation. The book gives an excellent account of the course of ecclesiastical events in England from the birth of Henry VIII. to the death of Queen Elizabeth, and it is especially welcome in view of the present Anglo-Catholic controversy.

The Lord's Anointed, by the Rev. Henri De Vries (Marshall; 7s. 6d. net), contains a great amount of good old-fashioned theology. The writer is a profound admirer of Dr. Kuyper, the Dutch theologian and statesman, whose writings, contained in 'more than 200 works, some of them three or four volumes each,' he hopes may some day be translated into English. He realizes that 'such an undertaking would require the financial backing of some syndicate formed for the purpose.' Meantime he gives the substance of Dr. Kuyper's teaching on the work of Christ. This is treated under the time-honoured categories of Prophet, Priest, and King. The treatment is full, careful, and devout, but it is all expressed in the thought-forms of a hundred years ago, and this causes a blight of dullness to fall upon the book. The writer has yet to learn that every generation, if it is to keep its faith alive, must express the eternal truths of the gospel in its own language.

The Methodist Year Book, 1926, in its three hundred pages of small print, deals with every detail of the activities, at home and abroad, of the Methodist Episcopal Church in the United States. Its earlier pages have illustrations of the outside and inside of Wesley's Church in City Road, London, whilst overleaf is a full-page photo of the Chicago Temple with its imposing tower and its twenty-one storeys of height. The force of contrast could not be greater. But the real demand upon the churches is felt to be 'a better trained workman' in the ministerial field. The other demand is for more money. 'The one fact that stands out above all others on our foreign mission fields is the spirit of sacrifice and devotion with which the twelve hundred missionaries of the Methodist Episcopal Church are meeting a cut of over a million dollars in appropriations this year.' And yet America, we are told, has had years of the greatest commercial prosperity.

Dr. L. P. Jacks, the Editor of the 'Hibbert Journal,' thinks that one of the most disconcerting facts of our time is the disproportion between the writing and talking on duty and civilization and the actual influence of all this talk on our conduct. And so in discussing the duties of citizenship he addresses himself to considerations that are likely to affect the actions of his hearers and readers. 'Hearers,' because the lectures now published under the title *Responsibility and Culture* were delivered in America under a Yale Foundation (Milford; 7s. net). Dr. Jacks clears out of his way the idea that civilization is sick. He thinks this is an idea which deprives us of incentive and lets in all the quacks who as 'experts' prescribe for our present-day ills. We are tired of all these humbugs. And, in any case, civilization is not sick, it is only half-grown. At this point the lecturer proceeds to explode another fallacy which he thinks stands in the way of any improvement—the idea that the end of life is happiness. It is not. It is action, labour, work. And in order to right action we must have right education. Hence the titles of these four

lectures: 'The Alleged Sickness of Civilization,' 'Labour and Leisure,' 'Education,' and 'International Trusteeship.' Those who know anything of Dr. Jacks' writing will expect much when he dilates on such subjects. And they will not be disappointed.

The Adult School Lesson Handbooks always reach a high level, both religiously and educationally. This year's issue, entitled *Fulfilment* (National Adult School Union; 1s. 3d. net), is no exception. The plan of the programmes is too well known to need description. It may suffice to say that the lessons for 1926 deal with the Person of Christ and the Bible He came to create. The roots of Jesus in the past are examined to show what He gained from the Old Testament and how He built on it. Then we have what Jesus received and handed on. Then two large sections on the Bible. And in conclusion some sections on the application of the gospel to many problems of to-day. The lessons are well planned and worked out in detail, and plenty of modern literary material is provided for illustration and (we presume) to show that what happened in Bible times is always happening. That is what makes the Bible a living book.

About Jesus, by the Rev. David Ross, M.A. (Nisbet; 4s. 6d. net), is a series of brief sketches of incidents in the life of Christ. After dealing with the portraits of Jesus as presented in the Four Gospels and filling in some outlines of the early years in Nazareth, the writer devotes the main part of his book to the places which are associated with leading events in the public ministry of our Lord. The sketches are brief and perhaps somewhat disjointed, but the style is bright and the whole makes very pleasant and instructive reading.

A charming book for the purposes of religious education has been sent over by the Pilgrim Press, Chicago—*Hymn Stories* ($1.25), by Miss Elizabeth Colson. A year of worship is built up round the stories of twelve hymns. The story of the hymn or of the author is told vividly and simply, and guidance is given for dramatizing the story. The exercises are varied, no two being on similar lines. The music is printed at the beginning of each lesson. There is material for a short period of hymn study every week in the year, and for special seasons in the Christian year the services are more elaborate. As worship is one of the main interests of the Sunday school and the training in it one of the school's main aims, this book should prove of great interest and usefulness on this side of 'the pond' as well as on the other. It remains to say, that the hymns are nearly all familiar to us, and that Miss Colson's book is very handsomely produced and is a pleasure to hold and read.

Good books are sometimes too readily allowed to pass out of sight, and among those which were eminently worthy of republication are three, written between thirty and forty years ago by Professor Sayce, and now republished by the Religious Tract Society. Perhaps the most generally interesting of the three is that on *The Hittites* (3s. 6d. net), those curious mountaineers with Mongoloid characteristics from the plain of Cappadocia, who founded an empire of which practically every trace had vanished, but which, thanks to the patient skill and genius of explorers and archæologists, is gradually coming back to the light of historical day. The story, adorned here and there with personal touches reminiscent of Professor Sayce's own travels, tells us of the Hittite Empire, Art, Worship, and Language, so far as that has been deciphered, and we are reminded that our own European civilization is in debt to that ancient and almost forgotten people. A concluding chapter on 'The Discoveries at Boghaz Keui' brings the narrative up to date.

In *The Races of the Old Testament* (3s. 6d. net), published thirty-four years ago, Professor Sayce finds little to alter. It was written in the days when ethnology was young, and, though new light is breaking in, the main facts had been acquired once for all. Naturally Gn 10 receives specially ample treatment. There are chapters on The Semitic Race, The Egyptians, The Peoples of Canaan, and The Hittites, and there are many illustrations of ancient physiognomy, which markedly contribute to the elucidation of the argument.

A particularly useful little volume is *A Primer of Assyriology* (2s. 6d. net), which, within the compass of one hundred and seventeen pages, contrives to compress an immense amount of valuable information about the discovery and decipherment of the inscriptions, Babylonian and Assyrian history, religion, literature, and social life. Brief as the narrative necessarily is, it is thoroughly

vivid and compels its readers to feel the variety and greatness of that ancient civilization. We hope these three volumes will help to create and sustain the interest of this generation in the Ancient East.

A strong book on the essential realities of the Christian religion comes from America, *The Inescapable Christ*, by the Rev. Walter R. Bowie (Scribners; $1.50). The question Mr. Bowie raises is really this: Can Jesus meet the needs of to-day? Is He essential? Religion must be ready to-day to satisfy severe tests. Can it, for example, satisfy the demand for reality? Can it satisfy the modern demand for liberty, liberty to live our life freely and fully? The writer answers that these and other tests and demands are met by Christ, and by Him alone. There are four chapters on The Inclusiveness of Christ, The Simplicities of Christ, The Gladness of Christ, and one very striking and sanative chapter on The Formidableness of Christ. This is a healthy book, full of vigorous thought and rich experience finely expressed.

Convincing the World, by the Rev. H. W. Workman, M.A. (Skeffington; 3s. 6d. net), is designated in the sub-title 'Spiritual Essays.' The writer believes that the heart of many of our problems lies in our difficulty in making effective contact with God and with the inexhaustible resources of Christ's invisible Kingdom, and his aim is to help us to make that contact. The subjects dealt with cover a wide range, from the Trinity and the New Jerusalem to Money and Freemasonry. The author has undoubtedly a gift of writing simply and interestingly about big subjects; his thought is constructive and his spirit catholic.

Religion and Life, by Principal W. Robinson, M.A., B.Sc. (Stock; 3s. 6d. net), is a study of Christian conduct in relation to belief. The writer believes with Principal Jacks that 'behind the battle of the Creeds lies the battle of life—a much more serious affair,' and accordingly he tries to show what the Christian view of God and man means for life as we know it. In a series of thoughtful papers he deals with the teaching and attitude of Jesus in regard to the problems of moral conduct. Specially good is his treatment of the eschatological element in the Gospels and the influence of Gnosticism on Christian thought and practice. He is singularly successful in showing the bearing of these on modern life. His general aim is to make clear that 'Christianity *is* life, and not a department of it,' and that 'above all, the world needs to see in the Church and in Christians what it saw in Jesus, a complete absence of self-seeking, which absence the New Testament calls love, and it needs to see this applied to every department of life.'

The Student Christian Movement has issued two popular introductions to the New Testament, either or both of which will be found useful and enlightening by beginners. The larger is *How Readest Thou?* by Mr. Stephen Neill, Fellow of Trinity College, Cambridge (4s. net). The other is in limp covers and costs only half a crown: *A Study of the New Testament*, by the Rev. Donald B. Walker, B.D. Mr. Neill's book deals with the subject in ten sections, expounding such topics as 'The World to which Jesus Came,' 'How our Gospels were Written,' 'The Fourfold Gospel,' 'The Teaching of Jesus,' 'The Acts of the Apostles,' 'The Writings of Paul,' and so on, including all the groups of literature. The treatment is full and competent, the general attitude fairly conservative. The reader will gain a good sound knowledge of how our New Testament came to be what it is, and he will also find here guidance to literature for further study. The book is an exceedingly helpful piece of work, well within the understanding of any intelligent reader but at the same time scholarly and reliable.

Mr. Walker's book is on a slightly different plan. It is more chronological. After discussing facts which are definite and sure by way of introduction (like the Judaism of Christ's time and the earliest outside references to Christianity), he proceeds to the story of the origin and growth of the Christian movement, placing the literature in its proper environment by the way. This method has the advantage of letting us see just how the whole thing gradually emerged. It is perhaps the very best way of dealing with the New Testament literature. The treatment is necessarily brief, but it is wonderful how much is packed into the short chapters. Mr. Walker's, like its companion volume on the Old Testament, is meant primarily for use by classes of students or beginners in the study of these matters, but it will be found useful by any one who wishes to know the facts.

A few years ago the Rev. Archibald Chisholm, D.Litt., won his spurs by a valuable book on 'Labour's Magna Charta,' and he has increased our debt to him by his new volume on *The Healing of the Nations* (S.C.M.; 2s. 6d. paper, 4s. cloth). It is essentially a plea for Christian brotherhood, and for the recognition of *all* that is involved in the fact that 'ultimately the whole world is one market'; but the value of the book lies in the fact that it does not indulge in hazy generalities but deals vividly, if briefly, with the actual concrete economic and political problems that beset the world to-day, due to the interrelation, for example, of East and West, to the control of rubber and oil, the attitude of the Great Powers to China, etc. It is a courageous book; its writer does not hesitate to speak of the damaging effects (in certain directions) of the Peace Treaties, of the unwisdom of permitting France to raise troops for the French army in her African mandates; and 'the world,' he frankly says, 'cannot long remain in the anomalous position of one-third of its population controlling eight-ninths of its territory.' The method of Jesus, as Dr. Chisholm says, is the one method which we have not discovered impracticable, and this book will help us to apply it intelligently.

A thoroughly useful book on the Psalms has been written by Mr. George W. Thorn (S.C.M.; 2s. 6d. paper, 4s. cloth). It is called *The Heart of Israel*, and, while not indifferent to the literary values of the Psalter, it deals chiefly, in successive chapters, with its religious values, expounding, for example, The Divine Purpose in History, The Sacrament of Nature, The Nature and Need of Man, Personal and Corporate Religion. The view throughout is modern: Mr. Thorn does not believe, for example, that the Psalter contains predictions of incidents in the earthly career of Jesus, but rather that it expresses the hope which He fulfilled and the ideals which He realized. The emphasis is always placed upon the things that matter. Mr. Thorn rightly points out the comparative unimportance of the question whether the voice that is heard in the Psalter is that of the individual or the Church, for the individual owes his religious stimulus to the Church, and when he utters his own faith he is also uttering hers. Mr. Thorn is also in line with much modern criticism in urging that the discovery of the historical background (which is often quite undiscoverable!) is not of supreme importance for interpretation: the modern analogies he adduces of hymns whose power over us does not in the least depend on our knowledge of their origin, are very convincing. This is an able and helpful little book, well fitted to promote an intelligent affection for the Psalter.

The Barrows Lectureship was founded in 1894 to present the truths and claims of Christianity 'in a friendly, temperate, and conciliatory way' to the English-speaking students and thinkers of India. Under its auspices some notable courses of lectures have been delivered in the great cities of India. The sixth course, given by the Rev. C. W. Gilkey, D.D., of Chicago, has now been published under the title of *Jesus and our Generation* (University of Chicago Press; $2.00). The lectures form an excellent, popular presentation of the central truths of the Christian faith. They give evidence of wide reading and solid thinking, while they are lit up with a variety of apt illustrations. The writer does not take much account of Indian thought, but, on the other hand, he assumes on the part of his readers an intimate knowledge of the thinkers of Europe and America. On this account the lectures are likely to prove of more value to the students of the West than to those in the East, to whom they were originally delivered.

The Parable of the Marriage Feast (Matt. xxii. 1–14).

By the Reverend W. B. Selbie, D.D., Principal of Mansfield College, Oxford.

The parables of Jesus afford the finest possible illustration of the way in which truth can be 'embodied in a tale.' As a method of teaching they were familiar to His contemporaries, and they have many parallels in Jewish literature. But in the mouth of Jesus there is something about them that makes them differ from all others of their kind. This is not merely due to their homely wisdom and to their aptness to the needs of His hearers, or to their lack of puerile and adventitious material,

but rather to the wealth of religious instruction which they convey. Even the elaboration which some of them have undergone at the hands of the Evangelists has not been able to obscure the originality and pertinence of the message which the parables convey. They bring us very near to the mind of Christ, and show more clearly than some of His more direct teaching what He would have men understand by the Kingdom of God.

The Parable of the Marriage Feast would seem to be a later and more elaborate version of the Parable of the Great Supper in Lk 14^{15}. Both are parables of the Kingdom, and both arise from and are directed against the attitude of the Pharisees to our Lord and His mission. They probably come from different sources, and the Matthew version would appear to be later than the destruction of Jerusalem. The reference to the persecution of the messengers and the vengeance of the king is generally regarded as foreshadowing the catastrophe of Judaism and the punishment visited upon the Jews for their persecution of Christians. There is nothing of this in Luke's story, which is simpler and less severe. The general lesson, however, is practically the same in both cases. We may, therefore, confine ourselves to Matthew's story with its very interesting addendum of the account of the man without a wedding garment.

The local colour of the parable is vivid and characteristic. The preparations for the feast and the repeated invitations are quite in consonance with Jewish custom. The excuses made for declining the summons reflect a familiar type of busy worldliness, while the impulsive and arbitrary action of the king has about it a real touch of Oriental despotism. In interpreting it, too much stress must not be laid on the details. These belong rather to the framework of the story, and any attempt to discover a cryptic significance in each or all of them would only serve to blur its main outlines and to draw attention off from the greater lessons it is intended to enforce.

In the first place, then, we note that the breadth and universality of the appeal of the Kingdom is a direct consequence of its rejection by those to whom it was first addressed and for whom it was originally intended. Jesus Christ was sent in the first instance to the lost sheep of the house of Israel. 'He came unto His own, but His own received Him not.' This mission to the Jews is no casual and incidental thing. It is pressed with urgency and iteration. It represents an essential element in God's plan of salvation. That the Jews should receive the full force of the challenge of the Kingdom first is one of the privileges of their election. Their rejection of it justifies God's rejection of them. The parable is one of judgment, but the severity of the judgment is but the shadow cast by the fullness and graciousness of the unheeded invitation.

This, then, is the first point which calls for comment. In the repeated and urgent invitation to 'them that were bidden' and its subsequent extension to all and sundry, we have a striking illustration of the breadth and insistence of the gospel appeal. May we discover here at least two suggestions for modern preachers of the gospel of the Kingdom? They are the bearers of an invitation which they will do well to press on an indifferent world. If it is true, as is so often said, that preaching has lost the note of unction and urgency, then it is no wonder that it has lost power. It may not be an easy thing to preach 'as a dying man to dying men,' but it is the only way to carry conviction and bring the message home. In the Lukan version of the parable we have the words 'Compel them to come in.' This is not, as has often been supposed, a sanction for persecution, but it does justify the note of passion and constraint in delivering the message of the king. Without this the world will hardly be persuaded that we are in earnest or that we believe ourselves in the vital issues of our message. This idea is further emphasized by the description of the Kingdom in terms of a marriage feast. The older commentators outdid each other in enlarging on this theme. The Kingdom to them was a feast of fat things, with 'banners, trumpetings, delights, raptures, satisfactions infinite.' We cannot follow them in the use of these sensuous terms, but we can lay a like stress on the glory and beauty of those spiritual values for which the Kingdom stands and without which life for all men is vain indeed. As Jesus Himself called men to a larger and fuller life, a life of higher pursuits and purer enjoyments than those of this world, so His followers may well urge on men the greatness and value of the life that is hid with Christ in God. There is a radiance and rapture about the Christian faith that cannot be mistaken, and that, once realized, is the best evidence of its truth and power.

But men are strangely slow to realize their good fortune, and this brings us to the second main point

or lesson in the parable. The unanimous rejection of the king's invitation for reasons which, because they might have been foreseen, were certainly inadequate, and the bitter hostility shown towards the king's messengers, all serve to illustrate in the most vivid way the preoccupation of men with their own concerns and the resulting alienation from the things of God. The excuses given by the rank and file simply show that they are too much concerned with their own affairs. Such concern is legitimate enough. The work of the world has to be carried on. But other things are important too, and the parable suggests a lack of perspective and a mistaken sense of values such as are only too common and always tend to make men deaf to the religious appeal. The story throws into strong relief the folly and one-sidedness of religious indifference. But it does more. There were some who received the king's messengers with hatred and cruelty, and even put them to death. It is generally supposed that this is an allusion to the priests and elders who compassed the death of Jesus and persecuted His followers. But we need not confine it to them, for they are themselves only types of the bitter persecuting spirit which has too often issued from religious zeal. That such conduct can only recoil on the heads of those who practise it is a lesson brought home to us by the whole history of religious intolerance and persecution. The parable puts in a sentence what it has taken the Church many years of bitter experience to learn.

The wrath of the king and the doom visited on the despisers of His grace was indeed severe, but it only serves to illustrate the moral stringency of the teaching of the Kingdom. This is an aspect of God's dealing with men that is too easily overlooked, but it always stands out stark and bare in the teaching of Jesus. The love of God is something far removed from mere sloppy sentimentalities. There is a moral order in the universe, and men's actions are subject to a moral catharsis which works inexorably, bringing eternal life to well-doers and tribulation and anguish to them that do evil.

This, however, is only one side of the picture. The parable goes on to emphasize grace in judgment. Its third main lesson is given in the command to the king's servants to go out into 'the partings of the highways,' and bid all and sundry to the marriage feast, now scorned by those for whom it was first intended. This is the reason for opening the Kingdom of Heaven to Gentiles. The privileged guests have shown themselves unworthy, but the king's tables must be filled, and the invitation is now sent out to all, good and bad alike. This wide extension of the gospel appeal is in full accord with the attitude of Jesus to the outcasts of His time. When He ate and drank with publicans and sinners, He was giving practical expression to the teaching of this parable. One of the greatest things in Christianity is the new valuation of human nature which it involves. That God loves all men irrespective of race, class, or social status, that He cares for lost sheep, and that in Jesus Christ there is neither Jew nor Gentile, bond nor free, rich nor poor, male nor female, is a truth to the full height of which the Christian Church has not yet attained. Even where the obligation to preach the gospel to all alike is clearly recognized, it is sometimes carried out with such discriminations as destroy its real freedom. We may instance the way in which women are treated by some Churches, as though their souls were less precious than those of men, and the sharp distinction drawn between whites and blacks in some countries. The freedom of God's grace and the broad universality of His appeal to a needy world suggested in this parable are integral to the mind and teaching of Jesus Christ.

At first sight it would seem as though a serious limitation were put upon this freedom by the sequel to the parable concerning the man without a wedding garment. Taking the story as it stands, it would seem hardly fair to blame a man for not coming to the marriage suitably clad, when he had been hastily summoned from the street as an afterthought. It has, therefore, been suggested that it was sometimes the custom on these occasions for the host to supply wedding robes for his guests, and that the man in question showed a culpable negligence and disrespect in not putting one on. Another suggestion is that we have here a second and different parable. If we repeat v.[2] before v.[11], the story would be complete, and this would avoid the difficulty mentioned above. In any case, however, the lesson of the parable stands out clearly and is quite pertinent. It conveys a solemn warning against abuse of the Divine Grace. The fact that God's invitation is given to all without discrimination does not warrant careless acceptance of it. The Kingdom of Heaven is no idle boon, nor are its privileges to be easily won or lightly esteemed. The wedding garment may be taken to represent

that spirit of humility, penitence, and faith which alone can fit a man for the life of the Kingdom and guarantee a right perseverance in it. It is not without significance that in all His teaching on the Kingdom Jesus dwelt more on the conditions of entrance to it than on the nature of the Kingdom itself. The really important thing was that men should enter the Kingdom in a state of penitence and childlike trust. Only so could they appreciate its spirit and share its life. It is not that the benefits of the Kingdom are reserved only for those who are fit for it. If that were so, why the invitation to good and bad alike, and why the constant assurance on the part of Jesus that He was come not to call the righteous but sinners to repentance? This free call, however, is quite compatible with the suggestion in the parable that it must be responded to in the right spirit. Only the humble, penitent, and childlike temper can 'see' the Kingdom of God, and the wedding garment probably means no more than this. The old familiar interpretation that the man came forward clothed in his own righteousness rather than trusting in the imputed righteousness of Jesus Christ, reads into the parable a theological meaning which it will hardly bear. There is a great truth in John Wesley's adaptation of Zinzendorf:

> Jesus, Thy robe of righteousness
> My beauty is, my glorious dress;
> 'Midst flaming worlds, in this arrayed,
> With joy shall I lift up my head;

but it is not necessarily contained in this parable. The simplest and most obvious interpretation is here, as always, the best.

This appears pretty plainly in the words, 'For many are called but few chosen.' The appeal of God's free grace is a responsibility as well as a privilege. It is open to all, but not all realize the force of it or respond to it in the right spirit. A gospel, however freely offered, is no true gospel, and availeth nothing, unless it is accepted. A boon is best accepted, as men say, in the spirit in which it is offered, *i.e.* freely, whole-heartedly, and with a full recognition of the obligations which it involves. Many people hear the gospel message, and that with a more or less perfunctory agreement; but very few receive it in the sense of making it theirs and living up to its requirements. We cannot now hold the doctrine of election in the old sense of election to privilege, but we may hold it in the sense of an election to responsibility. Few are chosen because few are capable of choosing and of carrying out the implications of the choice. The business of the Kingdom is not to be lightly undertaken or carried through. In a very real sense it belongs to the elect.

The parable, which closes on this note, is essentially one of warning and judgment. Though it presents on the surface some difficulties of interpretation, the main lessons, as we have seen, stand out clearly enough, and are as timely to-day as when they were first set forth. It is always well to be reminded that the free love of God gives no excuse for carelessness on the part of men, but only increases their responsibility. To sin against love is a far more heinous thing than to break law. The grace of God, so far from involving moral flabbiness and indifference, only brings men face to face with a severer standard of judgment. To continue in sin that grace may abound, is an utterly mistaken course. 'The goodness of God leadeth men to repentance,' and the wider its appeal the greater the sin of those who reject it. Thus an obvious lesson of the parable is that, in the preaching of the gospel, emphasis should be laid not merely on the width and freedom of its appeal, but on the dire consequences of indifference to or rejection of its claims. This is a note which modern preaching has almost entirely lost. No doubt it is right that we should not unduly appeal to the motive of fear, but at the same time it is hardly fair to conceal the darker side of the picture and leave men in ignorance of the fate of those who wilfully neglect the obligations of the gospel of grace. We shall never restore the note of urgency to preaching until we realize that there is something to be urgent about, and that to be outside the Christian pale involves irreparable loss and disaster. This parable and others like it should serve to warn us of the necessity of revising our sense of spiritual values and of rediscovering and reasserting the exceeding sinfulness of sin. Apart from this, there can be none of that reality about our religion which the modern mind seems to crave. So too with regard to the absence of a wedding garment. Men must be taught to bring forth fruit meet for repentance. As has been said, 'we are all pragmatists now,' and no religion is likely to meet men's needs or appeal to their higher nature unless it can bring its own credentials with it in a robe of righteousness. 'By their fruits ye shall know them' is a stringent test, and fully accounts for the fact that 'many are called but few chosen.'

Isaiah xliii. 22–25.

By the Reverend Prebendary Melville Scott, D.D., Stafford.

But thou hast not called upon me, O Jacob;
Yea, thou hast been weary of me, O Israel.
Thou bringest me not the small cattle of thy burnt-offerings,
And with thy sacrifices dost thou not honour me.
(But) I have not caused thee to serve with offerings,
And I have not wearied thee with incense.
Thou boughtest me not sweet smelling boughs with silver,
And with the fat of thy sacrifices didst thou not satiate me.
Ah, it was to make me serve with thy sins;
It was to weary me with thine iniquities.
Yet I, even I, am he that blotteth out thy transgressions, for my own sake,
And I will not keep thy sins in remembrance.

I have ventured to give my own rendering of this important passage in order that it may be more easily compared with the emended rendering to be given later, and that the mind of my readers may be concentrated upon the one change which I am to advocate, and thus be better able to weigh the reasons for or against that emendation.

But what I have first to do is to point out a feature of the text as it now stands which has not, I think, been hitherto appreciated.

In the first place, the view of the importance of material sacrifices as here apparently given is quite unworthy of a prophet bearing, or writing under, the name of Isaiah. Let a comparison be made between this passage and Is 1^{10-18}, and the difference of attitude will be manifest. Moreover, it would seem from a reference to v.^{14} that the earlier chapter was in the prophet's mind:

> Your appointed feasts my soul hateth:
> They are a trouble unto me,
> I am weary to bear them.

There is also a resemblance too close to be fortuitous between v.^{18} of the earlier chapter:

> Come now, and let us reason together, saith the Lord,

and v.^{26} of the present chapter:

> Put me in remembrance; let us plead together.

These resemblances make it all the more strange that the view of sacrifice given there should be so different from that given here.

But is the view really different? If v.^{23b} stood alone it would be clear that the view of sacrifice was identically the same in both passages:

> I have not caused thee to serve with offerings,
> And I have not wearied thee with incense.

But there is a further consideration. The references made to particular sacrifices in the present passage are all capable of a highly depreciatory, and even of a bitterly sarcastic sense.

This must now be shown in detail:

> The small cattle of thy sacrifices—

if the reading be right—is not so depreciatory as it sounds, for the word rendered 'small cattle' means sheep or goats—but as elsewhere it is '*thy* sacrifices,' not '*my* sacrifices.'

'Honour me' should better be rendered 'burden me.'

The line which I have rendered:

> Thou boughtest me not sweet smelling boughs with silver,

seems certainly sarcastic. The play on words which I have tried to indicate by *boughtest* and *boughs*, and the reminder that these offerings were merely a matter of purchase, seems undeniably to suggest a hostile view.

Still more is this so with:

> With the fat of thy sacrifices didst thou not satiate me.

The references to fat are obviously sarcastic in 1 S 15^{22}, and in Is 1^{11}, 'I am full of the fat of fed beasts.' This reference is very significant, since, as shown above, this very chapter seems to have been in the mind of the writer. In Dt 32^{38} it is said of heathen gods—'They did eat the fat of their sacrifices.'

Surely this last reference makes it clear that it would have been utterly impossible for Isaiah to speak of his exalted Deity as complaining that his worshippers had not satiated Him with the fat of their sacrifices. Even the word 'satiated' is capable of, and indeed requires, a contemptuous sense. It is used elsewhere of anything excessive, *e.g.* intoxication, and I have ventured to render it 'drench.'

Now it is passing strange that all these references to sacrifices should by a mere chance be capable of, and indeed invite, a contemptuous rendering, if it had not been the original intention of the writer to make use of them in that sense. He knew from Is 1 that one of them had been so used in a scathing invective against unspiritual sacrifice. I find it therefore impossible not to conclude that the intention is derogatory of sacrifice.

It is now necessary to pursue another line of argument, drawn from the passage as a whole. It seems to me, after repeated study of it, that it does not hold together. The complaint that sacrifices have not been brought is difficult to reconcile with the couplet :

I have not caused thee to serve with offerings,
And I have not wearied thee with incense,

though it may, of course, be interpreted that the demands of God for sacrifice had not been excessive. This interpretation gives a sense incredibly weak. It does not explain the contrast inherent in the adverb אַךְ, nor how the withholding of sacrifice could be said to be a weariness to God, whereas the offering of sacrifice might well be this. Last of all, it does not give any ground in reason for the verse which follows :

I, even I, am He that blotteth out thy transgressions for my own sake,
And I will not keep thy sins in remembrance.

For this reason, recent commentators have omitted this verse, though without suggesting any reason for its appearance in the text.

It has now been sufficiently shown by many converging proofs that the passage cannot stand. My suggestion is simple, viz. that the word 'not' was added in v.[23], because it seemed to be required by the previous verse, and that this having been done once with apparent success, three more 'nots' were afterwards added.

The passage will now appear as follows :

But thou hast not called upon me, O Jacob ;
Yea, thou hast been weary of me, O Israel.
Thou broughtest me the small cattle of thy burnt-offerings,
And with thy sacrifices hast thou burdened me.
(But) I did not cause thee to serve with offerings,
And I did not weary thee with incense.
Thou boughtest me sweet smelling boughs with silver,
With the fat of thy sacrifices didst thou drench me.
Ah, it was to make me serve with thy sins ;
It was to weary me with thine iniquities.
(Yet) I, even I, am he that blotteth out thy transgressions for my own sake,
And I will not keep thy sins in remembrance.

The contrast throughout is between the essential service which Israel has withheld and the lesser services which God only regards as a weariness. God has not wearied Israel by imposing upon them an elaborate ritual, but Israel has wearied Him by giving Him what He had not asked, and by withholding what He really desired. It may be objected that this emendation presupposes a wilful alteration of the text in the supposed interests of orthodoxy. This is to think too hardly of the Scribes. The insertion of the first 'not' removed what must have seemed a serious difficulty. Indeed, the very fact that this insertion, if it be an insertion, has passed so long undetected is some justification of the scribes in their insertion of the first 'not,' the later insertions of the same word being merely consequential. Now at length the passage stands in its original form, and is perhaps the noblest of all the prophetic assertions of the spirituality of religion. Now at length the concluding verse has its intended force. God does not need sacrifices offered with the object of conciliating Him, for He is ready to forgive 'for His own sake,' so soon as the nation is ready to renounce sin.

In spite of the arguments already brought forward, some objection may be made against what is undoubtedly a bold emendation. Thus I have reserved my final argument for my conclusion.

In Jer 6[20] we read as follows :

To what purpose cometh there to me incense from Sheba,
And the sweet cane from a far country ?
Your burnt-offerings are not acceptable,
Nor your sacrifices pleasing unto me.

The four words here used for sacrifices—incense, cane, burnt-offerings, and sacrifices—all occur in this one passage of Isaiah, and *cane* does not occur in this sense in any other prophet. I submit that this amounts to a proof that Isaiah was actually quoting from Jeremiah ; and further, that if so, it is impossible to suppose that he could have quoted a passage derogatory to sacrifice, if he was insisting upon the necessity of sacrifice. This seems a conclusive proof that the four 'nots' were a later addition to his text.

In the Study.

Virginibus Puerisque.

Where will it land?[1]

'Behold a flying roll.'—Zec 5[1].

Did you see that odd thing that was in the papers some time ago, about a little chap up in the north of Ireland who got a balloon among his Christmas presents? What kind of balloon? Oh, I think just the same as you sometimes get at parties. What size was it? A biggish one. What colour? Well, what colour do you like best? Blue. Now that's funny, for I half think that this one happened to be blue. Oh, on the whole you would prefer a yellow one. Well, now I come to think of it, I would not be a bit surprised if this balloon was yellow. Anyway, he got a balloon, and he started playing with it. Where? In the dining-room, I suppose. And the din got so awful that they sent him out into the hall. Why? Because, you see, his Dad was reading the paper. 'But there isn't a paper on Christmas Day.' No, there is not. But his Dad had brought home an evening one the night before, and had forgotten to look at it till then. Well, anyhow, to be getting on, he was playing—no, no, not the Dad, the boy with the balloon was playing—in the hall, and the din there got much too bad, so his Mother sent him outside. Yes, quite a large garden. Fairly big trees, I think. And as soon as he let go his balloon there, the wind caught it, and nearly sent it over into the next garden. And that gave him an idea. Why not send it really away, and see where it would go? So in he went, got a stout label, wrote his name and address on it, and put this: 'If you find this balloon, please send it back to me, and tell me where it landed.' And out he went, and tossed it up into the air. It was a windy day, and a gust got it, and carried it up and up. Against the trees? No, it went right above them, and up and up, over the houses, till it grew just a tiny yellow speck (I'm nearly sure it was yellow), and then it faded out. It was away. And where would it land? Next day the boy was very keen, no doubt, about the posts. Always he was running to the door, always he was asking, 'Is there anything for me?' And no doubt his Mother chaffed him, and said Christmas was over, and there would be no more presents, and no more cards for any one for a whole year. But still he kept asking, 'Anything for me?' And in a very few days there did come a package with his name upon it, and with a foreign stamp. No, I don't think he had a very big collection. And when he opened it, what do you think he found? His wee balloon. (Yes, I did say it was a biggish one; still, it was pretty wee to go so far.) It had sailed and sailed and sailed, across the land, and across the seas, and over France, and into Germany, away down to Bavaria! And the letter said that a man away yonder had seen something yellow sticking in a tree in his garden (so it *was* yellow, you see), and had climbed up, and there was the balloon, and the label, and he had sent them to let the boy know where they had landed. Wasn't that a long, long journey for a yellow toy balloon?

Yet do you know we are all sending up balloons high into the air, and some of them go very far. Our words are balloons. Didn't you know that? And who can know where they will land? Some of them strike against a tree at once and burst, but some go sailing away who can tell where. And so, you see, we must be very careful what we say. If you pass on something about that new fellow that's not very kind, if you tell it to a wise boy, he will say, 'Oh, dry up! I don't believe a word of that,' and that silly balloon of yours, not a yellow one that, but a horrid black one, will get pricked and collapse. But say it to a silly fellow, and he may pass it on to the next chap he meets, and that chap to the next boy he sees, and that boy to the next one of the class he runs against, and who can tell how far it may be carried? And what if it's not true? And what if it's not kind? We must take care how we allow these words of ours to float about the world. Words are like thistledown. Throw them into the air, and give them an hour's start, and you can't make up on them and call them back. Don't you remember the man who saw, beneath the king's long hair, that he had asses' ears, and how, afraid to tell any one, he lay down at full length, whispered it to the rushes, and how ever since the rushes have been handing it on. Listen when it's windy and you'll hear them whispering to one another, running it all together, '*Midashasassesears.*' Take care.

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

And all the things we do, too, are balloons that can fly very far. I think that they are like the seeds that the winds carry to and fro. Some of them are like dandelion seeds, those light feathery things that come floating through the air, and light where no one sees them and take root, and there too dandelions spring up, where nobody wants them, and where there was none before. You know very well how, when you get cross or ratty, others somehow grow cross and ratty too. The seeds have blown from your heart away into theirs, and you have spoiled their garden. There were no horrid weeds like sulks and temper yonder, till you let the seeds blow over out of yours.

And some of them are like the seeds of lovely flowers, for no one can be brave without helping others to be brave, and no one can be good without helping others to be good, and no one can be kind without helping others to be kind. Why, there was once a little lad in a little town in Galilee, who was the bravest and the kindest and best that ever lived. His house was hidden away in a back street, and He was poor, and no one noticed Him much, and it did not seem to matter to any one what He did. And yet the seeds from His life yonder have blown all about the world. And to-day, here, far away in Britain, and in America, and all over Europe—yes, all over the world—millions of people are kinder, and braver, and better, because the seeds out of that laddie's wee, wee garden there in that back street have blown into their hearts. How splendid if the balloons that you are sending up, if the words you say and the things you do, if the seeds that are carrying from you and that are blowing far and far away, are not those of temper and all those other horrid things that other people will with pain have to weed up again, but those of lovely flowers that will make their lives much more beautiful and far more lovely, because they fell there.

'Do your best.'[1]

'Thou shalt love thy neighbour.'—Mt 5^{43}.

The Boy Scouts have a division for younger boys. In the way of becoming Scouts, they are known for the time being as Cubs. My dictionary says that word, which is of course the term used for the young of animals like the wolf, the fox, the bear, is only used of young boys as a term of contempt. My dictionary is evidently out of date. It was printed before the Scout movement started. Certainly there have been days when it was no very complimentary thing to say of any boy that he was a 'young cub.' Now, the word has been redeemed and is worn like a decoration. Scout Cubs are very proud of being Cubs.

Scouts have a motto, so Cubs must needs have one. They were fortunate in getting a good one in simple, easy-to-be-understood English. It is supposed to be the thing to have mottoes in Latin, for Latin is in some quarters still regarded as a sacred language, compared with which English is a sort of upstart. Baden-Powell was sane enough to choose English for Scouts' and Cubs' mottoes.

'Do your best' is the Cubs' motto. 'Every Cub is expected to do his best.' There could hardly be a finer expectation. It is a great challenging ideal to set over a boy's beginnings. Nothing finer or more promising could happen to a nation than for its boys and girls to be forming that into a life habit. The temptation to slipshod work is never far away. We so easily slip into the habit of thinking that anything will do, or of doing just that minimum that will pull us through. Things are postponed until the last minute, tasks are rushed through, and though we may escape without actual failure or disgrace, we know that we did less than our best. We must not forget that 'we are members one of another.' The welfare of the whole depends on the loyal and utmost service of each. The refusal to do his best was the sin of the man with the one talent. The disgruntled fellow didn't try. He thought he had a grievance and threw away the one chance of making something worth while of life. And so he exiled himself in the darkness of lost opportunity.

Our loyalty to the whole of which we form a part should make us refuse to contribute less than our best. Others will somewhere suffer for any refusal of our best. That is as certain as that others will benefit by our best work. Dr. Laws of Livingstonia, that great missionary, says that his life was once saved from a lion because the canvas of his tent was well sewn. He found afterwards that it had been sewn by a girl in Greenock. That girl sewing canvas tents in Scotland little knew that away in Africa a great man's life depended on the character of her stitches. It is impossible to know what part of our work will be most vital. The great

[1] By the Reverend F. C. Hoggarth, Morecambe.

thing is to do it all thoroughly, down to the last detail.

There is an old French story of a blacksmith who, one bitter winter's eve near Christmas time, was at work on a bridge over a river that divided French from German territory. He was cold and tired, and was eager to be at home with his wife and children to join them in Christmas fare and Christmas joys. He came to his last bit of work—a rivet which was difficult to finish, being of peculiar shape. He felt like scamping the work which was proving so troublesome. A rivet more or less would make no difference, and no one would be any the wiser, one voice seemed to say. But another voice bade him do the work thoroughly. That rivet might make all the difference to the safety of the bridge, for anything he knew. Besides, scamped work never brings the worker any satisfaction, and a true man wants to feel satisfaction in the work he has done. So he turned to his forge again, and worked on until that last rivet had been made as perfect as skill could make it. Then he turned his face homewards, glad that he had done his best. A year or two later war broke out. A squadron of the blacksmith's countrymen were driven over the bridge in headlong flight. It was the bridge's hour of testing. It strained under the weight of men and horses and guns. But it stood, and the squadron got safely over. So great was the strain that, had there been a flaw in construction, the bridge must have given way. For a time everything depended on that rivet.

It has been suggested that 'My yokes are easy' was the sign over the Carpenter's shop at Nazareth. The yokes for oxen made there were good to use; they were kindly. There was no irritation with them. They fitted. Those who bought them could absolutely rely on the workmanship. In the book called 'By an Unknown Disciple' there is an imaginative picture of Jesus at work. This disciple says he marvelled when he saw the care with which Jesus worked when He fitted the yoke pegs. 'The oxen,' said the Carpenter, 'are working to make our bread. If the yoke does not fit they will suffer, and their owner will always be adjusting it. If you love your neighbour, you want them to work without irk. Therefore I take pains.'

To take pains to do good work, whatever our task, is thus one way of 'loving our neighbour.'

The Christian Year.

Fourth Sunday in Lent.

Who is my Neighbour?

'He, desiring to justify himself, said unto Jesus, And who is my neighbour?'—Lk 10^{29}.

Question followed question with rapid directness in this remarkable conversation. The lawyer asked Jesus: 'What shall I do to inherit eternal life?' He asked, tempting Him, desiring to see whether He would give an answer that might be construed as contrary to the Law. Jesus replied by affirming its authority as amply sufficient to decide this question. 'What is written in the Law? How readest thou?' The lawyer's answer showed that he at least understood the spirit of the Law. He quoted its great summary—duty towards God and duty towards one's neighbour. The reply of Jesus pressed home the point which the lawyer had wished to raise: 'This do, and thou shalt live.' But the lawyer had opened an intellectual discussion; he would not have it closed by a simple appeal to moral or religious truth. He made a desperate effort to keep it still on an intellectual ground. Desiring to justify himself, he asked: 'And who is my neighbour?' The lawyer's question was only a particular instance of a general tendency of the mind of man, a tendency which is as strong now as it was in the days of Jesus. Living in a world where limitations meet us at every turn, we carry into the concerns of our spiritual life the measuring rod wherewith we mete out the business of our natural life.

1. *The Difficulties.*

(1) A man may say, with some appearance of reason: 'Life is varied, and the world is large. Our relationships are manifold, and it is impossible to regulate them all by the same considerations. I am a busy man; think how many different classes of people I meet in the course of the day, and in what different degrees I have to do with them. There is my family circle; there are my friends and acquaintances; there are those with whom I do business; there are those whom I employ; there is the great multitude with whom I am brought into no actual connexion, but on whom my eye falls as I go on my daily course. Surely I do not stand towards all these in the same way?' The considerate father may be a harsh taskmaster, the professing Christian on Sundays may be a tricky man of business during the week. He has asked

himself the question: '*Who* is my neighbour?' and has answered it by taking a part of life as the sphere of duty, and leaving the rest of life to his capricious good nature.

(2) Take another case. There is the man who is sure that his view of life is the true one. Others wander in a region of shadows; he and perhaps a few kindred souls have seen the reality. The failures of others do not touch him, for they are not illuminated like himself. He is willing to do his duty to his neighbour. Yes, but what neighbour? How is he to approach those who are so different from himself? He cannot communicate what is most essentially his own.

Such are two of the forms which the lawyer's question, 'Who is my neighbour?' might assume amongst ourselves. How did Jesus answer it? How did He lead His questioner to larger knowledge, and free him from the trivialities amongst which he was lost? He told him the story of the Good Samaritan. He told him a simple tale of a kindly deed, nobly conceived and carefully executed. Perhaps the story was a true story, or at least founded on fact. Very likely something of the kind had recently taken place, and men had been talking of it and were fast forgetting it. Jesus took the facts and set them in their true light, and gave them their eternal value.

Several years ago a Barnsley doctor had amongst his patients a lad in a poverty-stricken home, who was so ill that it was necessary to pay a special visit every morning at the early hour of 7.30 a.m. One morning the doctor encountered the then Rector of Barnsley (Dr. Foxley Norris, the new Dean of Westminster), already a man of crowded life, on his way to catch the early train. After the usual courtesies the rector learnt the reason of the doctor's early visit, and then continued his way to the station.

Next morning the doctor paid his usual early call and found the lad grasping a postcard which was grubby with the marks of his hot fingers. The post card bore a sketch of two mad dogs engaged in a terrible conflict. Excitedly the boy showed it to the doctor, with the remark, 'My neighbour drew this for me.' The next morning there was another drawing of a man on a runaway bicycle, and every morning the doctor had to inspect a new sketch. As the boy lingered, there slowly grew a picture gallery round the bedroom wall, each card bearing some scene of quick, humorous action. When the boy died, his mother gathered them and placed them amongst her most treasured possessions.

Then the doctor heard the story. Every morning since his meeting with the rector there had been another caller at that poor home, and the rector had sat at the lad's bedside drawing with wonderful skill some living picture on a simple plain post card. When the boy had looked up at him and asked, 'Who are you?' the gaitered, black-coated rector had replied every time, 'I am your neighbour.' So it happened that as the lad lingered in pain and restlessness he was ever comforted by the thought that morning would bring another visit from 'his neighbour.'[1]

2. *The Answer.*

Notice how the method employed by Jesus answered the lawyer's difficulties, and answers all such-like questions. He did not reason, nor discuss, nor lay down principles. He led the mind of the inquirer to recognize its own mistake. And he did this, not so much by any exposure of the error as by pointing out a more excellent way. He bade the lawyer look at the example of one who did not seem to be perplexed with difficulties like his own. He touched his imagination and fired his enthusiasm by setting before him the simple picture of a kindly deed.

Wherein did its rightness consist? To what was its charm due? Surely to its simplicity, to its spontaneity, to the fact that it sprang from a spirit which was not impeded by any thought of the limitations which he had been so anxious to discuss. He felt in a moment that these limitations were needless, that their discussion was superfluous, that they were a hindrance and not a help. His quickened emotion raised him to a higher level, from which he could look down upon his former self.

This answer applies equally to the difficulties which we have been considering.

(1) Is life so large that you are tempted to divide it into two parts—one for duty and one for convenience? Look away from yourself, look away from the details of your daily life, look to an actual deed done in the faith of righteousness, and you will feel the reproof. If you recognize your duties only within the sphere of your own surroundings—what thanks have ye? Do not publicans and sinners the same? Those who lie wounded and

[1] *The British Weekly*, December 31, 1925.

stricken by the side of your path through life—they, all of them, are your neighbours. No connexion with yourself, no bond of your own inventing, but the mighty bond of the brotherhood of all mankind as children of a common Father.

(2) Are you so sensitive that you shrink from action because you doubt your own power of influencing others, because you cannot find who it is to whom you have a mission, because you think your message does not concern mere outward matters, but concerns the very heart of things? Again, look away from self for a moment and feel the rebuke. Act, and you will find in any line of action room enough to express all that is in you. By broadening your sympathies you will grow a larger being. The closer you come to others—to the simplest, the lowest—the more you will find they have in common with you. You will find that your originality is a common possession, that your problems are felt in some shape or other by almost all, that you are very much as other men are, and that men differ from one another in one point only—the habit of communing with God.[1]

FIFTH SUNDAY IN LENT.

The Commendation of God's Love.

'God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'—Ro 5^{8}.

In our text we are brought face to face with the Cross of Calvary, and we see that Cross standing in a light that glorifies it. That great transaction on Calvary may be viewed in many aspects, but perhaps the aspect in our text is the most sublime of all. Just as the Cross itself, which stood upon the hill, was touched with new and ever-varying glories, as the lights and shadows of the setting sun lingered for a moment on its bars, so to the eye of faith new glories fall upon the Crucifixion, under the light of a Sun that never sets. When God sends forth His light we see the Cross as the master work of grace. We see the Cross as the gateway into peace. We see the Cross as the type of self-denial. Over and above all that we see the Cross as the one triumphant argument for the love of God.

What is it to commend? It is far more than to recommend. It is to exhibit, to demonstrate, to prove. We shall look then at the Cross of Calvary as the unanswerable proof of the love of God.

Firstly—the need that the love of God should be commended thus. There are some attributes of God that need no proof. Think, for example, of God's *power*. If we believe in God at all, we need no argument to convince us of His power. The mighty forces that engirdle us all cry aloud of that. The chambers of the deep, the chariot of the sun, are stamped with it. The devastating march of winter's storm, and, none the less, the timely calling of all the summer's beauty out of the bare earth—these things, and a thousand other things like these, teach us the power of God. Or take the *wisdom* of God. Is any argument needed to assure us in general of that? None. Our bodies, so fearfully and so wonderfully made; our senses, linking us so strangely to the world without; our thought, so swift, so incomprehensible; and all the constancy of Nature, and all the harmony of part with part—these things, and a multitude of things like these, speak to the thinking mind of the wisdom of the God with whom we have to do.

The *love* of God is not self-evident. It is not stamped upon creation like His power. It is not written on the nightly heavens like His wisdom. Nay, on the contrary, if it be a fact, it is a fact against which a thousand other facts are fighting. One is the tremendous struggle for existence that is ceaselessly waged among all living things. Man fights with man, and beast with beast; bird fights with bird, and fish with fish. To the seeing eye the world is all a battlefield, and every living creature in it is in arms, and fighting for its life. The watchword of Nature is not peace, but war.

Or think again. There are the problems of human pain and sorrow and bereavement. Is it not very hard to reconcile these darker shadows with the light of heavenly love? What is the meaning of that suffering that seemed to fall so causelessly on those you loved? It is such facts as these that make it so hard for many to credit the love of God. It is the experiences of which these are but a sample that call for some unanswerable proof if we are to believe that God is love. And it is that proof which is afforded us in the Crucifixion of Christ Jesus. The proof is not words, not protestations. It is a deed tremendous, matchless, irresistible, and every opposing argument is silenced.

And this proof is one of perpetual validity. The Bible does not say, God commended; it does not say, God has commended; it uses the perpetual present

[1] M. Creighton, *The Mind of St. Peter*, 38.

and says, God commendeth. There are some proofs for the being and attributes of God that serve their purpose, and then pass away. There are arguments that appeal to us in childhood, but lose their power in our maturer years. And there are proofs that may convince one generation, and yet be of little value to the next. But there is one argument that stands unshaken through every age and every generation. It is the triumphant argument of the Cross of Christ.

Secondly—what is the nature of the love that is commended thus?

First—splendidly visible is this—it is a love that thought no sacrifice too great. The surest test of love is sacrifice. We measure love, as we should measure her twin-brother life, 'by loss and not by gain, not by the wine drunk, but by the wine poured forth.' Turn to Calvary, turn to the Cross, and by the sight of the crucified Redeemer there, begin to learn the greatness of God's love. Come, who is this that hangs between two thieves with pierced hands and feet? Did ever mother, did ever patriot, did ever human lover in the zeal of love make any sacrifice to be compared with that of God, when He gave His only begotten Son to shame and death that whosoever believeth in Him should not perish?

Again, this is a love that never sprang from the sight of anything lovable in us. Why do we love? Is it not some excellence, or worth, or beauty, some charm that made an indefinable appeal, that caught and held the tendrils of our heart? We loved because we found something worthy to be loved. And it is just here that, wide as the poles, God's love stands separated from all the love of men. 'God commendeth his love, in that while we were yet sinners Christ died for us.' God longs to love us into something lovable. But not for anything lovable in us did He love us first.

Again, this love of God is a love splendid in its righteousness. Some of the saddest tragedies in human life spring from the moral weakness of the deepest love. Love is the mother of all tenderness, and tenderness shrinks instinctively from what is stern or rigorous. So love, from the excess of her fairest grace, often becomes the minister of ruin.

If out of the page of history the atoning death on Calvary is wiped, that tragedy of weakness is carried into the very heavens. The awful sight of that atoning death assures us of the perfect righteousness of God in the very moment that it assures us of His love. We see the Divine hatred of iniquity; we see the Divine need that sin be punished; we see the Divine sanction of everlasting law in the very glance that commends to us the everlasting love. And now with renewed trust we cast ourselves into the arms of that heavenly love. With heart and soul and strength and mind we accept it as it is commended to us upon the Cross.[1]

Sunday Next before Easter.

The Dilemma of Silence.

'And when he was accused of the chief priests and elders, he answered nothing.'—Mt 27^{12}.

To speak or not to speak?

That last crowded day, with its swarming audiences, seemed to offer Jesus a unique chance. He had already done some arresting acts in Jerusalem; and now His capture had raised interest in Him to the highest pitch. The Halls of Judgment and the open Forum were alike packed with greedy listeners, keen to know the charges brought against Him, and as keen to hear His defence.

This was a great final chance. Would He take it?

They brought Him first, before dawn, to Annas. They took Him afterwards to Caiaphas, and next to Pilate, and then lastly to Herod. But in every case we have a stern, stony silence, a mute Christ.

1. *Why was He silent?*

(1) *Was His heart broken?* Those who say this forget that He was not wholly silent. He answered some questions before His varied judges, and, indeed, He was never more conscious of power and His own strength than at this moment. 'Thou couldest have no power against me, except it were given thee from above.' That is not the speech of a broken heart, but of one that is perfectly sure of itself and its own grounds of confidence.

(2) *Was He afraid to commit Himself?* As little afraid as ever. 'Art thou the Christ, the son of the blessed?' And Jesus said, 'I am.' That is as plain a statement and answer as any man could either give or expect. No one, then or now, has had cause to misunderstand Christ's view of Himself and His own vocation. He came to tell the world who and what He was. He told it.

(3) *Disappointed at events? This unexpected turn?* Unless the whole record of His life is sheer

[1] G. H. Morrison, in *United Free Church Sermons*, 155.

invention, He not only foresaw the end but walked towards it. Death did not *overtake* Him in any sense: He met it. He spoke to His disciples in repeated warnings, foretelling His end, lest they might be too astounded when the great blow fell. 'The Son of man must die.' He knew that, and openly faced it.

(4) *Afraid that God had forsaken Him?* Listen to this quiet word which reveals, more than anything, His perfect trust in God. 'Hereafter shall the Son of man sit on the right hand of the power of God.' This is assurance of a supreme order. You may discredit His claim, if you care. But, at least, it is assurance.

(5) He was silent because of the *type of men* who put the question and the type of question they put. Annas was a man of singular power and as singular ruthlessness. For a discreditable act, as haughty as it was cruel, he had been deposed. But though thus deposed and discredited, he had remained, by intrigue and wire-pulling, the secret power behind the throne. When Jesus met Annas, the two eternal principles of honour and cunning stood face to face. This is not really the meeting of two men, but of two systems, two ideas of life, and two views of God. Christ or Annas? That is the eternal and elemental conflict in this world, the spirit of worldliness and the spirit of other-worldliness. Caiaphas is the man who lives for ever in history as the father of an immortal epigram. That epigram is one of the coldest pieces of cynicism that a callous mind ever coined. 'It is expedient,' he remarked, 'that one man should die for the people.' Here is the true apostle of expediency. What had one like Jesus to say to one like that? Then Pilate. He had been reared and trained in the honoured Roman traditions of justice and law. Great traditions! Great law, the foundation-stone of all modern law! Yet he twisted that iron system like a piece of putty in his supple fingers. Thou art no friend of Cæsar, Pilate, if thou let this man go free. That settled the matter. The threat of complaint! So he delivered Jesus into their hands. Herod. . . . The king who was a Greek *poseur*: who in a drunken riot for a drunken vow gave John the Baptist's head to a dancing-girl: the libertine who, at that moment, was living in married shame: the affected trifler who wanted to see Jesus perform a few conjuring tricks, miracles by order! What had one like Jesus to say to one like that?

2. It is good for us to see this austere Jesus. If we look at these occasions when Jesus was silent and at the questions which He refused to answer, we shall discover principles that will be an encouragement and warning to ourselves.

Jesus always refused to answer any one who tried to trap Him. We see this in many striking instances. Pharisees, scribes, and lawyers came frequently with cunning questions that they might 'catch' Him. They dug awkward holes, hoping that He might trip headlong into one of them. But on every occasion, 'perceiving their wickedness,' He turned their questions adroitly aside. No one thinks for a moment that a man like Annas was in any deep spiritual anxiety about Christ's 'doctrine.' His only purpose was to entice Jesus to speak that he might pounce on any incautious declaration. Like this man, Nicodemus once spoke to Jesus about His 'doctrine.' How gladly, how patiently, how graciously, our Lord answered the blundering scholar! There was no puzzling detail that He was not ready to explain. Annas spoke to Jesus about His 'doctrine'; but to him Jesus refused any exposition. Why? *He will never answer patent insincerity.*

Caiaphas already knew what he was going to do with Jesus. There was no room in his mental outlook for such a prophet with such a view of God. When Christ looked at him, He was looking at a shut gate, locked and barred. In any question which Caiaphas might ask, there was no real desire for information or enlightenment. Jesus had been 'judged' already, judged before He appeared at the bar; and His judge was now only angling around for a pretext of getting Him condemned before Pilate. This 'trial' before Caiaphas was a mockery of the name. John the Baptist once judged Jesus hardly. From behind his prison bars he wondered if this type of preacher could possibly be the Messiah. Jesus answered the disciples of the Baptist in gracious ways—'Go and tell John.' Caiaphas judged Jesus. Jesus was silent. Why? *He will not answer those who condemn Him before He is heard.*

Jesus has no answer for a *poseur*. That pseudo-Greek with his affected Hellenism would like now to see the great Prophet and ask Him some questions. One day a disciple came to Jesus, and said: 'Master, there are Greeks at the edge of the crowd who would like to speak with you.' We read that Jesus was deeply moved and praised God! Herod,

the pseudo-Greek, questioned Him in many ways. He was silent! Why? *We can never see God through a mask.* When the woman at the well spoke to Him about the Messiah, Jesus answered simply, 'I that speak unto thee am he.' She had practically asked Him Pilate's question, 'Whence comest thou?' With a magnificent respect for her groping mind, He answered her beyond her asking. 'Whence comest thou?' asked Pilate. Jesus was silent. Why? *He deals with doubt, but not with dishonest doubt.* That woman who was a sinner crept to His feet and washed them with her tears. Jesus gave her the benediction of His forgiveness. Herod, the sinner, asked Him many questions. Jesus looked at him in stony silence. Why? *He loves sinners, but not sinners in love with their sin.*

Christ had refused all dramatic and startling methods at the outset of His ministry. Could He begin them at the end? He wished no message delivered on the crest of passion and amid turgid emotion. Amid all this fever and passion, He Himself is now the quietest and most restrained person in all Jerusalem. For after Gethsemane, the strong, serene composure lasts unbroken to the end. The day of speech is past. It is now the day of action. His words had not won them. *Perhaps the Great Act would?*[1]

Easter Day.

The Overcoming of Death.

'Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.'—2 Ti 1[10].

The Easter message is like a diamond with many facets. It flashes its glory into our life in all directions. The more we look into it the deeper we see; the more it scatters the darkness which gathers upon our perplexing way. But the central light and heart of glory is its message about death, and its message about death is the message of all light about darkness—the discovery that it is not there.

The statement in the text was more than faith; it was experience. For three days Christ had been lost to His disciples in a grave, but Easter had brought Him back stronger and more radiant than ever. So far as their friendship with Christ was concerned, death had ceased to count. The world in which they walked with Him was a world from which death had disappeared. For the future, it did not enter into their calculations. This world of ours is pagan in many respects, but it is lit with the after-shine of the Resurrection. The Easter fact is in our blood, part of our Christian inheritance. It is part of Christ's great contribution to life. He hath abolished death. How is it done? Paul goes on to tell us. It is done in the only way in which death can be abolished—by the revelation of life. He hath brought life and immortality to light.

Stevenson tells of a lad who was shipwrecked on an island in the West of Scotland. He was not very far from the mainland, which lay mocking him with its little homesteads and its look of smiling comfort, while he wandered on the islet—a prisoner—with the great deep closing him in. One day, when near the very depths of despair, he hailed a passing boat, expecting to be taken off. In reply the fishermen only smiled, and shouted some message which he found it difficult to catch, but at last the truth flashed into his mind. He ran to where the shore came nearest to the mainland, and found that the sea, which had looked so deep, was now sunk at low tide to a mere trickle of water, across which he waded with ease. In a moment the sea's ugly threat of separation was abolished. The terror was only make-believe. What looked an impassable sea was really a ford. In the same way death is a small thing when you have seen Christ's vision of life. It is only a gateway to a larger world—a passage where our feet

> Fall on the seeming void
> And find the rock beneath.

'This is not the end of me,' said Campbell-Bannerman on his death-bed, when his colleague rose to go; 'we shall meet again, Asquith.'

Now let us go deeper. How does Christ bring immortality to light? It is the same process as occurs in the making of any great discovery, of such a physical fact, for instance, as electricity or wireless telegraphy. *The first thing that happens is the quickening of a desire.* The heart must be awakened to need it and to demand it. The first thoughts of wireless telegraphy came to man's mind a century ago, but the demand for it did not arise till ordinary telegraphy had advanced some distance and the world had come to depend upon it. A break took place in a cable and business was thrown out of gear. In desperation

[1] J. Black, *The Dilemmas of Jesus*, 161.

they sought to send messages, which they found reached spasmodically from one broken end of the cable to the other and made a continuous current; and the minds of the scientists were sent exploring in a new world waiting to be conquered.

That is what Christ does for us with regard to immortality. The instinct is in our blood, and Christ awakens it. We were made for a higher sphere than this death-girt island we call earth. Christ awakens the dormant instinct for the infinite. How does He do it? For one thing, He quickens our sense of the value of our own personality. When Christ comes in, we begin to count for something. We begin to count 'one.' We become a soul, a self, with a value which is infinite. It becomes unthinkable that we should pass down into the dust of decay and extinction. He awakens the same instinct by increasing the value of the great things of life—our love, for instance, to one another. He enriches the vital human affections which are the very salt of life. And He awakens the instinct of immortality by setting us tasks which we cannot half see finished, which, in fact, with only one life before us, it seems hardly worth beginning. Cecil Rhodes was no orthodox believer, but life had touched his soul with the glory of a great task, and his last words were these: 'So little done, so much to do.' That is the protest which Christ awakens in us. When He comes into a man's life, however dull and dispirited, the first thing that happens to that man is that he becomes aware of a motive for living which earth itself cannot supply.

The second thing which needs to be done in making a great discovery is *to open the mind to believe in it.* In the case of immortality Christ comes to our aid by the fact of the Resurrection. Doubts have been cast upon the story by many people in the last 1900 years, but the fact has persisted—and why? We may dispute the empty grave and certain details in the story; one thing we cannot dispute—the fact that the disciples were changed by something which was big enough to make them utterly different men. What spiritual power was behind their new-made lives? The explanation is that life was brought to light, and death was shattered. If there is one who finds it difficult to believe in the future life because of his view of the universe, here is a plain fact challenging the mind. What are we going to make of it? If our scheme of things is one that will not hold Jesus—risen and living—it is time our mental world were smashed in pieces and rebuilt. There is only one outlook on the world which is valid to-day, or worthy of a thinking man facing the facts of life. This little world of physical force is but a fragment of a great spiritual universe where Christ is Lord, and death a door that leads to a larger room in the great mansion of life. We need to revise our ideas and find an outlook that is big enough to take in the risen Jesus. The more we look at Him, the closer we come to Him, the more He will make a place for Himself which is all His own. By the fact of His rising Christ brings immortality to light.

But lastly, there is the possession of the final secret, the assurance of the man who is brought to say, 'I know.' *How does Christ make us sure of immortality? It is a spiritual secret.* The final assurance of immortality is not an argument of the mind; it is a conviction of the heart—the experience of a life already victorious over the tyranny of earth. It is reached through faith by those who will trust Christ and let that experience bring its own conclusions. The scientist has to make experiments before he can be sure of his discovery, and not only once but again and again, till bit by bit the results pile up and the thing can be put upon the market. Even he has to use faith, to take a certain risk of wasting his time and his money. There is no other way to final certainty of any great truth but the way of practical experiment. The man who takes no risks discovers no certainties. The assurance of immortality is a product of experience of the love of God which comes through trusting Christ; and trusting that love means committing our life to its promises and its challenges and its rebukes. What happens, then? Our souls break into life as a tree into leaf in every bough with the coming of the spring sunlight. And the life which is eternal is born in our souls.

This life brings its own assurance. It stirs the conviction that in the love of God revealed in Jesus we are in contact with a love and care which is eternal. That is the only final guarantee. Immortality is a spiritual fact, and you cannot prove a spiritual fact except by spiritual perceptions. The real assurance of the future life lies not in deeper explorations of psychic marvels, impressive though these may be. It lies in exploring, in daily fellowship with Jesus, the marvel of the love of God.

No man can interpret for another in what ways this assurance will come to him. There are certain well-defined ways—the sense of peace, the assurance of forgiveness, bubbling up sometimes like a fountain in tears of thankfulness. Varied experiences of God come through the changing weather of life.

There is no other way of certainty except what comes through faith. We 'could wish for more,' like Dr. Johnson. But no more comes, except what faith brings. If more were given us, we would lose that struggle of faith which keeps us alive. All living faith is something for which we have to do battle with what we call the facts of life. And the certainty of immortality is one we have to live for and may have to fight for. It is a living certainty which grows bit by bit and changes its face and sometimes dies, only to be reborn if we keep on fighting for it, trusting it; for 'faith,' says Chesterton, 'is the perpetually defeated thing that survives all its conquerors.'[1]

[1] J. Reid, *The Victory of God*, 86.

Recent Foreign Theology.

Professor Wobbermin advances steadily on his way; this is vol. iii. of his solid and most readable Systematic Theology.[1] It is devoted, as its title indicates, to two great problems: first, What *is* Christianity? and second, Is Christianity so conceived true and valid? In the discussion of these vast issues the writer sweeps over a wide range and conducts us with expert skill through most of the living questions of present-day divinity.

In accordance with his religio-psychological method, Wobbermin is at every point keen to press back behind the varied forms which a religious idea may take, to the fundamental conviction from which it springs. He would rightly have us peel off the temporally conditioned vestures an idea may assume, as a result of quasi-scientific interest or particular historical situations, so as to reach the deepest motives of living piety. True thinking about religion is that which begins with personal experience, launches out into the fruitful deeps of fact, and returns to shore again, there to enrich the original datum with the new gains of the voyage. He has much that is suggestive to say, at many points, of this 'religio-psychological circle.'

Wobbermin's own interpretation is usually set out against the foil of some recent notable theory. Thus his contention that primitive Christianity was uncompromisingly monotheistic is evolved in face of Bousset's hypothesis that the worship of Jesus as Lord first began in Gentile communities; he points out in effect that Jesus is Lord for the simple reason that He is Mediator, and that it is not worship that creates a conviction, but rather conviction that creates worship. Bousset has been too much preoccupied with the imaginative forms of cultus, and not enough with the basal attitude that inspires them. His position could only be defended if there were any trace in the New Testament of an estimate of Jesus which made Him either a substitute for, or a rival of, God.

The work before us also contains much sound thinking on the Trinitarian monotheism which Wobbermin finds to be native to apostolic religion. 'Of Him and through Him and to Him are all things'—this unchanging persuasion we meet at every turn. The traditional doctrine of the Trinity is criticised, though with a sound appreciation of its ontological quality. The realities given to faith in Jesus and in the new life generated by the Spirit are rooted in God's eternal being.

In chapter five Wobbermin recurs to a subject he had previously handled, and strives to work out the common faith or creed shared in by Catholicism and Protestantism. Here he takes the Nicene Creed (in its later form) as text, and comments on its details, laying them alongside of the Apostles' Creed. He concludes *inter alia* that the empty grave is not of ecumenical status, though a true Resurrection is; Wobbermin holds to the theory of 'objective visions,' although he dislikes the phrase. The question might be raised whether 'ecumenical' in such a context does not mean simply what this or that individual author accepts, and whether the whole problem is really not one for which it is impossible to find standards of judgment which are sufficiently objective.

[1] *Wesen und Wahrheit des Christentums.* Leipzig: Hinrichs, 1925. M.16.20.

Other matters of first-rank importance to be debated are Christianity and Ethics, a section leading up to a rewarding discussion of grace and freedom; the Christian faith in Creation; the meaning of providence and miracle, and their interrelations. In this last instance, we feel that Wobbermin's exclusion of miracle from the physical sphere has both faith and philosophy against it. The last chapter deals with the absoluteness of Christianity. Wobbermin here puts forward the interesting thesis that the question of the absoluteness is one which may legitimately be raised by scientific reflection; it is not simply a theme for faith. For we can ask: Supposing a more perfect religion were to appear, what would it have to do and be in order to justify its claim to superiority? He ends on the note that Christianity *is* unsurpassable; no higher religion is thinkable. Agreeing with his verdict on the faith by which we have been saved, we may yet feel a doubt regarding his arguments. There is no getting over the fact that in this sphere we have finally to *vote*, as for life and death. We know by faith that there can be nothing higher than personal fellowship with God through Christ. But could we *prove* this to an Indian thinker who held that personality is an evil?

The lucidity of Wobbermin's writing is not one of its least merits. No one need be in the least doubt as to his meaning. This is an inestimable benefit for the reader who wishes to take full advantage of a most erudite and important work.

The recent uprising of definite Calvinism in Continental theology is one of the most interesting and suggestive phenomena of our day. Barth of Göttingen and E. Brunner of Zürich are perhaps the best known leaders of the movement. A generation rightly alarmed by the horrors of war may well feel that the only hope for this misguided world of ours lies in the fact that over all its follies and passions there arches the sovereignty of God. P. Brunner's study of Faith in Calvin's thought is a timely contribution.[1] It is admirably written, with a lucidity not unworthy of Calvin's own. This brief work, though unpretentious, is in fact a useful and trustworthy survey of the Reformer's theology, and is based on his Commentaries equally with his *Institutio*. It is fully documented, and the translations of the Latin provided in the notes can be depended on.

Brunner points out that Calvin is stronger in marking the negative aspects of faith—what faith is not, or rejects—than the positive. He has little to say about faith as an attitude of the soul, and is not interested in the psychology of religion; all his attention is given to the object of faith, namely, God as self-revealed in His Word. Ritschl has been blamed for making Christ the sole source of our genuinely religious knowledge of God, but Calvin agrees with him. Outside Christ is mere error and sin—illusion, not reality. He complains that Catholic theologians neglect Christ as the only true revealer. How could we know God by ourselves, who are like worms creeping over the earth, and whose sin fills us with fear? God speaks indubitably in His Word, but we cannot prove this by reasoning; it is the Spirit that gives certainty. Faith is really knowledge, of its own type; therefore Calvin has no patience with the Catholic notion of *fides implicita*, whereby a man says: I believe what the Church believes, though what that may be I may not know. This, he says excellently, is but 'ignorance tempered with humility,' and has no saving power. We are shown how large a place is taken in Calvin's mind by 'Holy fear,' and how saturated with eschatology all is.

We should have welcomed a modicum of criticism. Thus we should like to know how far Calvin tends to cancel his insistence on the great revelation in Christ by his constant emphasis on those aspects of God which are still hidden from us. What if the unknown be incongruous with the known, so that we lose the Fatherhood all over again?

We have received two papers by Professor Brunner of Zürich[2]—one of them his Inaugural—written in the provocative and stimulating tone to which he has accustomed us. In him and others of his group the spirit of Kierkegaard has risen again. Very strong things are said about the conflict that *must* wage between theologian and philosopher; in the main they are true and good for both sides to hear. Philosophy never says to a man: 'Face the judgment of God upon your life,' but Christianity ought to be saying that all the time. There is a more than Ritschlian stress on Christ as the only

[1] *Vom Glauben bei Calvin.* Tübingen: J. C. B. Mohr, 1925. Pp. 165. M.5.40.

[2] *Philosophie und Offenbarung.* J. C. B. Mohr, Tübingen, 1925. Pp. 52. M.1.50.

revelation, and such a revelation as comes home to us as sheer miracle. It eventually turns out that what theology is opposed to is not so much reason in itself, as reason trespassing where it has no rights. Brunner observes with point that a dash of pride in a philosopher is quite in place, for he represents human intelligence at its full stride, carrying on with confidence and verve. But pride in a theologian is ludicrous; it is a contradiction in terms; a man can only theologize properly if he has learned to tremble at the Word of God.

There are some questions on which Brunner has not yet clarified his thinking, able as he is. He scarcely explains why we believe one thing to be revelation rather than another; and when he tells us, truly enough, that faith affirms paradoxes, he offers no criterion to decide why it is only some paradoxes that are affirmed. We don't believe *every* paradox: not even Mr. Chesterton does. And further, he still leaves us uncertain what the relation is between the Word of God, on which he speaks so impressively, and Jesus Christ. Language now and then seems unequal to the strain of formulating Brunner's message. But we are debtors to a man who reminds us that theology goes bad when it begins to worship its own technique.

H. R. Mackintosh.

Edinburgh.

A Promise of Spring.

By the Reverend A. J. Gossip, M.A., Aberdeen.

'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this?'—Jn $11^{25.\ 26}$.

This is a passage which our minds associate, almost instinctively, with those solemn days when there was a hush and eerie stillness in the house, a loneliness and aching in the heart, with those dread moments when even the dear dust to which we clung had to be taken from us; and to poor souls, sitting tense, and gathering themselves together to see it through with honour, there came these healing words, like a cool hand laid on a hot and throbbing forehead. And, with that, somehow the wild surge and heaving of our unquiet spirits grew greatly calmer; a splendid hope, far off but really there, sprang up into being and burned steadily even in these fierce gusts. It was not over then, and what we loved had not gone out, but somewhere was still real as ever. And one day, please God, we should find and have and keep our own once more.

Without question, that is, of course, the original setting and final meaning of it all. Only, why should we limit it to that? Christ Himself never did. He had many metaphors to bring home to us something of the difference He makes, but this was His favourite which He often used. He drew many vivid pictures of it, trying now this, and now that—that peasant on his wind-swept mountain croft, gazing astounded at the glint and glitter of the gold he has unearthed, for ever done with poverty, he who had always been so very poor!—that foolish laddie safely home again, with more than his best dreams come really true; and ah! how good it is to be clean again from the filth round the swine-troughs yonder, no longer poor, starved, miserable, unregarded, but shut into an atmosphere of eager kindness, where love runs to meet him, delighting to heap up its best on his unworthiness, letting him see how much it means to it to have him really home—wonderful pictures. And yet, while He fingers this, and suggests that, always He turns back to this other, as being closest to the truth. Let Me have entrance into any life, He claims, the bleakest, barest, dullest, where everything looks withered and dry and wilted, and there is never a sound of running water anywhere, nothing but heat and glare and dust and deadness, and with My entrance spring has come, and everywhere there are life, greenness, colour; hopes, dead so long you had forgotten all about them, will emerge out of their deep, ancient graves; hearts, that had grown beaten and soured and cynical and worldly wise, will become young and like a child's again, with the old wonder, and the old enthusiasm, and the old daring and implicit faith. There will be life, where there is no life; and a resurrection where that seems impossible; and in yet another soul it will all have come true.

This is no promise only for a far-off sometime on the grave's farther side. But here and now it can work out. Wherever I am, so Christ says, that follows. For I am Resurrection, I am Life, and you can count upon this always. But—Christ is here. We have His solemn covenant and tryst. And what if it should really happen to us, really here, and really now! You remember how, in Browning's picture of John's death, the little knot stood round and watched him sinking lower and yet lower, till the flame of life flickered, and, as it seemed, went out. With that a cold blankness filled their hearts. For the last man who had known Christ was gone; and there was no one left now who could say 'I saw,' 'I heard.' And much as these had told them, how much they had carried with them unrecorded, lost to a world greedy for any crumb of Christ. And with that they sought desperately to coax back a tiny spark to the heart not yet cold; tried this, tried that, in vain, till a lad, stung with the splendour of a sudden thought, ran for the gospel, found the place, and read, 'I am the resurrection, and the life.' Whereat the seemingly dead man sat up, hearing again his Lord's authoritative voice, and poured out all his soul in one last glorious talk. And Christ is here. If only we expect that, credit that, believe it, we should go our way, with a new enthusiasm, a new purpose, a new power within us. I promise it, says Christ. It must be so, if My touch really fall upon you. For I am Resurrection, I am Life.

He makes no exceptions; says so looking straight at you. Isn't one of the most glorious things about the Master the valiant way in which He is always willing to join issue on ground the least advantageous to Himself, makes straight for the most desperate cases, and says boldly, 'Let us take this as the test.' We are told that there was a whole multitude of ailing people in those porches of Bethesda that day Christ was there, but there was one who caught the eye as obviously the most pitiful of them all, a man with a wan, hopeless face, who had lain there for eight-and-thirty years, and was no better—rather worse—and half of life was gone, consumed there in a longing that had come to absolutely nothing. I have no chance, so He told Christ, others are not so ill as I, and they have friends to help them. But I have none, am all alone, am also in a desperate plight, and always while I am slowly scrambling to my feet and stumbling towards the water, almost before I am started the chance is over, some one else is healed, and for me there is nothing except to crawl back again to the accustomed place, and wait all through another long interminable dreary day for the next chance, which I am sure to lose too when it comes. I have no chance. Oh! I keep trying, in a dogged kind of way, but there is never a ray of hope. Some fourteen thousand times I have attempted it, and fourteen thousand times or so have failed. There is no chance. And Christ made straight for him; not to some easy case, but to this desperate soul. We will test matters here, He said.

Or, once He came to a village, and heard much of an impossible woman, as the neighbours all described her. She is just evil incarnate, so they said. Every possible devil has its home within her heart. And who can bring a clean thing out of an unclean? Not one. I can, said Christ, and dared to call, of all possible people, Mary Magdalene! And she came.

So to-day He stands among us, and looks round for the most desperate case. That is His big brave way. Some of you, no doubt, have come into God's house with thanksgiving and praise, awed to discover in your own experience how real Christ's power is, how efficient face to face with the actual problems and the practical tangles of your life. This He has taught me, so your heart acknowledges gratefully; from this He has saved me; that old sore is healed and gone. It is all gloriously true, so you have found—not simply beautiful words, but a real thing that works. Well, you will have happy communion with Him to-day. For it is the pure in heart that see God; and 'the taught already that profit by teaching.' And yet I do not know that you will get the closest to Christ. 'They that be whole need not a physician, but they that be sick.' And while He smiles at you, made happier by your happiness, His eyes keep searching here and there for some one who has even greater need of Him. Is any one tired, He asks, and beaten and disappointed and——. Yes, you cry, interrupting. Yes. What is it? What is wrong? Talk it out frankly with the Master. They tell us that St. Bernard, because of some unseemliness in his theological thinking, is condemned to all eternity to wear a black splash even on his shining garments yonder. If that be so, must not his eyes keep straying back to that uneasily. And do you feel ashamed to come again to Christ after the failures of the past, after your many promises which you have never kept, after the vows you made, meaning

them at the time, and yet so quickly forgot, after the endless disappointments you have caused Him. Can one come again? Is it fair to promise now that we know we cannot keep our vows. And so you hang back, wistful, shy, discouraged, so conscious of the black spots on your garments that you can scarcely look away from your unworthiness into your Saviour's eager face and outstretched, welcoming hands. Or is it that your story, too, corroborates that so reiterated witness of the poets, that life as it proceeds loses its glory, that ideals dim and hopes go out, that even after all that Christ can do, things seem to slip back on the whole? Or at least are you daunted that so little happens, Christ or no Christ, in your case? The Kings and Chronicles are full of marvellous breaks-in of God, and perhaps we don't question them. Only it does not seem to be so in our day, and in this modern world of ours, where things have surely grown more drab, and more unexciting. And we can see that faith is doing wonders in lives round about us; but in our own it seems more tame, more prosaic, far more commonplace. And we jog on, hoping, believing, trying in a way, yet what is there to show for it? And hearing that, our Lord makes straight in your direction, threading His way through all the others. We shall test it in you, He says. 'He that believes in me, though he were dead, yet shall he live.' If only we can coax a little faith into your heart, in you too it will happen, so He claims; and He says it confidently.

And, perhaps, you are moved and stirred a moment by that trust of His, and then you push it from you almost peevishly. If! If! No doubt! But how can that be done? That is the problem. There were once mighty cities that held the whole world in fee, and through their streets there hummed the murmur of a full, rich, busy life. And they are gone, gone utterly, so that to-day only the desert sand lies thick above them, and the desert winds moan eerily where once there were that pomp and splendour. And who can go, and stand in these lone desolations, and cry, 'Rise, ye dead,' and bring it back to life? That cannot be: it is all vanished utterly for ever. And how can faith, the old faith, come back to me now? For even the Cross seems to have lost for me its old compulsion. It does not shame me, move me, haunt me, win me, as it used to do. I have grown so accustomed to it that I hardly notice it. My heart seems dead, and can't feel any more.

But Christ looks at you unafraid, sure He can manage even for you. Once on a day the crowd burst out into open laughter in His very face. The lassie is dead, they said bluntly; hope is out, the thing is over. But Christ put them forth, and shut the door, with a set look of determination on His face. And as He looks at you too, that same look is there. Do not you be so dourly sure that all is over. For this is a wonderful Master, who accomplishes amazing things. Don't you remember how one day a merry jest went round the town; at every street corner they were laughing over it. Have you heard the latest about the new prophet? one would ask the other delightedly. He has called, whom do you think? I will give you ten guesses. No! no! far better than that! Of all possible people, Matthew! But He did! I was there, and I heard Him, and He was quite serious too, went up to the booth and asked him, and He seemed to think that he would come. Fancy old Matthew off on an adventurous crusade. No! no! he sticks to his money-bags, if anybody does! But the laugh died away, and they stood looking at each other foolishly, when it got noised abroad that Matthew had gone. And now that same Christ is making His way through the press to you, believes that it is in you also. If we can only rouse a little faith, a very little for a start, anything is still possible, He says; yes, even if your heart is dead, stone dead, you can be brought to life again. Pater declared of Michel Angelo, 'With him the very rocks seem to have life—they have but to cast away the dust and scurf that they may rise and stand on their feet.' And Christ's eyes watch you hopefully, quite certain you are going, poor dead thing though you may be, to cast away the dust and scurf, to rise and stand up on your feet a living soul, erect, and with eyes that look up toward God.

To which you answer, Yes, yes, I know! I, too, have been through that, have had experience of it often and often. And it is very wonderful, only it does not last. When the rains of God fall in the hills, even my muddy channel, far down in the tame valleys, fills with a rush of spiritual fervour. But the spate soon dies away again; and the old, ugly flats emerge once more, muddy as ever! You can't by thinking add a cubit to your stature. And I am built on mean unspiritual lines, and even Christ can't make me bigger, not permanently, not for long. But Christ challenges that. The end, He says, is not to be a broken hope, a withered dream,

a faded possibility, a soul that might have come to something but was lost. No, 'he that liveth and believeth in me shall never die.' 'Because I live, you shall live also.' As if to say, surely you know that I share everything I have with you! And do you think I can have life, and not share that; that I can be content without you? So long as I myself have life, you can count upon Me. And you will never die, if only we can get that spark of faith alight.

Well, how is that to be accomplished? Hasn't His gallant trust in you gone far towards it already? Tolstoy once, in a horrible Moscow lodging-house, let slip a word of sympathy and pity for the inmates, not realizing he was being overheard; and from behind the partitions there rose and looked over at him, with a curious, fixed intentness, face on face, till he felt they were rising from their graves, had only been waiting for this word of kindness to become alive. And has not Christ's amazing faith in you, and kindness toward you, that effect on you?

If not, then look at Martha's case. 'Even now,' she said, 'I know that whatsoever thou wilt ask of God, God will give it you.' Can you say that? Even now, if Christ asked it, even yet. Dare you deny that? But we know that Christ is praying for us. Does not the Church picture Him as the great High Priest within the veil, pleading and making intercession for His people. And surely, could we hear Him, He is now asking for you, 'O Father, Thou who givest faith, here is a poor needy soul with none; grant it at least a little, lest I lose this one of those whom Thou hast given Me.' And what Christ asks for He receives. 'Believest thou that?' Or, if your heart is still cold and unmoved, think about this. Christ has a very gracious way of proving better than His promises, of doing more, far more, even than He had covenanted, gracious though that was. As, for example, often He tells us that we must have faith, that we can count upon Him, but we must have faith, or else even He can gain no foothold in our life from which to work. And yet I can show a case where there was no faith, and it was there He did the most astounding of His miracles. Ask, He kept saying, and it shall be given you; yet I can point you to a group who never asked, and upon them He heaped far and away the greatest of His gifts. 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in and sup with him, and he with me.' Yet, once the door was never opened, was kept locked. And still, breaking through His own conditions, He came even then and even there.

Don't you remember that room in Jerusalem where the disciples met after the Crucifixion? They had no faith, no hope, no glimmer of expectation. All was over, and the dream was dead. Badly scared men, they huddled there. 'Keep that door locked,' they said. Dark looks, they felt, were being cast at them out on the street. What was that they were saying, as we passed? Calvary was so near; and crucifixion was so horrible a death. Keep that door locked: we must scatter and separate; are not safe here in this unfriendly city; must bury ourselves somewhere where the ridicule of men will not hoot us through life, and shame and madden us. They had no faith: the door was locked. And yet to them Christ came, and stood in the midst, and said, 'Peace be unto you!'

There, surely, is your chance. 'O Christ, I have no faith, only a cold, hard, heedless heart, and though I hear Thee knocking, knocking, knocking, can't be bothered opening to Thee; or, even if I would, my fumbling fingers can't push back the bolts; and indeed they are stiff and ill to move, and my will won't will when I will that it should will. Cannot Thou to me also, though the door is locked, and my heart dull and dead and faithless, cannot Thou to me also find some way to come in?' Even so, come, Lord Jesus. And at your very side will He not answer, 'I am come that you may have life, and have it more abundantly'?

Entre Nous.

Individualism.

'It is morally impossible to bend in adoration and gratitude before the sacrificial Christ without coveting something of the same spiritual likeness. Is this sacrificial way indeed God's chosen way of helping and uplifting the world? Then men who number themselves among His redeemed are in honour bound to be His helpers in the task. More and more it becomes apparent that there are no self-contained lives in human society, or rather that

in proportion as men try to be self-contained and self-regarding they remain mutilated and incomplete. To acquire the sacrificial spirit may cost them much: to live without it may in the long run cost them more. "Vicarious suffering," says Dr. Inge, "which on the individualist theory seems so monstrous and unjust as to throw a shadow on the character of God, is easy to understand if we give up our individualism." Be it noted that no Christian is called to give up his *individuality*: there the dignified self-direction of the Master, as we have seen, teaches us a great and unexpected lesson. But every Christian, by the fact of his being a Christian, is called to give up his *individualism*—his tendency to

> Live for himself and think for himself,
> For himself and none beside,
> Just as if Jesus had never lived,
> And as if He had never died.'[1]

Trust.

Messrs. Macmillan & Co. have given us another devotional book by Sadhu Sundar Singh—*Meditations on Various Aspects of the Spiritual Life* (2s. 6d. net). As we listen to this great Eastern saint we feel that he has something to say to us out of his own rich experience, and we are not disappointed. The book is divided into twelve chapters. The heading of the first is 'Alone with the Master,' and the last is 'Service and Sacrifice'—which suggests the order. A certain power and devout simplicity are the marks of these meditations.

'Homer has said: "As young birds open their mouths for food, so all men crave for the gods."

'Once on a journey in the Hills I sat down to rest on a rock. Below the rock was a bush in which was a bird's nest, from which I heard the cry of the young birds. I saw that the mother-bird had come with food for them, and as soon as they heard the rustling of her wings they began to cry out, but when the mother had given them food, and had flown away, they were all quiet again. I went down to see the nest and found that, though they were not old enough to have their eyes open, yet without seeing their mother they used to open their mouths at her approach. Had they said, "Until we shall see our mother or our food, we shall never open our mouths, for we do not know if it is our mother or an enemy; or if she has in her mouth food or poison," then they would certainly not have had an opportunity, for before their eyes had opened they would have died of hunger. But they had no kind of doubt about their mother's love. . . .

'Let us consider if we, who are called the noblest of all creatures, are not inferior to these insignificant nestlings, for often we have had doubt in our minds about the existence and love of our heavenly Father. Jesus said, "Blessed are they that have not seen, and yet have believed."'[2]

'Lord, let us see the Father.'

'The other day (I ask you to believe me!) two perky tiny animalcules in my blood took to debating the meaning of that in which they lived out their little day. It was impossible for me to tell them: there is no speech or language in which our several voices can be heard of each other. Had there been, I could have told them that their Reality was a system of blood, muscle, nerve, and the rest of it, but that real Reality was Me, a Man! But they had to fight it out between them without my cosmical wisdom. The one of them declared that the whole business was simply an indecipherable flux, without rhyme or reason. The other contended that there was certainly rhyme in it, that there was "system," that there must be something in which the whole thing coheres or "subsists" (he had got hold of that word somehow), but whether it was a blind force, or an *élan vital*, or a "will to live," or the like (he was a learned little beggar for his size!), or whether it was something of the nature of his own animalcular intellect, he was baffled to say. A third little fellow, with a vaguely poetical look about him, intervened to say that he had had a dream in which it somehow came to him that the secret was something called Me; but the others pushed him along the artery, saying that his speech reminded them of nothing so much as a cat on the tiles! . . . Now, the first of those tiny disputants is dead. Mr. Richard le Gallienne chanted his demise. That poet tells of him and how

> He cried, "There is no Man!" . . .
> Yet all the while his little soul
> Within what he denied did live—
> Poor part, how could he know the whole?
> And yet he was so positive!

He is now dead. . . . But the second is very rife.

[1] J. M. E. Ross, *The Tree of Healing*, 125.

[2] Sadhu Sundar Singh, *Meditations on Various Aspects of the Spiritual Life*, 6.

There is Something in and through all Reality, its source, coherence, and impulse; but what it is, is still to seek!'[1]

NEW POETRY.

Bridges.

The Clarendon Press has just published a small volume of poems, by the Poet Laureate, in a most attractive style with white boards and gold lettering. The price is 6s. net. They announce also an edition on hand-made paper at 21s. net. The title is *New Verse written in 1921*, by Robert Bridges. In addition to its other claims to recognition, this collection of poems forms a most interesting study of styles of versification, from William Stone's quantitive prosody to Accentual measures and Neo-Miltonic Syllabics. It contains also a number of poems in recognizable old styles. The poem which we have chosen to quote is not perhaps the best in the volume, nor perhaps the most representative, but it has commended itself to us for its personal note:

VISION.

How should I be to Love unjust
  Since Love hath been so kind to me?
O how forget thy tender trust
  Or slight the bond that set me free?
How should thy spirit's blithe embrace,
  Thy loyalty, have been given in vain,
From the first beckoning of thy grace
  That made a child of me again,
And since hath still my manhood led
  Through scathe and trouble hour by hour,
And in proba ion perfected
  The explicit fruit of such a flower?

Not ev'n the Apostles, in the days
  They walked with Christ, lov'd Him so well
As we may now, who ken His praise
  Reading the story that they tell,
Writ by them when their vision grew
  And he, who fled and thrice denied
Christ to His face, was proven true
  And gladly for His memory died:
So strong the Vision, there was none
  O'er whom the Fisher's net was cast,
Ev'n of the fearfullest not one
  Who would have left Him at the last.

So 'tis with me; the time hath clear'd
  Not dull'd my loving: I can see
Love's passing ecstasies endear'd
  In aspects of eternity:
I am like a miser—I can say
  That having hoarded all my gold
I must grow richer every day
  And die possess'd of wealth untold.

[1] A. Boyd Scott, *The Twelve Take Stock of Us*, 85.

Armel O'Connor.

Mr. Armel O'Connor—perhaps best known by his collection of poems 'The Exalted Valley,' to which Mrs. Meynell drew such favourable attention—has now published *The Little Company* (Mary's Meadow Press, Ludlow; 5s. net). A number of the poems have already appeared in Catholic journals, in 'The Westminster Gazette,' and one, 'The Word,' came out, we think, in a small volume called 'Peace-Makers,' which Mr. O'Connor prepared in collaboration with his wife. Most of the poems are religious; they are marked by sincerity and freshness of thought, and often by a delightful play of fancy and considerable art in expression:

SPRING: 1915.

Benedicamus Domino!
For sun, and winds that kinder blow,
For this new heart of mine aglow,
For this new world to learn and know,
For dimpled skies and river's flow,
Benedicamus Domino.

Benedicamus! loud I sing,
There's One, Who died to give us spring,
Drawn close to me and everything;
While death lies buried with his sting,
And urges beauty blossoming.
Benedicamus, marvelling.

GARDENS.

The old, old ache o' the world . . .
In the first garden was it started,
Spoiling a happiness pure-hearted.
Who brought it in?
'I,' said the serpent steeped in sin,
'Into the morning garden darted,
Spoiling a happiness pure-hearted—
The ancient joy o' the world.'

The old, old ache o' the world . . .
Yea, in a garden was it daunted,
In a dim garden sorrow-haunted.
Who drove it out?
'I,' laughed the Man Who knew not doubt.
'Beaten and crucified and taunted,
I of the broken Heart undaunted,
Died for the joy o' the world.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE problem of the Fourth Gospel remains a problem, but still invites attempts at solution. Lord CHARNWOOD in *According to Saint John* (Hodder & Stoughton; 10s. 6d. net) claims that one, whose special studies and experience have lain in fields far removed from theology, along with certain handicaps, has certain special advantages in writing about the Fourth Gospel; one of which, curiously enough, is that he need not feel restrained by considerations of professional courtesy from dismissing erudite speculations of a futile kind. Dr. William James, 'that brilliant and lovable but supremely credulous psychologist,' in a passage from 'Varieties of Religious Experience' to which the reference is not given, 'uses the supposed mentally-defective genius of St. Paul to illustrate a sort of Gospel of neurotic holiness.'

We fully sympathize with Lord CHARNWOOD in his rejection of the neurotic view of Paul; while noting that, in his statement of the case of those who accept it, he has omitted one of their most important pieces of evidence, the very remarkable passage in 2 Co 12. As for the main subject of this study, one important change that has taken place in the critical study of the Fourth Gospel is that even conservative students no longer find it necessary to assert authorship by the Apostle John.

The author's main thesis is that the Jesus of the Fourth Gospel is the Jesus of history. For this the main evidence lies in chapters 13 to 17. In them you have the living traits of a man of flesh and blood, a picture of a great human commander and a great human friend at a supreme crisis in his career. But if this scene is in the main drawn from the life, then our Lord Himself held that view of His own being and of His own relation to the Father which is set forth in the First Epistle of John, and which the Church later formulated more precisely in her creeds.

Nor is it only in the central discourse that we are in touch with historic fact. From the Baptist's proclamation of our Lord to the Resurrection and final parting, the gospel story is founded on rock. Why should it not be, since, in accordance with ancient tradition which has never been discredited, it is connected in the closest way with one of the Twelve, the Apostle John?

Yet close connexion with the Apostle John does not necessarily mean that John wrote it; nor is it easy even for a conservative critic to believe that he did. For one thing, the foundation of the Gospel in solid fact does not exclude the possibility, something more than the possibility, of a high degree of embellishment in the superstructure. The author writes as a preacher, in some degree as a controversialist. His method, poetical and

selective, permits him to ignore the due order and proportion of facts. Slight recorded incidents or sayings may have been worked up into whole scenes, and even deliberate invention is not ruled out as a possibility.

Moreover, Lord CHARNWOOD is convinced that the Beloved Disciple is the Apostle John. Does this not make it easier to suppose that the author is another than the Apostle, a grateful and affectionate pupil of John? The Gospel, then, is neither simple history nor historical drama, but a unique form of literature, with a doctrinal purpose, and yet finding the essence of the doctrine in the significance of the historical fact.

In *The Fourth Evangelist: Dramatist or Historian?* (Hodder & Stoughton; 8s. 6d. net), the Rev. R. H. STRACHAN, M.A., D.D., also raises the question whether the Fourth Gospel is a drama. He replies that it is. The note of tragedy is struck in the Prologue: 'He came unto his own, and his own received him not' (should we not call attention to the difference in gender between the first 'his own' and the second?). We have there also sharply contrasted modes of thought: Light and Darkness, Life and Death, Faith and Unbelief. The coming of Jesus Christ has introduced among men a clear line of demarcation.

'The Prologue is the prelude to a drama in which the protagonists are Jesus the Word of God, and the evil powers of Darkness and Unbelief. The Gospel ends, as it began, with an act of creation, in which our Lord breathes into His disciples Life, the Holy Spirit. The Evangelist sets out to tell the story of Jesus' life on earth from this point of view.'

If it is drama, then is it also history? One thing we can say is, that on certain important points no honest harmonization of the first three Gospels with the Fourth is possible. On these points, if things happened as recorded in the Synoptics, they did not happen as recorded in John. The crucial instance of this is the place which in the Fourth Gospel the raising of Lazarus occupies in the development of the catastrophe.

This raises a prior question. The Christian religion is inseparably bound up with certain historic facts; yet may not the significance of historic fact for Christianity be exaggerated? Have we not been inclined to peer too closely into the Fourth Gospel, and find its truth in this incident or that saying, rather than to stand back and allow the work as a whole to make on us a vivid impression of reality? This Gospel sometimes provides us with material for supplementing or correcting the work of the Synoptists; but it is not in these details that the interests of its author lie. He is concerned rather to place before us, as the origin and basis of the Christian faith, Jesus Christ as an historic personality. In his selection and treatment of his material the Evangelist is consciously or unconsciously guided by his desire to vindicate the historical reality of the Word of God Incarnate.

He gets his raw material partly from Christian tradition, partly from the faith of the Church and the cultural environment of his age, but in part also from his own religious experience. 'I have many things to tell you, but ye cannot bear them now,' is a promise being fulfilled within his own knowledge. He too could say: 'One thing I know, that whereas I was blind, now I see'; could join in the request of the daughter of Samaria: 'Give me this water, that I thirst not,' and in that of the Galilean hearer: 'Evermore give us this bread.' It is this merging of the writer's experience in the experiences he records that explains the monotony alike of the thought and of the language.

Like Lord CHARNWOOD, Dr. STRACHAN believes that the author of the Fourth Gospel was a pupil of the Apostle John, to whom he owed 'his own soul.' What Philemon or Onesimus was to Paul, that was the Evangelist to the son of Zebedee. The Beloved Disciple is, in fact, the idealized figure of

John. He is Beloved, not in the sense that the Master singles him out for special affection—did He not love all His disciples (13^{1})?—but that, in the imagination of His devoted follower, the Lord's love for the Apostle was transfigured into a solitary splendour? The interpretation of Jesus given in this Gospel derives its authority from this, that its human source was the Beloved Disciple.

But have we not erred in supposing that wherever there is a reference to an anonymous disciple, the same individual is always meant? We need not, for example, assume that 'the disciple known to the high priest' (18^{15}) is the same as the unnamed disciple of $1^{35ff.}$. The man who introduced Peter to the courtyard of the high priest's palace had some responsibility for Peter's subsequent moral disaster. Is it likely that this would be attributed to the idealized Beloved Disciple? Is it not more probable that the unnamed companion of Peter is the author himself, who is here confessing his guilt? Perhaps also 12^{42} is of the nature of a confession: 'Many of the rulers believed on him, but because of the Pharisees they did not confess him, lest they should be expelled from the synagogue.'

If the author was on intimate terms with the high priest, this forms one link in a chain of evidence from which, following Professor Burkitt and Principal Garvie, Dr. STRACHAN draws some very interesting conclusions. One who was of priestly family, perhaps himself an ex-priest, must have been originally a Sadducee; for at that time the succession to the priestly office was in the hands of the Sadducees. The word 'Sadducee' is nowhere mentioned in the Gospel, perhaps because the author regarded it as a nickname.

One of the remarkable features of this Gospel, as contrasted with the Synoptics, is the absence of demoniacs; moreover, angels do not appear until after the Resurrection. Further, in 7^{39}, we read that during Jesus' earthly ministry, the 'Spirit was not yet, because Jesus had not yet been glorified.' All this would be very congenial to one who had belonged to the sect which said 'that there is no (bodily) resurrection, neither (hierarchy of) angel(s), nor spirit' (Ac 23^{8}). Moreover, the apocalyptic forms of the Pharisees were always foreign to the Sadducees, and in this Gospel, speaking generally, Christian apocalyptic conceptions are transformed into a belief in the abiding presence of the living Christ.

We have spoken of 'the author' of the Fourth Gospel; but Dr. STRACHAN believes there was more than one hand at work in its composition. One proof of composite authorship is that two different guiding principles can be detected in the construction of the book. On the one hand there is a logical arrangement, the work of the original author, whose contributions are designated by 'J.' There are also, however, in the Gospel, various indications of time: 'on the morrow,' 'on the third day,' and so on. These are taken to be evidences of a chronological scheme imposed by a Redactor ('R') on the original logical scheme.

The growing tendency to adopt partition theories of the Fourth Gospel is due to something more than vagaries of the critical fancy. They are in part called forth by the difficulty of reconciling what look like genuine independent pieces of tradition with other material that throws very great strain on our faith. Dr. STRACHAN thinks his 'author and editor' theory explains, among other things, the delay attributed to Jesus in the story of the raising of Lazarus, that 'noblest and most magnificent product of the Evangelist's dramatic imagination.' In the conception of the author, Jesus waited, as usual, that He might know beyond doubt what was the will of God for Him. But the Redactor wants to make the miracle as spectacular as possible; so he accounts for Jesus' delay by His desire to give Lazarus time to die and be buried.

What is taken as the 'crucial instance' of the partition theory, namely, the date of the cleansing

of the Temple, will not appeal with equal force to all. Like many others, Dr. STRACHAN assumes that the Synoptists are right in placing this incident in the last week of the ministry. If this is so, the Fourth Evangelist puts it so early in the story in order to make way for his interpretation of a famous saying of Jesus, a saying also embedded in the Synoptic narrative (Mk 14^{58}): 'Destroy this sanctuary, and in three days I will raise it up.' The spiritual significance of the incident lies in the destruction of the old ecclesiastical order and the coming of the new.

It may be so; but it is often forgotten that since the Synoptists do not bring Jesus to Jerusalem till the last week of His life, if they are to describe the cleansing of the Temple at all, they have no option but to place it where they have it. To some, the incident will seem far more congenial in the joyous days of the early ministry when there still seemed hope for people, priests, and Temple, than in the disillusioned days of approaching tragedy.

There are some who believe that, as a vehicle of instruction within the Christian Church, the days of the Old Testament are numbered, if indeed they are not already over. It contains much—so it is argued—that represents a long superseded type of religion, tales that are unedifying and tempers that are unchristian, and all that is good and great in it is expressed in the New Testament in terms more relevant to the world in which we live and to the religion which we profess. It is difficult to believe that such sentiments can be cherished by any one who has a really intimate knowledge of the Old Testament. Still, the prejudice exists and it has to be met.

It is met in a very interesting series of essays on Old Testament subjects, written by members of the Society for Old Testament Study, gathered together in a volume called *The People and the Book* (Milford; 10s. net), and edited by Professor A. S. PEAKE. But besides attempting to counter the prevalent tendency to depreciate the value and significance of the Old Testament, this volume also aims at explaining to the general reader the present position of Old Testament study. It is good alike for the public, for scholars, and for science, that stock should now and then be taken of the results reached by the men who are devoting their lives to it. The measure of agreement and the problems that yet remain unsolved thus come into clearer light.

Probably no one but a professional Old Testament scholar has any adequate idea of the ramifications of Old Testament study. The last chapter of the book on 'The Horizons of Old Testament Study,' by the late Professor G. BUCHANAN GRAY, gives in brief the impression which the book as a whole cannot fail to create, that the scientific study of the Old Testament involves not only excursions into, but an accurate acquaintance with, many other studies, which Professor GRAY broadly summarizes as the study of language, literature, history, and religion. All these interests are represented in this collection of essays, and the selection of topics and writers has been governed by that sense of fitness which we are accustomed to look for in so experienced a writer and editor as Professor PEAKE.

The editor has wisely left his contributors a free hand. This has the effect of revealing the uncertainty which attaches to some of their tentative conclusions. Even on important issues, such as the date of the Exodus, they do not always all see eye to eye: the editor and Professor W. Emery BARNES, for example, differ in their interpretation of Is 53. But vastly more impressive than their occasional differences is their substantial agreement. While they are all, in the words of the editor, 'united in the conviction that the classical literature of Israel possesses an inestimable value, they are equally united in accepting what is generally called the critical, as opposed to the traditional, approach to the Old Testament.'

The general reader, anxious to gain some insight

into this critical approach, of which he has heard so much, will be inclined to turn first to Professor T. H. Robinson's essay on 'The Methods of Higher Criticism.' On this Dr. Robinson writes very persuasively, and by recounting an interesting experiment made by a group of Sunday-school teachers who were working over the story of Joseph in Gn 37, he shows that thoughtful people, untrammelled by a theory, in endeavouring to account for the literary facts which confront them, adopt the same methods and reach the same results as the critics: in other words, that criticism is primarily nothing but the application of intelligence to the facts.

But notoriously this eminently reasonable method does not always lead to absolutely assured results, and on questions of great and even fundamental importance the critics are often far enough from unanimity. But, as Professor McFadyen remarks in his essay on 'The Present Position of Old Testament Criticism,' this is due to the paucity of the facts. How little, after all, do we really know of the period of nearly two thousand years covered by the literature of the Old Testament. If we knew more, the margin of uncertainty would be correspondingly less. The essay just mentioned, which concentrates more particularly on the problems raised by the Pentateuch and prophecy, presents an elaborate survey of the formidable divergences of opinion within the critical ranks; for example, on such questions as the date of Deuteronomy or of the constituent documents of the Pentateuch—a survey which conceivably might comfort and reassure the opponents of criticism, who might plausibly argue that, if the methods were sound, the results could not be so discrepant. But the essayist points out, as the editor does in his preface, that 'many assured results have been reached which the future is not likely to reverse,' and these are enumerated.

Fundamental, of course, to the adequate study of a foreign literature is the knowledge of the language in which it is written, and Mr. G. R. Driver, in a learned essay on 'The Modern Study of the Hebrew Language,' shows that a real appreciation of Hebrew involves a knowledge of many languages besides (Ethiopic and cuneiform, for example, no less than Arabic). Many illuminating suggestions with regard to Semitic tenses are dropped by the way. Of special interest is the conjecture, based on Assyrian and Babylonian, that Urim and Thummim properly mean 'Oracles and Spells,' and the other conjecture, based upon Ethiopic usage, that the Hebrew plural *'elohim* is rather a relic of heathenism than a plural of majesty. The whole essay is one which will rejoice the heart of a linguist.

A true understanding of the progress of Old Testament thought is hardly possible without some knowledge of the history of Israel. This scheme, in which—especially upon the pre-Davidic period—it is possible to break new ground, is discussed with his customary freshness and keenness by Professor A. C. Welch, who adopts the view of the date of the Exodus in 1445 B.C. elaborately advocated by Mr. J. W. Jack, and tentatively sets the beginning of Israel's conquest of Palestine about the middle of the fourteenth century. In a careful discussion of the invasion of Palestine, he suggests that the invasion of Central Palestine may have been effected by a tribe which was never in Egypt at all.

Professor Welch's discussion shows how little it is possible to consider the history of Israel in isolation; but the interrelations of Israel with other nations are considered on the large scale by Dr. H. R. Hall in his essay on 'Israel and the Surrounding Nations'—a subject upon which he brings to bear his vast knowledge of the ancient East. He puts back the date of the Exodus to the beginning of the sixteenth century, and identifies it with the expulsion of the Hyksos from Egypt. With regard to the Ḫabiru of Akhen-aten's day, he shares the view, which is being increasingly accepted, that they are to be identified with the Hebrews of Joshua's time.

Of course incomparably the most significant thing about the Hebrews is their religion, and to this theme, appropriately enough, no less than three essays are devoted. Principal LOFTHOUSE deals with 'Hebrew Religion from Moses to Saul,' the EDITOR himself with 'The Religion of Israel from David to the Return from Exile,' and Professor BARNES with 'The Development of the Religion of Israel from the Return to the Death of Simon the Maccabee.' These three essays together furnish a convenient conspectus of the progress of the religion of Israel for over a thousand years.

Needless to say, each of these essays is full of good things, and even when the thought is familiar, it is memorably put. Dr. LOFTHOUSE offers a brief, but careful discussion of the Decalogue, and he makes the point that 'the general idea of justice seems to be central for the Semitic conception of godhead as a whole.' Professor PEAKE presents a very sympathetic sketch of the prophetic movement and of the great prophetic personalities from Elijah to Deutero-Isaiah; and it is interesting to find that, in opposition to some modern scholars, he thinks that, in explaining the prophetic message, not only the prophet's moral and psychical sensitiveness, but also his 'keen political insight,' should be taken into account. In discussing the disruption of the kingdom he makes an excellent point when he argues that, but for it, religion would have been stifled: an established despotism would have yielded only one more commonplace religion, subservient to the Court and divorced from morality. Professor BARNES, who places Ezra forty years or so later than Nehemiah, pays a glowing tribute to the variety of religious experience and expression during the much decried post-exilic period, and he renders good service by emphasizing the undoubted fact that in that period there was very much more than legalism.

But the religion of Israel, like the history, was affected by her neighbours, and the nature of this influence is suggestively sketched by Dr. Stanley A. COOK, who points to Babylonian, Egyptian, and other parallels to phenomena in the religion of Israel, but takes care to utter the wholesome reminder that it is possible for a people to be relatively indifferent to the higher civilization by which it is surrounded. He speaks with discriminative appreciation of the astral theories of the pan-Babylonists, and elsewhere he expresses his adhesion to Robertson Smith's theory of a primitive Semitic totemism as 'the best guide to all the facts.'

In 'Worship and Ritual,' though he covers relatively familiar ground, Dr. W. O. E. OESTERLEY traces very clearly the progress of religious usage from its pre-Mosaic beginnings, shows how profoundly that was transformed by Moses, and how seriously it was affected in later times by the Canaanites. Of special interest is his discussion of female deities, who clearly long exercised a certain fascination over the Hebrew mind.

Of the four remaining essays, that on 'Jewish Interpretation of the Old Testament' is by a Jewish scholar. Mr. ABRAHAMS makes it plain that Jewish and Christian scholars can readily co-operate, because, so far as they work in accordance with scientific methods, they are without bias: both alike, for example, refuse to recognize in the Old Testament literal specific predictions of Jesus. There is a valuable Jewish touch, however, in the reminder that to the Jew the Law no less than Prophecy is a factor in religious progress. A summary historical sketch is presented of the course of Jewish exegesis, which is shown to have contained many sound, if also many fanciful things; and faulty exegesis, we are reminded, may lead to edifying practice.

Many readers will be introduced to a new world by Principal Wheeler ROBINSON'S discussion of 'Hebrew Psychology,' which offers some curious analogies to modern psychology. He points out that in Hebrew psychology there is no trichotomy, nor strictly even a dichotomy. The Hebrews have no proper word for body: flesh as well as

soul can function psychically. 'The Hebrew idea of personality is an animated body, and not an incarnated soul.'

Professor KENNETT, dealing with 'The Contribution of the Old Testament to the Religious Development of Mankind,' frankly admits survivals of primitive thought in the narratives and the ritual of Israel, but shows that they are usually made subservient to the higher religion. In later Israel there was a singularly high standard of sexual morality, an uncompromising monotheism so different from classical paganism, and the germ of individualism and universalism. In the light of pre-Christian history, the student of the Old Testament is justified in making the boldest claims for the Religion of Israel.

As Professor GRAY points out in the concluding essay, the Old Testament bears very directly and fruitfully on the study of the New Testament, and, were it for no other reason, the study of it would be indispensable. It is therefore appropriate that the volume should contain a chapter by Professor G. H. BOX on 'The Value and Significance of the Old Testament in Relation to the New.' In this chapter he shows how heavily indebted, alike in respect of language, style, and ideas, the New Testament is to the Old, how thoroughly Old Testament is the atmosphere that surrounds the opening chapters of Matthew and Luke, and how the conceptions not only of Jesus but of Paul are rooted in the Old Testament.

This singularly interesting volume, with its manifold and various contents, is obviously written by men to whom the study of the Old Testament is not only a professional duty, but an absorbing passion. They are proud of its uniqueness. 'The Old Testament as a whole,' remarks Dr. KENNETT, 'its lowest with its highest, is infinitely superior to the literature of ancient Greece or ancient Rome.' But its supreme value to these scholars is as a revelation of God. Professor T. H. ROBINSON defines the purpose of all genuine Old Testament study as 'to discover the process by which God led Israel to higher truth'; and all of his fellow-essayists would doubtless agree with Dr. S. A. COOK that 'as we place the religious development of Israel upon that wonderful background which we are slowly recovering, the more impressive is the picture we gain of the Divine Process working among men.'

Gifford Lectures are of two kinds. The one kind obviously is directed to expound and uphold some particular theory of the lecturer, scientific or philosophical, and the religious element or factor is brought in as a kind of justification for the writer undertaking the business at all. The other kind is as obviously directed by the founder's motive, and has as its main object the establishment of a religious belief on solid foundations. The latest published series by Professor Emeritus C. Lloyd MORGAN, D.Sc., LL.D., F.R.S., entitled *Life, Mind, and Spirit* (Williams & Norgate; 15s. net), belongs to the second class. It has the distinction of being intelligible and the further attraction of being interesting. It will assist inquiring minds also by its transparent candour.

The main position of this book is expressed in its opening words with admirable clearness: 'If one accept a naturalistic interpretation not only of inorganic events, but of those events which we group under the headings of life and of mind, can one still believe that all these events are manifestations of Divine Purpose? I, for one, can and do accept the most thorough-going naturalism. I, for one, still retain, and am confirmed in, my belief in God.

'My thorough-going naturalism takes form in the concept of evolution as emergent and universally applicable throughout nature, including human nature, bodily and mental. But I am one of those who hold that life and mind should not be identified with, but should be distinguished from, spirit. I regard life and mind as manifestations of spirit in an ascending hierarchy of such manifestations,

This brings them within the orbit of natural events to be interpreted subject to the methods of naturalism. In accordance with this view, spirit is not a "quality" at the summit of the evolutionary hierarchy. It is that of which *all* qualities, from lowest to highest, are manifestations under the conditions of "time and space."'

Further on, the same position is stated in other words, and these are quoted because the contention is so interesting and important. 'What is given for reflective contemplation is a world-plan of natural events. I hold that this world-plan is a manifestation of Divine Purpose. We human folk are, in life and mind, integral parts of that world-plan. We too are manifestations of Spirit which is "revealed" within us. . . . The world-plan, through and through, from its lowest to its highest expression, is manifestation of God; in you and me—in each of us severally—God as Spirit is partially revealed.'

So that Dr. MORGAN is a sheer and 'thorough-going' monist. And his monism is pure naturalism. He rejects dualism, and especially the dualism that is what he calls 'animistic,' the conception of a realm of discarnate spirits acting on and using Nature. We are not minds using our bodies *ab extra*. Life and mind are 'concomitant.' They might almost be described as the same thing from different sides. Almost but not quite, because Dr. MORGAN never says this. At any rate they are concomitant *within the system of Nature*. And evolution proceeds emergently by stages, each of which is 'supernatural' to the one below. This is the only sense in which he recognizes 'supernatural.' In this sense the advent of life, of mind, of the spiritual are successive instances of the supernatural. Natural and supernatural do not belong to Divine orders of being. There is only one order of reality, one realm of reality, *which is both natural and spiritual*.

Now in this world-plan of emergent evolution, stage after stage supervening, the inorganic, the living, the mental, the spiritual, in all this, and in the activity in it all, God is present in purpose and in energy. His activity is manifested in *all* action, in that which obtains in the atom as in that which obtains in man, each according to its status. In other words, Dr. MORGAN holds a doctrine of thorough-going immanence. God does not act from without but from within, and in all activity He is active. All stages that are 'emergent' in evolution are the expression of His purpose and His power.

Of course the writer comes inevitably up against the fact of evil. Is this—in the sense of sin—contributory to the manifestation of Divine Purpose? He answers 'No,' but the grounds of his answer are not very clear. He states generally that dissolution and degeneration occur, as well as progress, in evolution, and that these do in a way contribute to progress. According to the evidence before us 'much at the lower level [of evolution] must be unmade that a richer entity at the higher level may be made.' But he shrinks from applying this to sin, of which he says that it is 'purely retrogressive and in no valid sense contributory to progressive advance.' What he makes of sin in the emergent evolutionary process we are unable, with the best will in the world, to make out clearly.

But, passing this, we come to closer quarters with his thought when we see what he means by Divine Purpose. He identifies it with the rational order of the cosmos. Not in the sense of suggesting it is impersonal, but in the sense that he discovers Divine Purpose identifiably with the rational order. Both are parts of his final synthesis, the concept of Divine Purpose 'in spiritual regard,' and rational order 'in scientific regard.' The question of personality comes up as applicable to God, and there is a most interesting and thoroughly sound discussion of the term. Dr. MORGAN rightly distinguishes personality from individuality. He finds the personality of God reflected and manifested in our human personalities, and, above all (and, we gather), finally in the personality of Christ.

But the question of the objective truth of this theory of a progressive manifestation of Divine purpose still remains, and the lecturer shirks no difficulty. A monist and naturalistic scientist might say, 'I agree with your monism and with your naturalism, but I do not find your Divine purpose. It is only an imagination of yours imposed on the natural order.' What does Dr. MORGAN say to that? Briefly, as we understand him, he says the reality of God stands very much where the reality of the outside world stands—on experience. We all accept the outside world as an objective fact. Idealism criticizes this and sweeps away an outward world. But idealism cannot disprove it, and we go on our way relying on our plain experience. Similarly, we all begin with a belief in God. Materialism criticizes this and sweeps away the concept of God as guiding events. But materialism cannot disprove it, and we go on our way relying on our plain experience. This experience, if it is not necessitated by the facts, is in complete harmony with them and explains them better than any other conceivable theory.

An event of much significance is the publication of the English translation by Dr. Herbert DANBY, of the Hebrew work *Jesus of Nazareth, His Times, His Life, and His Teaching*, by Joseph KLAUSNER, Ph.D. (Heidelberg), of Jerusalem (Allen & Unwin; 18s. net). In recent years the work of Montefiore, the Abrahams, Herford, and others has done much to help Jew and Christian to understand each other, and the process of mutual comprehension has been carried a long step forward by the publication of an appreciation of Jesus by this accomplished Jewish scholar.

In his study of the Gospels Dr. KLAUSNER adopts critical methods. On such subjects as the Virgin Birth, miracles, and the physical resurrection of Jesus he writes as any Liberal Christian might write; but to the gospel narrative as a whole he adopts a conservative rather than a radical attitude. 'To cast wholesale doubt on the historicity of the Synoptic Gospels becomes more impossible the more widely we study all the branches of Judaism during the Second Temple'; that is, from the Return from Exile till the destruction of the Temple in A.D. 70, or 70 C.E., as he prefers to put it.

There are few subjects connected with the story of Jesus on which Dr. KLAUSNER, with his knowledge of the Jewish background, does not shed new light. In particular it is incumbent on all who would understand the Gospels to study the Jewish sects of the time of Christ, and the history that preceded the mission of Jesus, as seen in this book from the inside, not, as we usually study them, from the outside. Sometimes agreeing, at times doubting, not seldom strenuously disagreeing, we are carried eagerly on right to the end of the long volume by the sheer interest of the story as the author tells it.

Dr. KLAUSNER does his best—whether successfully or not the reader must judge for himself—to absolve the Pharisees from any important share of the blame for the death of Jesus, a death the nature of which he describes with details of unforgettable horror. Why should the Pharisees put to death one who was Himself a Pharisee? Whatever we may think about that, we agree that in the last critical days the conduct of the opposition to Jesus was largely in the hands of the priests.

But the Bœthusean High Priests, including all the infamous High Priests from the time of Herod (among them the Annas of the Gospels), were hated by the rank and file of the Jews with a deadly hatred; witness a lampoon against them in the form of a street-ballad preserved in the Talmud which speaks of their 'clubs' and their 'whisperings' or secret denouncements, and tells how their sons-in-law are Temple-officers, and their servants beat the people with their staves. It was they, and not the Pharisees, who ordered the arrest of Jesus, and conducted His 'trial' as we are accustomed to

call it (though according to Dr. KLAUSNER it was only a preliminary inquiry, the trial by Pilate being the only trial).

We may also agree that from the earliest times Christians tried to minimize the part played in the condemnation and crucifixion of Jesus by Pilate, the object being to throw the whole responsibility on the Jews. We see this tendency at work even in the pages of the New Testament. Dr. KLAUSNER here is trying to do far more than merely score a point in historical criticism. No Christian can be unmoved by the plea he rests on his argument. 'The Jews, *as a nation*, were far less guilty of the death of Jesus than the Greeks, as a nation, were guilty of the death of Socrates; but who now would think of avenging the blood of Socrates the Greek upon his countrymen, the present Greek race? Yet these nineteen hundred years past the world has gone on avenging the blood of Jesus the Jew upon his countrymen, the Jews, who have already paid the penalty, and still go on paying the penalty in rivers and torrents of blood.'

Of great interest is the study of Judas, the one Judæan among the Twelve. At first an enthusiastic follower of Jesus, he yet, to begin with, saw in Him nothing more than a Pharisaic Rabbi or Jewish prophet; but when, at Cæsarea Philippi, Jesus accepted Peter's ascription of Messiahship, Judas expected that Jesus would publicly vindicate His claims by mighty works.

The event did not justify this expectation. Far from subduing His enemies, Jesus was afraid of them, and sought to evade them. He was not always successful even in healing the sick. He blew hot and cold in His attitude to the Law, to Cæsar, to the Temple. He told His followers not to strive against evil, yet He Himself expelled from the precincts of the Temple the traffickers and money-changers. The rich ruler was told to divide his all among the poor: Jesus Himself accepted anointing with expensive unguents. He could only be a false Messiah, and the Law ordained that such should be put to death without pity, compassion, or forgiveness.

The section of the book to which Christian readers will turn with greatest interest is that in which Dr. KLAUSNER tries to explain why the Jews continue to reject Jesus. Jesus taught that new wine needs new wine-skins. It is true that He Himself, till the last night of His life, obeyed the ceremonial laws, though not with the scrupulousness and pedantry of the Pharisees. He spoke respectfully of the Temple, the altar, the offering of gifts, the Scribes. The claims of justice and mercy and faithfulness were to be satisfied without neglecting the most rigorous demands of the tithing system. But by concentrating on the ethical, He in effect undermined the Jewish Law as *Jewish* Law, for is there not but one moral law for all nations alike? In singling out from the Law the elements that were most universal and least characteristically Jewish, He struck a staggering blow at the Jewish nation.

In Dr. KLAUSNER'S judgment, Jesus did not realize that Judaism was a way of life. We are accustomed to laugh at the hair-splitting sophistry and casuistry of the Scribes; but this was only a regrettable development of a great truth that the Jews held, that religion is life and that life must be sanctified by religion. Far from enlarging the knowledge, art, and culture of His nation, Jesus despised their politics ('Cæsar's to Cæsar, *but* God's to God'), ignored the claims of civil justice ('resist not evil'), and by His insistence on poverty removed that economic basis on which alone culture can be built.

For a tiny nation, struggling as the Jews then were to save their great ideals from sinking into the broad sea of heathen culture, striving to realize the moral ideals of the prophets in civil life and in the present world, the teaching of Jesus seemed nothing but an abnormal and dangerous fantasy. 'Judaism brought forth Christianity in its first form (the teaching of Jesus), but it thrust aside its

daughter when it saw that she would slay the mother with a deadly kiss.'

Jesus believed He was the Messiah and was sure that the Kingdom of God was near. Had He not held both beliefs, He could never have taught His extremist and individualistic ethics, fitted only for the needs of the oppressed and the down-trodden in that terrible epoch when 'all the nations were writhing in the claws of the cruel and voracious Roman eagle.'

All this means at least a great clearing of the issue. It is much gained that we know how the story of Jesus seems to a Jew of the ability, the learning, and the fine type of mind that this book reveals. It is much that Dr. KLAUSNER, speaking with an authority which does not always lie behind such statements, acknowledges that 'in his ethical code there is a sublimity of distinctiveness and originality in form unparalleled in any other Hebrew ethical code.' In view of the past and present attitude of a large part of Christendom to the Jews, can we wonder that men like Dr. KLAUSNER approach the study of the Christ with the conviction that any creed that would weaken the bonds that hold together this wonderful people, that would tend to their absorption among the Gentiles, is *ipso facto* self-condemned?

The Parable of the Pounds.

BY THE REVEREND J. G. SIMPSON, D.D., CANON OF ST. PAUL'S.

THE Parable of the Pounds, according to Luke, who alone records it, was spoken by the Lord at Jericho between the incident of Zacchæus and the resumption of His interrupted progress towards Jerusalem. The figure may have been originally suggested by a palace which Archelaus had built in Jericho, and which remained to meet the observant eye of Jesus many years after the territory of this unfortunate son of Herod the Great had been absorbed in the Roman province of Syria. All commentators agree in pointing to the 'ambassage' sent by the disaffected citizens of the nobleman to resist his claims as recalling the Jewish deputation which in A.D. 4 went to Rome, whither Archelaus had himself gone to obtain imperial recognition as successor to Herod the Great. But, however suggested, the idea remained in the mind of Jesus throughout the closing days of His ministry. The point of attachment to the historical incident disappears after the first parable. We hear no more of the nobleman seeking a kingdom and his subsequent dealing with the citizens. It is the purely imaginative development, concerning the relations of the master with his household, that finds further application, not only in the Parable of the Talents (Mt 25^{14-30}), but in that of the Household (Mk 13^{34-37}), and in the similitude of the slaves waiting with loins girt and lamps burning for the master returning from a wedding feast (Lk 12^{35-40}).

In considering the Parable of the Pounds it is important not to omit the two narratives, by which our Lord enforces the obligation of a dutiful vigilance. The one comes from the entirely independent tradition of Mark; and neither can by any stretch of imagination be treated as a variant of the Pounds. With the Parable of the Talents it is otherwise. The superficial reader, familiar only with the one parable, would not be unlikely to suppose, when confronted with the other, that he had read it before. True talents are not pounds. And if, as is probable, Matthew has been read first, Luke seems to break the unity of the narrative, by inserting what looks as though it ought to form the subject of an independent parable, the irrelevant account of the citizens. The rest, however, it is not unnatural to think, must be just one story assigned to different contexts.

When we turn from the superficial impressions of the casual reader to the careful investigations of the scientific critic, certain phenomena are exhibited, as the two narratives are set side by side and minutely compared one with another, for

example, in Rushbrooke's *Synopticon.* For some two-thirds of the way the verbal correspondence is not great. Moreover, the whole of that portion of the Lucan narrative which deals with the citizens may be set aside as having nothing remotely like it in Matthew. But, apart from this, the verbal correspondence of the last third of the two narratives, dealing with the final reckoning and the conversation between the master and the unprofitable servant, is so close that both must be held to incorporate the same source. This would, of course, be the document commonly called Q. The former part of the narrative, when the divergence is too great to admit of derivation from a single source, is explained by one of the latest writers on the Synoptic problem, Canon Streeter, on the theory that, while Luke's Parable of the Pounds represents Q, the compiler of our Matthew, in giving the Parable of the Talents, followed in the main a source of his own, which he was combining with Mark and Q to produce the Gospel as we know it, and conflated or ran together the two forms of the story that lay before him.

Now this may come to be accepted as an accurate account of the matter, and we need not be concerned to dispute it. It is held that conflation belongs to Matthew's method, and that here we have only one instance of a general habit. What this theory does not establish is that the two parables, conflated though they may be, represent in the first instance independent traditions of a single discourse. When all allowances have been made for the causes which differentiate reports of a single utterance, transforming as they not infrequently are, the divergences in the present instance, which will become apparent as we proceed, are really too wide to enable us to assign two parables, each of which has its peculiar teaching, to a common original. It is here that the other parables, which, though built on the conception of the master and the household, differ too materially from both the Pounds and the Talents to be in any way identified with either, help us to understand the true relation of the latter, the one to the other. The figure common to all four burnt itself into the imagination of Jesus as a telling expression of the situation soon to be established by 'his exodus which he was about to accomplish at Jerusalem.' Again and again He used it to prepare His followers for the position of trial and responsibility in which, when they least expected it, He was about to place them. After the first day at Jericho nothing further is said in this connexion about the open enemies of Christ, whose existence is as difficult a factor in the situation to be created by the passing of the Master as the new conditions which this event would impose upon His own disciples. But other parts of the parable reappear to emphasize in the manner of a great teacher aspects which do not sufficiently appear in the first presentation of it. Most conspicuously is this the case in the Parable of the Talents, which appears to retell one side of the Parable of the Pounds only to throw an entirely new light upon the picture. There may have been conflation, assimilating the two narratives. But it is not at all necessary to postulate this in order to account for the striking resemblances in form and language. No one accustomed to public speech can have failed to observe how structure and phrase, once formed in the mind, will reproduce themselves almost without conscious effort in deliverances which recur to the same circle of ideas.

The occasion of the Parable of the Pounds, from which, as we judge, the series starts and which is the widest of all in its scope, is the words spoken of Zacchæus, after he had entertained Jesus in his house. 'To-day is salvation come to this house.' 'As they heard these words,' we read, Jesus 'added' to this significant declaration some further speech, and that speech took the form of 'this parable.' Where was it uttered? Under the roof of the chief publican or in the open street? The phrase 'this house' would suggest the former. The necessities of the situation almost compel the latter. The whole episode of the brief halt at Jericho is dramatic. Word of the approach of the Prophet of Nazareth had reached the city, before He crossed the ford of Jordan, through which what was both a great trade route and a pilgrim way led direct to its gates. Crowds had awaited His coming, attracted not only by the fame of the Nazarene Prophet, but by the rumours of the plot for His destruction already afoot not more than eighteen miles away among the priestly rulers of Jerusalem. Jesus Himself had apparently not intended to stop, but to go straight on with the caravan of pilgrims to the Holy City. As He was 'passing through' He caught sight of Zacchæus in the sycamore and proclaimed His intention of 'abiding' at his house. What now occurred was unpremeditated and impressive because of its dramatic reality. At the end of the great interlude, Jesus resumed His

march. 'When he had thus spoken,' when He had finished the parable, He went on before going up to Jerusalem. We conclude, therefore, that Zacchæus made the confession, which sealed and certified his change of heart not within but before the doors of his dwelling, in presence not of the select company gathered inside but of the whole community, which this man had wronged, and of the attendant crowd, who would see in his conversion a signal instance of the success of a mission the purpose of which was to seek and to save, to gather into the kingdom, the lost sheep of the house of Israel.

The mood of the multitude, the revival of those confident expectations, which the knowledge of what was at that moment proceeding in the official world at Jerusalem had challenged, rendered some further speech on the part of Jesus imperatively necessary. 'They supposed that the kingdom of God would immediately appear.' The hope that the power of Jesus would rise superior to the plots of the hierarchy and that the triumphal procession to the capital preluded the restoration within a few days of the throne of David was destined to be rudely shattered. None knew this better than Jesus Himself. He did not share the popular illusion. 'The Son of Man,' He had said to His disciples, 'shall be delivered up into the hands of men' (Lk 9^{44}). That the Lord had shared the apocalyptic hopes of His age, a view that will be familiar to all readers of Schweitzer's *Quest of the Historical Jesus*, seems to be refuted by what He now feels it incumbent upon Him to say. For even if after three days He should rise again, it was no swift and sudden reversal of the fate of death which He anticipated. The people expected that the kingdom would immediately appear. Jesus knew that He was starting on a journey to 'a far country,' 'from whose bourne' in the common experience of mankind 'no traveller returns.' There He has business to transact, which is His immediate concern. Some day He will return. Meanwhile He goes to prosecute His claim and 'to receive for himself a kingdom.'

This is an announcement which cannot be made in specific terms. They will not be understood. Nor will the position of affairs admit of plain speech. He must use the familiar method of parable, that such only as have ears to hear may hear, and that, when the catastrophe comes, all may recognize that it was not unforeseen. The scope of the parable takes in the whole of the situation which will be created by Christ's parting. There are the followers whom He leaves behind and the foes who are responsible for His death. The latter were not unrepresented in the audience. The spirit that refused Him had been manifested in the murmurs which had greeted His entrance to the house of Zacchæus. That neither party shall be omitted is at once secured by the designation of the principal figure in the parable, not as a householder taking a journey, but as 'a certain nobleman' who goes to claim a kingdom. In the subsequent discourses he is no longer so described. They develop only one-half of the original parable, in which the domestic relations are alone material. Here, on the other hand, the two sides are closely riveted not only by their common relation to the leading personage, but by the structure of the story itself. 'He called ten servants of his,' so it opens; 'but his citizens hated him.' And the conclusion presents an intentional contrast between the treatment of the unsatisfactory servant and the implacable enemies. 'Take away from him the pound . . . howbeit these mine enemies . . . slay them before me.'

It is a real misfortune that those insignificant pounds should have given their name to this great parable, to the almost entire neglect of that more tremendous side of it, which has no place in the title at all and has come to be regarded almost as a clumsy interpolation. It is the Parable of the Talents, no doubt, that is responsible for this. But if the first fact to which Calvary testifies is the redeeming love of God, the second is His rejection by His own people. If through death Jesus has passed into the Holy Place, there to appear in the presence of God for us, presenting His claim to the kingdom, it is also true that 'his citizens hated him, and sent an ambassage after him.' If the Cross is the symbol of the heavenly intercession, it also abides as an *advocatus diaboli*, the claim of those who in crucifying the Lord of glory declared, 'We will not have this man to rule over us.' The unbelief of the Chosen People was the first and most deadly enemy that the gospel had to encounter. It constituted a problem for the Apostle Paul. If the Cross is still 'a stone of stumbling' to the Jew, the Great Refusal, of which it is the witness, is still 'a rock of offence' to the faith of a Christian. That Jesus looked this fact in the face is to be read in this parable. He was not going to triumph

over it, as by a miracle, when He reached Jerusalem. Faith must endure until the Parousia. In the last sentence of the parable we already feel some of the awe with which the Epistle to the Romans invests the delay of the penalty, which at long last overtakes the man who treasures up for himself 'wrath in the day of wrath, and revelation of the righteous judgment of God.'

One thing more remains to be said before leaving this part of the subject. The Matthæan Parable of the Wicked Husbandmen fills out the teaching of this Parable on the side of the citizens, as does the Parable of the Talents on the side of the servants. The citizens are condemned because they sent 'an ambassage.' But were they not entitled to do this? Did not the event justify the Jews in protesting against Archelaus? Their suit was rejected by the emperor, who made the claimant king on probation with the *interim* title of ethnarch. But he had soon to depose him. The Jews, who rejected Christ, were wrong in fact. Yet, if they were not intellectually convinced of His claim, if they were, as they still are, unable to accept the proposition that He is Messiah or Son of God, not to speak of the ecclesiastical dogma of God the Son, is it not the *odium theologicum*, the characteristic vice of churchmen, refusing to tolerate 'honest doubt' and exalting correct belief as the highest virtue, which assigns the Jew to perdition on the score of unbelief? If this impression should happen to be left by the Parable of the Pounds, it is at once dispelled by the Wicked Husbandmen. The sin that crucified Christ was not a mistaken view of His Person, but a moral antagonism to His Spirit. The same evil spirit that persecuted the prophets, beating one and killing another and stoning another, refused to reverence the Son, casting Him out and killing Him. Only in proportion as the nation identified itself with this sin did judgment fall upon it. The only sin that is eternal is blasphemy against the Holy Ghost.

Turning now to the other and more familiar side of the parable, the first and, in view of the general purpose of the whole, the most important thing to observe is that our Lord does not conceive of His Death and Resurrection as an interruption of human affairs and an arrest of the current of history. From the point of view of the visible world, they are the first stages in His absence. 'He called ten servants (slaves), and gave them ten pounds, and said unto them, Trade ye *herewith* till I come.' The Parousia is, of course, essential to the scheme, but it is indefinite and must not preoccupy the mind to the detriment of 'the daily round, the common task.' The servants are to make five, ten, or, if it may be, twenty pounds by the diligent employment of one; and this would demand concentration upon the matter in hand. The tendency of the apocalyptic expectation was precisely the reverse. People anticipated a gala. The disciples were distributing places in the coming kingdom. The primitive Christian community 'had all things common,' not because they sought to establish a new social order, but because possessions had for them no long distance values. Even Paul thought it was not good to marry because the time was short, and at Thessalonica some of his converts became busybodies, working not at all. We may not assume that Jesus consciously anticipated the generations that have elapsed, and may yet elapse, before His Coming. But to represent Him as encouraging a habit of mind which sits loosely to mundane affairs either in anticipation of the Parousia or because the things of Time are evanescent in view of the things that are eternal, is to neglect or misinterpret the impressive teaching of this parable.

It is instructive to compare the Parable of the Pounds with that of the Talents, in respect of the trust committed to the servants and the issues resulting from it. In the former there are ten servants, of whom only three, taken as typical, ultimately function in the story. The latter acquires greater symmetry, as would be natural in the retelling of a tale, by dismissing the superfluous seven. Both exhibit the man, who declines the venture, as the only failure. But we reach a more important distinction when we come to consider what in each case is the nature and amount of the trust. Each of the ten receives a *mina* (tr. 'pound'), equivalent to some £4 sterling. The sum is first of all small. It is actually described in the story as 'a very little thing,' as though the Lord were content to assume the trivial character of all earthly things. And secondly, the sum is equal in every case, and therefore arbitrary. In reality we are not equal either in opportunity or capacity. These two facts taken together, the triviality and the arbitrary character of the amount involved, place all the emphasis upon the issue, the proportion between the result achieved here, and, not so much the reward, as the responsibility

to be conferred hereafter. Life is thus presented as a test of character, as what Butler calls a state of probation. If this does not by any means exhaust its values, to produce men and women 'who make some conscience of what they do' is incomparably its most important aspect. Work as in the great Taskmaster's eye.

If, however, this teaching stood alone, it is obvious that by the undiscerning it might be developed in the direction, not of gospel freedom, but of Pharisaic legalism. The balance is restored by the Parable of the Talents. Here the man, 'going into another country,' calls his servants and delivers to them, not mere test money, but 'his goods.' He turns over his affairs to their management. This brings us back to reality at once. We are not merely submitting to a trial of character, but are carrying on for God. Present opportunities may be contrasted with larger ones yet to come, as 'few things' with 'many things,' but they cannot be described as the infinitely small, because they all belong to the 'one increasing purpose.' In the distribution of these responsibilities we are dealing with talents, with what in terms of English money are hundreds and thousands as compared with three or four treasury notes. The problems of life have an intrinsic worth apart altogether from their reflex action upon individual character. The zest with which we encounter them depends upon the contribution we are permitted to make to the development of the kingdom, which does not cease while the Master is in 'another country.' Once again, the parable sets us in the real world. Endowment is not equal. 'Each according to his several ability.' And just as the truth here brought out is complementary to what is expressed in the Parable of the Pounds, so is it with the outcome of what in one case is a test, in the other a trust. The fate of the defaulter is represented in a manner which is almost contradictory. In the Pounds he suffers loss, but is himself saved. In the Talents, he is cast into the outer darkness, the faithless and unbelieving sharing the doom of the abominable, of the king's enemies in the other parable. There is a corresponding change in the lot assigned to the successful traders. They who before were admitted to varying degrees of higher service, now enter without difference or inequality into the joy of their common Lord. Fidelity, which is Faith in action, neither asks nor receives any higher reward than a fellowship which itself is the fullness of felicity.

Literature.

THE DATE OF THE EXODUS.

Broadly speaking, there are three possible dates for the Exodus—about 1445 B.C., or a century later, or rather more than a century later still. Much can be said, or at least has been said, for each of these dates, and the third in particular, about 1225, has enjoyed a large measure of popularity. Mr. J. W. Jack, M.A., in *The Date of the Exodus* (T. & T. Clark; 10s. net), has put in a well-informed and skilfully reasoned plea for the earliest of these dates, and in the course of his argument, which is conducted along many separate lines, critical, historical, archæological, and philological, he traverses with much detail the history of the second millennium B.C. where it impinges upon the story of the Hebrews or their ancestors, and incidentally gives us a living picture of the complex world of the ancient East, in which Hittites, Amorites, Ḫabiru, Egyptians, and others jostled each other. A vast amount of valuable information is here brought together which could not be so conveniently found elsewhere.

But it is all made contributory to the defence of a date for the Exodus in the fifteenth century B.C. The Pharaoh of the Oppression is not Rameses II. but Thutmose III., and the Pharaoh of the Exodus is Amenhotep II., in whose reign Israelites left Egypt about 1445, effecting their entry into Canaan about or shortly after 1400. The period reflected in the Tell el-Amarna letters (1400–1366) saw the slackening hold of Egypt upon Syria and Palestine, especially during the reign of the reforming king Akhen-aten, and Egypt's inability to stem the invasion of the Ḫabiru who were attacking Palestine from the south, as their kinsmen the Sa-gaz had

done from the north-east. These Ḫabiru Mr. Jack believes to be none other than the Hebrews, and their attack was part of a great Semitic movement which was pressing in from many sides upon Canaan. In two peculiarly interesting chapters the writer raises the question whether Jahwism is at all indebted to Atenism—a question which he answers with a very decided negative. He thinks that the reform of Akhen-aten was nothing like so impressive or revolutionary as is commonly supposed, and that many current representations of it are sentimental and exaggerated. Mr. Jack takes the Bible chronology more seriously than many scholars do, but it is no unimportant point in his favour that, while his conclusions square with the known facts of the general history of the millennium in question, they are also in substantial agreement with the Biblical chronology. Mr. Jack makes the Israelites enter Egypt about 1875 (just 215 years after the migration of Abraham and the Hebrew clans into Canaan), and under Moses, who was born about 1500, he makes them leave Egypt 480 years before the foundation of Solomon's temple, which he puts at 965 B.C. The book, which has several useful maps, is a brilliant contribution, as lucid as it is learned, to one of the most perplexing and controverted problems within the field of the Old Testament.

THE POETRY OF OUR LORD.

The late Professor C. F. Burney, M.A., D.Litt., whose death a year ago was a grievous loss to Semitic scholarship, had prepared a volume on *The Poetry of our Lord*, which has just been published by the Clarendon Press at 15s. net. It is a fine blend of the technical and the popular, and most of it would be read with interest by any real student of literary form. Dr. Burney begins by discussing the formal characteristics of Hebrew poetry—its various kinds of parallelism and rhythm—which he refreshingly illustrates by unhackneyed examples. Nowhere within the same brief compass are the principles that govern Hebrew rhythm so lucidly set forth.

All this, however, is only preparatory to his discussion of the poetry of our Lord, which he finds to pervade the discourses—not only in the Synoptists but in the Fourth Gospel. This, indeed, is one of the most striking results of the argument, that the application of the metrical test goes a long way to confirm the substantial authenticity of many of the utterances in this Gospel, and notably of the Last Discourses in chs. 14–16, which exhibit the same rhythm as characterizes the calm and measured instruction addressed to the inner circle of the disciples in the Synoptists. One of the characteristic features of the poetry of our Lord is its antithetic parallelism, a feature which carries us back as nearly as may be to His *ipsissima verba*. The use of rhyme, doubtless for mnemonic purposes, is another characteristic of the poetry, which is illustrated by the Lord's Prayer; and here, as frequently elsewhere, Dr. Burney heightens the probability of his conclusions by translating the poetry back into Galilean Aramaic (printed in English characters), so that we can test those conclusions for ourselves. The metrical test sometimes curiously corroborates, sometimes modifies, the conclusions of criticism reached along other lines. By this test Matthew is found to have occasionally preserved sayings in a more original form than Luke, and both Matthew and Luke would seem to have had access to a source more original than Mark. For example, after 'the poor ye have always with you,' the sentence in Mark, 'and whenever ye will ye can do them good,' is revealed by the metrical test to be a gloss, which spoils the parallelism. The same test reveals the words 'in spirit' after 'blessed are the poor' in Mt 5^3 to be likewise a gloss. There is hardly any Semitic type in the book: the Hebrew and Aramaic words are throughout transliterated, and the argument is made as convincing as skilful presentation and beautiful printing can make it. Students of New Testament criticism can no more afford to neglect this book than students of literary form.

THE ETHICS OF THE GOSPEL.

The Rev. F. A. M. Spencer, B.D., has published a book on *The Ethics of the Gospel* (Allen & Unwin; 7s. 6d. net). Within the scope which he is able to allow himself Mr. Spencer treats his subject admirably. He writes clearly and tersely; he never minimizes difficulties; his whole style and method of approach to his subject are modern, and his conclusions impress one with their sanity. This is a book for students who have chosen Christ's ethical teaching for discussion in their study circles, or for those who have to prepare addresses on the

foundations of ethics; stages in the moral life, Christ's teaching on non-resistance, on riches, on marriage—to quote only a few of the chapters of the book.

In his chapter on Christ's teaching concerning riches, after dealing with a number of subsidiary points, Mr. Spencer says: 'The teaching of Jesus on wealth reaches its climax in the declaration that, in a human way of speaking, the possession of riches constitutes an insuperable bar to entrance into God's Kingdom.' How is the Church to understand and apply this teaching, he asks? Is it not going to acknowledge that 'wealth gives some of the finest faculties and opportunities for influence, beauty, knowledge; and in contrast to it poverty becomes almost a crime'? Is it going to hold that the Kingdom of God 'is to be won by the proper use of wealth or by the surrender of it'? He finds that there are certain considerations to be taken into account in applying Christ's saying, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God,' to modern conditions. They are these: 'It is easier now than when He spoke to enter into God's Kingdom. Else to what purpose have been His Death and Resurrection and the Church with its Sacraments and the whole of Christianity? Wealth is exceedingly corrupting if the young are encouraged from their earliest years to use it selfishly and self-indulgently. It is less so if, being brought up under Christian influence, they are instructed and disciplined to use it for the general good and without pampering themselves. This is one meaning of the remark wherewith He sought to allay the disciples' agitation: "With men it is impossible, but not with God: for with God all things are possible." God has worked the miracle by the Redemption of the world through Christ.

'Secondly, we may observe that there was at least one wealthy man whom Jesus commended, namely Zacchæus. . . .

'And then, thirdly, we must bear in mind that some persons occupying responsible positions, entailing considerable expenditure, may out of large incomes have comparatively little to spend on themselves, and so are not strictly to be accounted rich.

'But with all such explanations and qualifications, Our Lord's teaching on wealth is truly formidable, and its neglect one of the main scandals of Christendom down the ages. It is dangerous to own much in excess of the average amount of property or to receive much over the average income. Why so? Because of the strong temptation to spend on oneself more than the average; in other words, to act as if one's own comfort, amusement, magnificence, were of more importance in the Universe than that the starving should be fed, the sick and diseased cared for and cured, the degraded uplifted, the stunted bodies and souls of myriads of God's children given fresh air and sunshine and knowledge and the sight of beautiful things, and the many millions on the earth yet in the gloom of heathendom told the good news of Christ. In the last resort, it is not having a great amount of money that matters; it is the inhuman selfishness of spending the greater portion of it on oneself that excludes from the Kingdom of Heaven. And though men use their riches largely or even mostly for their families, this mitigation of their own egoism is at the cost of corrupting the characters of those whom they hold most dear.'

THE REFORMATION.

There are not many in our time competent and willing to speak a good word for the Reformers and their literature. The dust lies undisturbed on their polemical treatises and catechisms, while the men themselves are but grim and shadowy figures. The downrightness of Luther and the austerity of Calvin and Knox make little appeal to an age whose heart is given to softness and sentiment. One cannot be too grateful, therefore, for the appearance of *The Reformation in its Literature*, being thirteen lectures by the late Dr. Smellie (Melrose; 10s. 6d. net). One would not care to call Dr. Smellie a champion of the Reformers, for the word might suggest pugnacity, and Dr. Smellie could never be pugnacious. But he is a most persuasive pleader and a convincing advocate. It would be difficult to name any one more competent to handle this great theme than he was. Alas, that the past tense must now be used! Where else could be found so rare a combination of sweetness and light, of learning and devotion, of scholarship and humility, of industry and sound judgment, of wide sympathy and mellow wisdom, in short, of all the qualities that fit a man to interpret human history and make it live again?

And the Reformers do live again in this most admirable book. Erasmus and Luther, Calvin

and Knox, Melanchthon, Tindale, Patrick Hamilton—to mention but the chief—with last of all, in strange company some will think, Blaise Pascal, they are all here. In miniature, of course, but each one cut as clear as a cameo, and, what is better, showing each man human to the red heart of him. There is more of real portraiture in these pages than in a multitude of ponderous histories and full-length biographies. Having shown us the men, Dr. Smellie proceeds to introduce us to their works. The Loci Communes, the Institutes and the Ordonnances, the Heidelberg Catechism, Patrick's Places and Knox's Confession—we ask in our ignorance, 'Can these dry bones live?' But under the wise and gentle guidance of Dr. Smellie we find that the lines are falling unto us in pleasant places, and that we are being brought into a goodly heritage. Why did not the shepherds of our youth lead us into these rich pastures?

Dr. Smellie is a convinced Calvinist, and he has things to say that help the reader to understand the strength and reasonableness of Calvin's system. He may shrink, as he confesses he does, from following Calvin all the way on Predestination, but he will have no word of reproach. 'I bid you recollect how John Calvin feared as he entered into this cloud, how he carried into its shadow his unshakable conviction of the absolute rectitude and holiness and perfection of the Lord with Whom he had to do, and how he went steadfastly forward because to his mind and his conscience there was no other path for him to take. Most of us are afraid to cling to truth and to commend and praise her, when she comes to us with bitter acids in her cup and with a sharp sword in her hand; but Calvin had no such cowardice; the cup and the sword amazed him, but he did not dream of turning back from them or of putting them away.' A prince among Christian thinkers, of whom the Council of Geneva said, that 'God gave him a character of great majesty.'

It is manifest that Dr. Smellie has a natural drawing to the scholarly and gentle Melanchthon, lovable even in his weaknesses. But he delights to find tender strains also in men of sterner mould, even in Knox, that 'woman-hearted warrior,' whose heart yearned over 'personis of honestie fallin into decay and penuritie' and over 'the lauboraris and manuraris of the ground, who, by these cruell beastis the Papistis, have been so oppressit, that thair life to thame has been dolorus and bitter.' And he records with infinite relish Calvin's tender memory of Melanchthon, 'A hundred times, worn out with fatigue and overwhelmed with care, thou didst lay thy head upon my breast, and say, "Would to God that I might die here!" And I, times without number since then, have earnestly desired that it had been granted us to be together. Certainly thou wouldst have been more valiant to face danger, and stronger to despise hatred, and bolder to disregard false accusations.' It is a pleasing picture, Luther's gentle Philip leaning on Calvin's breast, like a storm-driven dove sheltering in some cleft of the rock. All which things help us to realize how rich and vivid life must have been in that great time when men went forth, amid much tribulation, preaching the 'good, merry, glad, and joyful tidings, that maketh a man's heart glad, and maketh him sing, dance, and leap for joy.' They help to bring back something of the flavour and fragrance of the Reformation, 'when that Reformation was in its blossoming and gracious spring-time.'

BANTU NOMADS.

It seems a far cry to the days of Robert Moffat, David Livingstone, and John Mackenzie, who lived and laboured so zealously for the Bechuana tribes of South Africa, and even to the time when Mackenzie had so difficult a task to persuade the British Government to establish the Bechuanaland Protectorate. But here *Among the Bantu Nomads*, by Mr. J. Tom Brown (Seeley, Service; 21s. net), we have the full and intimate record of one who lived among the Bechuana from 1885 until 1924, and died in the summer of last year. Professor A. R. Radcliffe-Brown, M.A., occupant of the Chair of Social Anthropology in the South African University in Cape Town, says truly that by far the greater part of the information about native life in South Africa that we possess has been collected by our missionaries. Mr. Brown had from the first regarded it as an essential part of his Christian missionary work among the Bantu tribes to study and get to know the real meaning of their social customs, and especially their initiation rites and ceremonies, conducted as these always are with extraordinary elaboration and solemnity. The length of Mr. Brown's experience and the care and skill with which his investigations and study were conducted will secure for this record an exceptional

place. The language of the Bechuana people, he says, is very rich in proverbs and wise sayings. He justifies this by publishing a literal translation of about a hundred of these which might be regarded as the fount of the proverbial wisdom current among ourselves.

There are many ways of promoting international goodwill, and one of the most effective is by education. But Dr. Jonathan F. Scott has been convinced, by extensive reading of school text-books in various countries and by equally extensive travel, that at present education is rather a menace to peace than otherwise. In an elaborate thesis, *The Menace of Nationalism in Education* (Allen & Unwin; 6s. 6d. net), he examines the text-books of various countries and finds in all of them the inculcation of a narrow nationalism which is itself a prevention of that goodwill out of which peace must come. Britain is least guilty in this respect. France, perhaps, least innocent. But of the three Germany's nationalism is most deeply rooted. All this may be true, but the impatient citizen asks of Dr. Scott some positive suggestions for amelioration. And we greatly fear his impatience will not be assuaged by the constructive part of Dr. Scott's book. He has not many suggestions to offer, and among the few there are not any that seem to us at all feasible. The inspection of school text-books by the League of Nations strikes us as rather ridiculous, and similarly the actual production of such text-books under the auspices of the League. The truth is that Dr. Scott, like many other doctors of another persuasion, is better at diagnosis than at cure. We are all anxious to find short cuts to El Dorado. But there are no short cuts to that delectable land. And peace will come when people are peaceful, when the spirit of Christ really possesses mankind, and not till then. The real road to peace is the religious element in national education.

Triumphant Goodness, by the Rev. John S. Hastie, M.A., B.D. (Allenson; 5s. net), is, by the writer's deliberate intention, a rollicking and even hilarious book. It is issued 'in the fear that it may astound some and anger others.' We have found nothing in it either to astound or to anger, but much to entertain and also, be it said, to stimulate and instruct. Mr. Hastie is one who loves to make a space about him in the fight. Theologians, philosophers, and scientists all come under the lash; the churches are 'as blind as owls to the noonday sun'; 'the whole critical pack is up and off on some unprofitable question.' It is not enough to say that a doctrine is absurd, it 'reels and shrieks.' The reader is left with the feeling that there is a lack of moderation in language, and of a discriminating and well-balanced judgment. At the same time it is a clever book, full of smart sentences and telling points. There is an uncommon wealth of historical and literary allusions. The writer has a strong sense of the 'gaiety' of the good life, and he feels that if only men could be made to catch that spirit it would be salvation to them and to the world. He conceives this to be the main thing in the teaching of Jesus. 'It beat Him to fancy men refusing the good life if they but saw it. He could not think of men needing any other inducement to the good life but just "the fun of the thing."'

The late Mr. A. C. Benson seems to have had the faculty of winning friendship in no small measure. His published essays, which were voluminous and (as we learn from this memoir) very easily written, do not give the impression of great intellectual powers. Nor have they contributed to any extent to the enlightenment of our generation on any subject whatever. But his friends thought highly of him, and we find this loyalty expressed in various ways in an interesting memoir, *Arthur Christopher Benson as seen by Some Friends* (Bell & Sons; 8s. 6d. net). We have 'Trivial Reminiscences, Early and Late,' by Dr. M. R. James, Provost of Eton; 'The Eton Master,' by Hugh MacNaghten; 'Benson's,' by Three Pupils; 'Cambridge Days,' by Stephen Gaselee; 'The Author of his Books,' by Percy Lubbock. By far the most interesting essay in the whole book, however, is contributed by the Rev. Hon. Edward Lyttelton. He plays the part of the *advocatus diaboli*. Dr. Lyttelton was a friend of Benson's, but certainly not a blind admirer. He lets us see quite plainly the limitations of his subject both as a man and as a writer. He confesses that after a time he ceased to read anything Benson wrote, and he analyses the temperament of his friend to show where and how his limitations appeared. We fancy Dr. Lyttelton's estimate is very near the truth. Benson's writings will speedily be forgotten. But it is pleasant to think that he has left so gracious a memory of himself in the hearts of so many good men.

To the four volumes which Mr. Louis Ginzberg has already devoted to *The Legends of the Jews* (Jewish Publication Society of America, Philadelphia), volumes which in the main were intended for the general reader, and embodied hundreds of legends gathered from a literature extending over a period of two thousand years, he has now added a fifth, designed more particularly, though not quite exclusively, for the scholar and the serious student. An enormous amount of material is here gathered together which cannot fail to prove invaluable to the student of comparative folk-lore. This learned book, which is carefully documented at every point, enables us to trace the long wanderings of many a legend from East to West, and back again from West to East. It contains the Notes to volumes i. and ii. and deals with Jewish legends from the Creation to the Exodus.

The Bishop of Manchester is well known for his public spirit, and there are few abler exponents of Christian principles in their application to industrial and social problems. The world task of the Christian Church is ever pressing upon his mind and heart. He has now published *Personal Religion and the Life of Fellowship* (Longmans; 2s. 6d. net), in which he seeks to show that the life of social service is the natural and necessary outcome of faith in Christ. As might be expected, this is a powerful and convincing book. Dr. Temple writes with ripe wisdom and sound judgment on such themes as the Christian conception of history, the Church and the Kingdom of God, and the bearing of Christian discipleship on politics and economics. He has searching things to say about corporate guilt. 'If any one feels that the language which the Church asks him to use is exaggerated—"We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable"—then let him think of slums, and sweating, and prostitution, and war, and ask if the remembrance of these is not grievous, and if the burden of them ought not to be intolerable. Let him remember that these horrible things are there, not because some men are outrageously wicked, but because millions of men are as good as we are, and no better.' His conclusion is that the primary need of our time, and of each of us as individuals, is for a thorough and radical conversion, in the widest and deepest sense of that much abused and oft-degraded word. This is an uncommonly thought-provoking and conscience-stirring book.

Visions of Christ, by the Rev. W. Graham Scroggie (Marshall; 6s. net), is a series of Bible readings delivered at the Jubilee Keswick Convention in July, 1925. Here is no milk for babes, but a serious discussion of some of the most profound theological passages in the New Testament. The topics dealt with in the five readings are Christ Pre-existent and Creating, Incarnate and Suffering, Risen and Glorified, Ministering and Judging, Triumphant and Confessed. The treatment is strictly exegetical, and the lectures, for such they are, might have been delivered in a theological college. Few, indeed, would care to handle such high themes before a popular audience, and it is a tribute both to the powers of the lecturer and the intelligence and keenness of his audience that interest was sustained throughout.

It is hard to come at the truth about the Samaritans. They have left a meagre and arid literature, and the truth has, in their view, been obscured by the representations or misrepresentations of their rivals. Till the sixteenth century there was no direct communication with the Samaritans in Palestine, and the little that was known of their history rested on stray, and probably prejudiced, allusions. Dr. Moses Gaster has given twenty-five years of his life to the discovery of the truth about this once great people, of whom only about one hundred and seventy are now left, and the result of his recondite studies he has given to the world in the Schweich Lectures for 1923, entitled *The Samaritans* (Milford; 10s. 6d. net), which in three successive chapters deals with their history, their doctrines and religious practices, and their literature. The discussion, which emphasizes the anti-Samaritan bias of the Chronicler and of the Septuagint, sets the whole of Samaritan history in a new light. The book is enriched by several facsimiles of Samaritan scrolls, and also by correspondence, in the original Samaritan, accompanied by an English translation, between the Samaritans and modern Europeans. The work of a patient, careful, and independent mind, it is a notable addition to our scanty knowledge of the Samaritans.

Professor Samuel A. B. Mercer, of Toronto, who has done much to spread the knowledge of the

ancient Oriental world, has, in *The Recovery of Forgotten Empires* (Morehouse Publishing Co.; $1.50), given us in brief compass the story of the excavations in the famous centres of ancient civilizations, and of the decipherment of the inscriptions there discovered. The story is charmingly told, and the little book is profusely illustrated. It teaches us, too, something of the debt we owe to Babylonians, Egyptians, Hittites, and others. Dr. Mercer reminds us that excavation and decipherment are costly enterprises which ought to be well endowed. The few men who are capable and willing are usually 'so handicapped by the necessity of teaching and preaching to earn an honest living that they have neither time nor strength left for the severer discipline of translation and interpretation.'

There is no lack of counsel or of counsellors on the subject of education at present. Britain happily, perhaps, has never produced an educational system like the Swedish or Italian. We have absorbed, or are in process of absorbing, the best in them all. But the process is slow, and we are only at the experimental stage. Therefore we are glad to hear all kinds of voices and consider all kinds of nostrums. Dr. Robert B. M'Vittie offers us good advice in '*Train up a Child . . .*' (Murray; 7s. 6d. net). As one would expect from an M.D., the advice is chiefly on the physical well-being of the child. There are three chapters on 'Pre-Natant Existence,' three on 'The Health of the Child,' and others on school buildings and hygiene, and two on the 'Brain.' A great deal of good sense is shown in these chapters, and it is chiefly on this side that the book has value. When the author comes to deal with 'Teachers and their Training' and with 'Training Colleges,' he is very unsatisfactory, because evidently he knows much less about these matters than about health. He has a sound view of the value of Scripture. But how little he had really thought out what this means in teaching may be seen from two successive paragraphs in his summary of conclusions. In the first he advises the reading of a passage of Scripture every morning *without comment*. In the second he quotes Ruskin, who said, 'Make it the first morning business of your life to *understand* (not read only) some part of the Bible clearly.'

Those who have to address young men and women, and who find that their thoughts require some stimulation, should read Mr. Frederick A. Atkins' latest volume. The title of it is *The Durable Satisfactions of Life* (Nisbet; 3s. 6d. net). It contains a number of essays on very varied subjects, such as On Seeing the Best in People, On Taking Fresh Courage, On Serviceable Saints, On the Value of Loyalty, and On Making Christians Christians.

Miss Margaret Slattery was one of the pioneers in the application of the principles of psychology to the teaching of religion. In her latest book, *You Can Learn to Teach* (Pilgrim Press; $1.35), she treats in a very untechnical way such subjects as Repression, the Unconscious, Sublimation and the Project Method. For convenience sake the book is divided into 'You' and 'Your Pupil,' and one thing that Miss Slattery discusses under the second heading is 'Methods of Awakening Interest in the Bible.' With little children there is no difficulty, 'for the stories are an open door and their connection with daily life can be made easily.' It is later that the difficulty arises, and there Miss Slattery thinks an important method to use is the dramatic one. The teacher should 'interest the group of boys and girls in the dramatic events of both Old and New Testament, dramatizing in words, or in fact, great scenes that will leave a lasting impression upon the mind.' She makes other suggestions as to how to arouse interest in the Bible when the chapter and verse method has failed, such as giving to the pupils as a background the story of how the book came to us and something of the men who wrote it. But 'I have seldom found any experiment more rewarding,' she says, 'than one made by a series of comparisons of the Bible and other sacred books. The class was in the later teen years. The Hindu and the Vedas of India given very simply, Shintoism and the Ko-ji-ki and Ni-hon-gi of Japan, Zoroastrianism and the Parsi faith with the sacred Avesta of Persia and India, Taoism and Confucianism with the Tao-Teh-King and the classics of China, Buddhism, with the sacred Tripitaka which is found all over the East, Mohammedanism and the Koran in Turkey, Egypt, India and other Moslem countries were a revelation to them. . . . We closed this study with a written review by each pupil of the great outstanding teachings of the *Christian* faith and a brief description of the Bible—our sacred book.'

Three volumes of sermons have just been received from Messrs. Skeffington. The smallest of the three is *Addresses on the Resurrection Commands*, by the Rev. Harold G. Emtage, M.A., L.Th. (2s. net). Mr. Emtage in previous volumes treated the Seven Words from the Cross and the Six Gethsemane Commands. The present small volume completes the trilogy—the Six Biddings of the Risen Saviour.

The second volume is by the Rev. Charles E. Newman, and the title is *The Communion of the Holy Ghost* (3s. 6d. net). It should be noted that any profit accruing to the author from the sale of this volume of devotional addresses is to be devoted to the funds of the S.P.G.

Last comes a volume by the Bishop of Knaresborough, the Right Rev. Lucius Smith, D.D. It contains three courses of short sermons on 'Penitence and Pardon,' 'Christian Progress,' and the 'Church Catechism.' The title has been taken from the first two—*Penitence, Pardon, and Progress* (3s. 6d. net). The introduction to the volume has been written by the Rev. J. H. Burn, who is responsible for the selection and arrangement of the book, and, indeed, for the fact that it has appeared at all, since it was owing to his importunity that Dr. Smith decided to publish the sermons. Mr. Burn saw that the demand of to-day is for short courses of sermons, but the sermons themselves must also be short; and he realized that this demand was being met very effectively by the Bishop of Knaresborough.

One is always favourably disposed to a book which begins with a modest depreciation of itself. But the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, London, is too modest about his sermons. He says, truly enough, that often a sermon which impresses when spoken is dull enough in print. But these sermons of his *The Light of Life* (Skeffington; 3s. 6d. net) retain far more than the smouldering heat of what was once fire or 'the faint scent that lingers about the faded flower.' They strike us as very much alive and possessing both fire and fragrance. The preacher has put both thought and experience into his discourses, which are marked by an intellectual vigour and especially a sane sense and breadth of view which must have made them acceptable to listeners, and make them valuable and profitable to readers.

The S.P.C.K. continues its good work of furnishing the interested public with Translations of Early Documents by the publication of the tractate *Sukkah, Mishna and Tosefta* (5s. net), which deals with the regulations governing the Feast of Tabernacles, for example, the nature of the material of which the booths must be constructed, the ceremony of the water-drawing, the illumination of the Temple court, etc. The very readable translation has been executed by Mr. A. W. Greenup, who has prefaced it with an Introduction which traces the feast through the Old Testament and into later times. The tractate is specially interesting to Christian readers by reason of the allusions in Jn 7 and 8 to ceremonies associated with the feast.

It is an extremely cheering fact that the rapid growth of the Church in India has made it necessary to publish in recent years a series of commentaries specially adapted to Indian readers. The series bears the name of The Indian Church Commentaries. The general editor, the Rev. Laurence E. Browne, B.D., of Bishop's College, Calcutta, has issued *The Acts of the Apostles*, with introduction and notes (S.P.C.K.; 6s. net). The book is perhaps too bulky to be conveniently handled, but one may be allowed to comment on the fact that here we have four hundred and ninety-two pages of text and commentary, each page printed in two types, all for the sum of six shillings. The commentary is scholarly and makes excellent reading. It may be somewhat diffuse, as, when treating of the Ascension, the writer strays into a long note on evolution. But it deals fully with matters—for example, idolatry—which are of living interest in the East, and its illustrations, mainly drawn from Indian religious systems and thinkers, ought to make it really attractive and helpful to Indian readers. Many in the West also will doubtless find it a welcome change from the ordinary type of commentary.

Under the title *The Group Spirit in Church Life* (S.P.C.K.; 2s. 6d. net), the Rev. E. T. Slater has written an admirable little study of the Christian fellowship. The group spirit at present reveals itself mainly in antagonisms; the gospel points to a human society which will be a brotherhood. A study of the group spirit in human life and in the early Church is followed by an analysis of the disintegrating influences which in the Middle Ages

frustrated the great hope. The Church lost her moral influence by descending to the level of one State among others; she weakened the Empire, forgetting that the State equally with the Church holds its commission from God. Her attempt to crush the strong national sense of adolescent nations led to centuries of internecine strife, while the Church became untrue to herself when she used force as a weapon with which to maintain her authority. In the concluding chapter the author pleads for a united Christian Church, into which the various sections of the Church will bring their different forms of worship, their different customs and traditions inherited from the past; a Church in which enlightened leadership will be recognized and followed.

To many people it will come as a disagreeable shock to learn the extent to which opium is used in India and the measure of the British Government's responsibility in the matter. American writers claim that Britain is alone responsible for the continuance in the world of excessive drug-taking. These, and other like statements, are exaggerations, but if the case submitted by Mr. C. F. Andrews, M.A., in *The Opium Evil in India: Britain's Responsibility* (S.C.M.; 1s. net), is valid, the people of our land and empire are in large measure responsible for a traffic which is doing untold harm in the East. Whether the remedy be the restriction of the use of opium to strictly medical and scientific needs, or whatever other remedy be suggested, one thing is evident from the facts given by Mr. Andrews in this pamphlet, the urgent need of an impartial inquiry. The best opinion and feeling in India itself appear to be against the present system. And in any case the situation ought to be known to the people at home, and this booklet ought to have a wide circulation.

I Believe, by Mr. C. F. Angus, M.A. (S.C.M.; 1s. net), contains the substance of four lectures given to the Conference held by the Student Christian Movement at Oxford in September 1925. After dealing with the necessity of having some *credo*, the writer gives a simple exposition of the first two articles of the creed. The argument is perhaps too slight to carry conviction to critical minds, but it contains suggestions which will doubtless be found helpful by young people favourably inclined to the Christian faith but meantime held in suspense by doubts about the love of God and the Person and work of Christ. The book is written with admirable lucidity and in a spirit of earnest devotion.

Betting Facts, by Mr. E. Benson Perkins (S.C.M.; 2s. net), contains a brief but most useful digest of the evidence given before the Select Committee of the House of Commons on a Betting Duty. Among the topics dealt with are the state of the law, organizations and methods of betting, bookmakers and ready-money betting, the volume and social effects of betting, with practical proposals for dealing with this giant evil. The facts concerning betting, which emerged in the course of the Parliamentary inquiry, are of the greatest possible value to social workers, and Mr. Perkins has done good service in extracting them from the voluminous minutes of evidence and setting them down in so orderly and lucid a way.

The Christian Faith and Religious Certainty.

By the Reverend A. J. Westlake, B.A., B.D., Deal.

Every age of intellectual and spiritual confusion brings men face to face with the question of certainty and the need of confidence. Earnest hearts seek for some foundation upon which they can build a dwelling-place that will weather the fiercest storms. This is one phase of the soul's thirst for God. There is manifold evidence that in our day of conflicting thought and activity the cry for assurance rises from countless hearts. The frequently quoted passage from Plato's *Phædo* is an indication of its urgency, that passage where the questioning seeker is bidden persist until discovery; or, if this be impossible, says Simmias, I would have him take the best and most unbreakable of human

theories and let this be a raft upon which he sails through life, not without risk, as I admit, if he cannot find some sure word of God which will surely and safely carry him.

The question emerges in the Fundamentalist controversy in the desire to secure the authority of an infallible Bible. The impact of the historical attitude towards the Bible has been so far-reaching and conceptions of inspiration so nebulous that many tremble for the ark of God and are anxious to re-establish in the mind of the Church a conception that is a hindrance to many earnest minds. We cannot differ lightly from those whom we know to be genuine lovers of our Lord. The Fundamentalists are conscious of something to defend: they glory in a spiritual experience of eternal significance: they see that the world is a poor place apart from the unsearchable riches of Christ, and they imagine that this spiritual religion will run as water into sand if the Bible is not recognized as, to use their phase, 'the infallible word of God.' The scriptures of the Old and New Testaments are supreme in their revelation of God, but we do not strengthen our purpose by ascribing to them claims which they do not make and which ultimately will be found to diminish rather than enhance their Divine character. It is too easily assumed that our reverence is lacking when we realize that Old Testament science and morality require qualification or because New Testament attitudes to the Psalms are regarded differently from former years. Reverence apart from truth is magic. We must, however, appreciate the call that comes to us from the Fundamentalist controversy, namely, for such a presentation of the faith that shall come as the anchor of the soul. Men seek to know the certainty concerning the things wherein we have been instructed.

Again, the question comes before us in the endeavour to build amid the schism of the visible Body of Christ an authoritative Church. Questions of belief are so exacting that distressed souls turn to a supposed Catholic Church with its imagined safety that no other can offer. One recalls the words of Dean Inge in his *Outspoken Essays* (p. 30): 'In the opinion of some good judges, the acute nationalism now dominant in Europe will quickly pass away, and a duel will supervene between the "Black International" and the "Red." Catholicism, it is supposed, will shelter all who dread revolution and all who value traditional civilization; its unrivalled organization will make it the one possible centre of resistance to anarchy and barbarism, and the conflict will go on till one side or the other is overthrown.'

Other aspects of this subject will doubtless suggest themselves to readers, all of which remind us that the need for certainty calls for prophetic preaching that provides an answer. We are made for truth, and we can rest nowhere else. We are like Saul, who must either have commerce with Samuel and true religion or become the dupe of the witchcraft of Endor. There is no middle road; either our feet are set in the shining way that leads more and more to the perfect day, or we shall be found walking amid the morass of a crude or a cultured superstition.

It is desirable to review our subject as it functions in the lives of men before passing to an attempt at a positive statement. There is a search for certainty that is animated by the fear of liberty. There is a school of ecclesiastical thought which traces all our evils to the Reformation. It is boldly asserted that the liberalism of the nineteenth century, with its subsequent confusions, is a product of that great movement which set aside the claims of the Roman Church in the interests of truth and reality. And in July last Bishop Gore, in his book *The Anglo-Catholic Movement To-day*, recalled for his readers the motive and history of the Oxford Movement which inspires him still. Referring to the Bill before Parliament in 1833 to suppress ten Irish Bishoprics in defiance of Church opinion, he says: 'This bill was but a symptom of the whole tendency of liberalism inspired by the utilitarian philosophy of Jeremy Bentham and full of the enthusiasm engendered by the passing of the great Reform Bill. It was obvious that the Church in the eyes of Liberals was a human, a national institution, unpopular and full of abuses, which must expect to receive very trenchant handling, with no regard at all to its claims of continuity with the catholic church of all ages and countries, but solely in view of the narrow philosophy of the day called utilitarian.'

It is suggestive to compare this reading of history with that of H. M. Gwatkin in his *The Knowledge of God* (ii. 248): 'The Tractarian Movement . . . originated in fear of what a reformed Parliament might do to the Church, in fierce hatred of all the movements of human thought which Newman classed as Liberalism. For Liberalism appealed to reason; and the claim of reason to judge of religion

was the abomination of the Tractarians. They took the intensely sceptical view that it is an essentially irreligious faculty, and the mother of every heresy.' The perils of liberty are clear to all thoughtful minds. Freedom is a factor in human life before which we stand in awe, and in our unworthy moods, sometimes in dread. The prodigal asks for his share in the patrimony, and his liberty leads him into a famine-stricken land, but that is not the concluding chapter of that poignant history of a soul's bid for freedom. While the perils of liberty are real, we cannot work out our salvation as if liberty were a snare. Moses was a man trembling amid the solitude and strain of a new revelation of God, a revelation that demanded the response of a free soul. His was a response born in the atmosphere of liberty. Such souls carved out a nation of which it was one day said, 'Salvation is of the Jews.' We dare not purchase peace at too great a price. To quote Browning in the *Grammarian's Funeral*:

> Oh, if we draw a circle premature,
> Heedless of far gain,
> Greedy for quick returns of profit, sure
> Bad is our bargain!

Liberty has its perils, but the Christian faith carries a great declaration. 'If the Son make you free, you shall be free indeed' (Jn 8^{36}).

There is, further, a desire for certainty that is born of moral and spiritual fatigue. The tired spirit seeks to have done with battle and is willing to renounce the spoils of victory as long as it can be at rest. Elijah was so worn out that he requested for himself that he might die, but he was not allowed to sink into dishonourable retirement. He was given rest and then a task: there were prophets to train and kings to appoint. The first desire of the famished prodigal was to be made a servant. To pass into servitude may satisfy his pressing misery, but it would not meet the need of his healthier manhood. When spiritual vigour is low and men are unready to obey the call of the highest, they shrink in spirit and, like Esau, are prone to sell liberties of which they will bitterly repent.

Once more, the passion for certainty arises not alone from unworthy moods; it grows out of strong inner tumults. Abraham wonders whether the revelation of earlier years is a real word from God. As he sat at his tent door and watched the swirling of the dust from the passing chariot, the very elements rebuked him, for had not God said his seed should be as the dust of the earth. He might have made a New Testament prayer his own, 'Lord, I believe; help thou mine unbelief' (Mk 9^{24}). The Psalmist, who surveyed the heavens, saw yet a greater glory in man, and as the mystery of personality pressed upon him he said, 'What is man, that thou art mindful of him?' (Ps 8^{4}). Job, with the instinct of untraversed continents in his soul, flung out his question, and sought an answer, 'If a man die, shall he live again?' (Job 14^{14}). Paul, contemplating the wretched man he had found himself to be, found a rich certainty in the answer of his deeper soul, 'I thank God through Jesus Christ our Lord' (Ro 7^{25}). As we move among men we meet the same need, and it is for us to know the fulness of Him who said, 'Come unto me, and I will give you rest' (Mt 11^{28}).

The consideration of this subject demands that we recognize its limitations. There is a certainty we cannot have. The map of life is never fully drawn. Our souls taste of the powers of the ages to come, and not until we stand in God's presence shall we know even as we are known. There is no certainty to give men which does away with the necessity of personal faith, for faith is the source of that knowledge which alone gives assurance. Man is mastered by a yearning after what is perfect, and life here remains partial. It is, as Browning teaches in *Two in the Campagna*:

> Only I discern—
> Infinite passion, and the pain
> Of finite hearts that yearn.

Moreover, there is a certainty we do not want. A certainty that leaves no room for mystery impoverishes the soul. Answers to our need which appear to satisfy our intellectual apprehension are frequently insufficient to satisfy our spiritual needs. The immediate path may be unfamiliar to our feet, but there are tall peaks around which tell us where we are, and the journey is all the more enlivening because certainty is hedged about with a bracing mystery.

It will be apparent that our subject does not press so heavily upon people who settle the matter by a reference to an infallible Bible. No persons seem more secure in the citadel to which they have retreated, and in a real sense they are secure, for their experience is generally a vaster thing than their creed. Guy Rogers, writing in that composite work, *Liberal Evangelicalism*, points out what followed when Luther's spiritual interpretation of the authority of the Bible gave place

to a rigid and mechanical view for the sake of constructing a Protestant platform over against Rome. He says: 'The necessity of finding a fixed point to balance the fixity of the Church of Rome impaired the gains and stifled the spiritual development of the movement. There came a time when the instinct of playing for safety induced the Reformers to stake out the freedom they had gained and to consolidate the results which had been achieved. There is a limit to what the human mind can attempt in any particular generation and to the amount of new experience which can be assimilated. When the limit has been reached an appeal is made to some form of external authority immediately available which checks the movement for the time being. Thus the final synthesis between a truly disciplined freedom and a truly liberating authority is indefinitely postponed' (p. 35).

The Bible itself is full of warnings against any mere playing for safety. The saints of the sacred page do not appeal to an external authority as the last word in religion. The religious reaction from the teaching of Isaiah that took place during the long reign of Manasseh was met by the publication of Deuteronomy, with its emphasis upon responsibility and obedience. It was a word that set the bells of many hearts ringing in harmony, but it is clear where the writers stand—'this commandment which I command this day, it is not too hard for thee, neither is it far off. It is not in heaven . . . neither is it beyond the sea . . . but the word is very nigh thee, in thy mouth, and in thy heart, that thou mayst do it' (Dt $30^{11.14}$). That the best thought of the Old Testament is aware of the dangers of externalism is evident from the long-drawn battle between the prophetic and the priestly standpoints. The attitude of McFadyen that the words of the prophet lead us to suppose they are implacable foes of the ritual system (THE EXPOSITORY TIMES, May 1924) is too extreme, but the contrast between prophet and priest which he indicates is significant. One point in McFadyen's article is relevant to our discussion, namely, the priestly emphasis upon the book. The prophet is a man of the spirit; the priest, of the book. 'It was a fateful day for Israel when the newly discovered book of Deuteronomy was made the basis of reformation, and a day more fateful still when Ezra, "a ready scribe in the law of Moses," set his face toward Jerusalem "with the law of his God in his hand." The religion of the book tended to stifle the religion of the spirit.' Against this whole tendency the true prophet laboured. He never separated revelation from inner spiritual illumination.

An examination of the New Testament leads us in the same direction. Our Lord's correction and enlargement of Old Testament attitudes indicate a spirit that looks through the written word to the ampler realities of the spirit, although there is no necessary conflict between the two.

The Apostle Paul finds his certainty in the re-creation of his soul on the Damascus road. 'It pleased God to reveal his Son in me': that is Paul's sheet anchor. The great passage in Ro 8 rests on the argument from history and experience: 'He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?' ($v.^{32}$). The ground for certainty, says Paul in effect, lies in the fact that God, who has given us so unspeakably glorious a gift as Christ, thereby exhibits His character as one who will fulfil all that is good.

That most modern of New Testament books, the Epistle to the Hebrews, is full of significance for our thought. The readers are troubled because the Christian faith dealt so forcibly with older authorities. But the writer bids them see that the Christian faith gives them superior sanctions. He carries them into realities compared with which the former authorities are mere shadows, the substance of which is Jesus Christ and the conscious splendours of the new-born soul. The Bible itself, then, bids us not to play for safety, but to launch out into the deep.

We now pass to a statement of those factors which provide the material out of which a true conception of certainty is woven. There are three factors which, taken together, lead towards our goal:

1. *The fact of Christ and the Christian society.*

'The Word was made flesh, and dwelt among us' (Jn 1^{14}). The Christian faith has an historical reference. Within time and on the field of human experience there appeared one who cannot be explained by human categories. There is nothing in the society of the first century that suggests Jesus Christ can be fitted into any scheme of evolution. He ever compels men to separate Him from the rest of mankind. He is not the work of man: He is the gift of God before whom we stand in adoration and praise. We see not yet all things put under man, but we see Jesus crowned with

glory and honour (Heb $2^{8.9}$). He is the promise and the pledge of future good. In Him we see the Father, and that sufficeth us. But a fact of history is not an isolated thing. A fact is an historical event plus its issues in the souls of men. The Person of Christ, a person who is only truly seen in the light of the Cross and Resurrection, has had an issue in the souls of men. He has created a society which has been continuous to this day. It was in and through this society that we were born into the Kingdom. When a believer joins the Church, he is no unrelated unit. His experience is endorsed and confirmed by the whole body of believers. The Protestant Churches do not stand for private judgment, individual experience, without qualification. That attitude leads to pure subjectivity. In a great tree each leaf has its own individuality, but each owes its vitality to the life that dominates the entire organism. And every saved soul is a living part of that mystical body, the creation of Jesus Christ, whose life permeates the whole.

2. The reality and witnessing power of the Holy Spirit.

The gospel comes in power and in the Holy Spirit. Our Lord promised the Spirit as one who would lead us into all truth. The New Testament experience and the New Testament writings confirm His promise. 'We received not the spirit of bondage unto fear; but we received the spirit of adoption, whereby we cry, Abba, Father. The Spirit beareth witness with our spirit, that we are the children of God' (Ro $8^{15.16}$). The activity of the Spirit compels us to make bold claims, and John but supports Paul and the other New Testament writers when he says, 'As many as received him, to them gave he the right to become children of God' (Jn 1^{12}). We learn of God and His Christ through the activity of the Spirit, and as we gain this knowledge we can no more doubt its reality than we can doubt the fact of our existence. Sacerdotalism is a poor substitute for this joyous personal witness in the soul. When ignorance and sin lead men to shrink from a direct approach to God they try to hide behind somebody they suppose to be on better terms with heaven than they are themselves. A Church in doubt about the Holy Spirit will lack that living power which mediates certainty and confidence to the soul. The Acts of the Apostles is a book of the deeds of the Holy Spirit. It was Jesus Christ, living and present, who lifted men into the new world. He who created the Church by His Spirit gave the individual soul its own charter of liberty. Dr. T. R. Glover, in his recent book, *St. Paul*, says: 'What the modern Church makes of the Spirit, when it is not merely reciting quotations, it is hard to say; very little, might be the answer, if we were truthful' (p. 218). Truthful we must be. It is ours to explore the reality of that personal activity in the Christian soul, which, as in the case of the Ethiopian eunuch, shapes cryptic phenomena into clear outline, and causes us to know the reality of that promise, 'He shall lead you into all truth' (Jn 16^{13}).

It is of the Spirit's activity that the hymn says:

> God, through Himself, we then shall know
> If thou within us shine;
> And sound with all thy saints below
> The depths of love divine.

3. The fact of Christ and the Christian society, the witness of the Spirit, are conditioned by obedience.

The religious certainties of the Christian are fruits of friendship with Christ, and friendship involves will as well as thought and feeling. The Holy Spirit, says the writer of the Acts, is given to all who obey Him (5^{32}). In the last resort certainty is the result of a leap of faith. We must plunge as a beggar if we would rise as a prince with our pearl. There are no substitutes for a humble and persistent companionship with Christ. The simple hymn tells the truth:

> When we walk with the Lord
> In the light of His word,
> What a glory He sheds on our way.

Or, we may state the truth in the words of Dean Inge in that impressive little book, *Personal Religion and the Life of Devotion*: 'Faith is the resolve to live as if certain things were true in the confident assurance that they are true, and that we shall one day find out for ourselves that they are true. The process of verification begins as soon as we have honestly set out to climb. We ourselves change and the world changes to our sight. The landscape opens out more and more as we get farther up the hill' (p. 45).

The Christian believer has strong encouragements, a hope that is the anchor of the soul, sure and stedfast. This hope is rooted in the realities of the Divine Being and activity. It gathers strength as the years advance and experience deepens, and will find its consummation in the perfected company of the redeemed who sing the song of Moses and the Lamb, of moral order and redeeming love.

Jeremiah and Deuteronomy.

By the Reverend F. A. Farley, Chatham.

I.

Among the first questions which arise in a study of the Book of Jeremiah are those concerning the relationship between Jeremiah and the Deuteronomic Reform. Some connexion may almost be anticipated from the facts that the Reform took place and the Code was published during the early years of the prophet's ministry, and that the Book of Jeremiah, at least as it comes to us, has several references to a 'covenant.' The authenticity of some of those references has been called in question, and doubts have been raised as to whether the remaining genuine oracles do actually refer to the Deuteronomic Code.

Deuteronomy is generally regarded as a revision of the earlier 'Mosaic' Law from a prophetic-priestly point of view. From the middle of the eighth century onwards there were, undoubtedly, two main trends of religious thought and practice both in Judah and Israel, and they may be conveniently referred to as the prophetic and the priestly. Without implying the existence of definite, organized parties, we shall refer to the exponents of these two trends of thought as the prophetic and the priestly 'parties.' Their differentiating characteristics are well known, since they have had successors in every succeeding age. The priestly party was the guardian of ecclesiastical privilege and of tradition; the prophetic party was the mouthpiece of new apprehensions of Divine Truth or of a needed emphasis upon half-forgotten truths. The first derived its authority from tradition and from official standing; the second claimed the authority of spiritual enlightenment and direct contact with the Spirit of God.

The influence of each of these seems easy to trace in the Book of Deuteronomy. To the priestly influence we may ascribe the form the book assumes, namely, that of a legal code, and the evident desire to preserve historic continuity with what was known as the Law of Moses, and to have the support of Moses' great name for the new code. To the same source we may trace the confirmation of the tribe of Levi in the priesthood, the regulations prescribed for the ritual and the sacrifices, and the ceremonial laws.

The prophetic element is equally prominent. It is specially seen in the insistence on love and sympathy as the fruits of the religious temper. The book seeks a deeper basis for religion than that of legal rules and public ritual. It appeals to the gratitude due to God for His mercies toward Israel as the motive for obedience, and in thus appealing it departs from the more common priestly and legal tone of commandment. The book speaks, more than any previous teaching, to the individual soul.

Each of the three main doctrines taught is one which secures the support of priest and prophet alike, though the controlling purpose behind their advocacy would not be the same in each of these 'parties.' These doctrines may be summarized as follows:

(1) A firm monotheism. Jehovah the only true God, and a spiritual being, whose bond with Israel was one of love.

(2) Israel to be a holy nation. They were bound to remember with gratitude their deliverances by Jehovah, and love was to be the determining principle of their conduct.

(3) The centralization of worship. This meant the suppression of the local shrines.

The abuses associated with the local shrines had long been the target of the prophetic party, which attained great influence during the reign of Hezekiah and was then able to achieve a religious reformation (2 K 18[4]). This was followed by a reaction and by persecution of the prophets during the reigns of Manasseh and Amon (2 K 21). Protests were both unavailing and fatal to those who uttered them. Clearly Deuteronomy is directed against the state of affairs reported in 2 K 21, and is the result of the continued teaching of the persecuted minority. The Reform of 621 B.C. represented a public condemnation of superstitious and idolatrous customs, and a cleansing of religion in belief and practice.

II.

This survey of familiar facts prepares the way for questions concerning Jeremiah's connexion with the Deuteronomic Reform and Code. Since Jeremiah's call is dated about five years prior to

the proclamation of the New Code, the first of these questions is :

1. Did Jeremiah's early preaching assist the re-emergence of the prophetic party and the Deuteronomic Reform ?

The prophecies of Jeremiah, usually dated from before 621 B.C., are chaps. 1–6, 13^{1-11}, and the prophecies of the return of Ephraim in chap. 31. The data which confront us in these chapters do not point unequivocally to one conclusion. We may gather them together according as they give an affirmative or a negative answer to our question.

First, we take the passages which suggest a connexion between Jeremiah and the Deuteronomic Movement.

The Deuteronomic teaching directed against idolatry and syncretism finds support in Jer 1^{16} 2^{20-28} 3^{6-25} $5^{2.\ 7f.}$; for accusations of adultery refer, following Hosea, to Israel's unfaithfulness to Jehovah in having relations with other gods. We should expect the appeal to gratitude to find a place, as it does in chap. 2 and elsewhere, this being a distinctive ground of appeal with the prophets. Can we add Jer 2^{30} as a denunciation of Manasseh's treatment of the prophets ? Professor Peake considers that in that case 'my prophets' would have been used instead of 'your prophets,' and that, reading with LXX 'the sword' instead of 'your own sword,' the interpretation probably is that the sword of Jehovah had slain certain false prophets. Principal Sir George Adam Smith similarly interprets the verse. But if there are not very good reasons why the LXX is to be preferred here, the verse as it stands would seem to refer to a massacre of the prophets. The repeated calls to 'repent' and to 'return' which are scattered throughout the first chapters of Jeremiah might be cited as preparing for the Reform, were they not so characteristic of the utterances of the prophets.

Turning to the data which seem to disconnect Jeremiah from any share in producing the Reform, we have to note that when Josiah wished to consult the prophetic party concerning the newly discovered code he sent for the prophetess, Huldah (2 K 22^{14-20}), although Jeremiah was only a few miles from the capital. His influence cannot have been very great.

There is no enthusiasm manifest in the writings of Jeremiah for the central sanctuary, although he so repeatedly denounced the practices associated with the local shrines. He shows no interest in the cultus nor any special regard for the Levitical priesthood. In this connexion we may note that Jeremiah 33^{14-26} is omitted from the LXX, which suggests that its addition may be due to a Deuteronomic retouching of Jeremiah. The prophet's real attitude may, therefore, have been even less sympathetic to the priesthood than the present form of the book suggests.

Seeing that Deuteronomy is suffused with the prophetic spirit, and Jeremiah was the definite exponent of that spirit, the agreement so far is not more than we should expect, and not sufficient to warrant us in attributing to Jeremiah any share in promoting the Reform. In the years preceding 621 B.C., Jeremiah was comparatively unknown beyond Anathoth.

2. The next question is : What did produce the Reform ? The Scythian menace which so impressed Jeremiah may have reinforced the submerged prophets, especially in their influence on the king (note Huldah's prophecy in 2 K $22^{15ff.}$). Fear of invasion has often produced a revival of interest in religion, even though temporary and not very valuable. The undertone of protest against syncretism and callousness was never thoroughly silenced even by Manasseh and Amon. Josiah was differently disposed, and this improvement in the attitude of the monarch, assisted by a natural reaction from unrestrained wickedness and by the seriousness provoked by the Scythians, gave the prophetic party a chance with king and people. Revivals of such a nature, especially when they influence those so highly placed as to be responsible for the unity of the nation, and partly dependent for their position upon respect for tradition and authority, are likely to lead to compromises. The king may have sympathy with the point of view of leading Nonconformists, may admire them, and desire their work to prosper, but he will, if he can, avoid a break with the Established Church and its hierarchy. Josiah, moved to attempt a religious reform, seeks the co-operation of the established priesthood and the emergent prophetic party, and the Deuteronomic Code represents the result of the compromise and an agreed basis for a joint effort at reform.

3. How far did Jeremiah support the Code and the Reform, and what did he expect from them ?

The principal passages which offer indications of Jeremiah's attitude to the Reform are 11^{1-18}

6^{16-20} 7^{1-23} 8^{8}. While 11^{1-18} seems to imply an itinerant mission in support of the new movement, the other citations may be taken as expressing opposition. Commentators generally appear to feel that, if 11^{1-18} could be disposed of otherwise than as implying support, a considerable difficulty would be removed. The language used in criticism of the Code is rather violent for one who had been an energetic supporter, if nothing has intervened save failure, unanticipated alike by Jeremiah and those whom he condemns. Yet how else can 11^{1-18} be interpreted, save in the sense of support of the Reform, unless it be rejected, or some violence done to it? Such support so well explains the hostility of the men of Anathoth.

The theory advanced above as to the origin of the new Code and the Reform will explain both 11^{1-18} and the later opposition in 6^{16-20} 7^{1-23} 8^{8}. We assume that 6^{16-20} is post-Deuteronomic although the rest of the chapter may come from the pre-reform period, but this is suggested also by critics upon independent grounds.

When there occurs a tide of religious revival, with the prospect that the movement may be made general, praiseworthy attempts are made to set aside sectarian differences, and to unite to secure the maximum of good from the rising tide. Such a compromise Josiah helped to secure. Jeremiah remained a prophet, with the prophetic view, and though he had little sympathy with the cultus organized by the Code, he accepted the compromise, hoping, as we all do when we discuss schemes of union, that his own (namely, the prophetic) point of view could be made to predominate. In loyalty to the arrangement Jeremiah therefore assisted, as 11^{1-18} records, in the propaganda in favour of the Reform. He would expect or hope for the following results from the Reform:

(i) That idolatry would be suppressed.
(ii) That conduct would become more humane and the civic life less corrupt.
(iii) That the motives of gratitude and love, which had been preached as part of the Code, would furnish a deeper basis for religion than any law, namely, the 'heart-reform' of which he so often speaks.

These, the distinctly prophetic elements, would be those which Jeremiah would welcome and emphasize.

4. What in the practical experience of the Reform disappointed Jeremiah? With what results for the prophet?

We have now to reckon with his later attitude as represented in the remaining references quoted. While he was presenting the Code from the prophetic point of view, other supporters were also engaged in propaganda from the point of view of the other party to the pact. And they were more successful than Jeremiah could have wished. Therefore we find him, in 6^{16-20}, contending that the priestly element has been over-emphasized and the compromise broken. 'As for my law, they have rejected it.' As he sees the ethical elements receding from popular attention, he re-affirms the greater importance of this part of the Code, and begins to regard the conduct of the priestly party as treacherous (see especially $7^{3ff.}$). Both in chap. 7 and in 26^{1-6} he asserts that, if the pact is to be diluted to a mere concentration of ceremonial at Jerusalem, the new cultus may expect the fate of the old.

The language of Jer 7 seems to have special reference to that of Dt 12, and that of Jer 7^{12} has also verbal similarity with that of Dt 12^{5}; here, at least, we cannot err in reading a definite warning concerning the working out of the Reform. Jer 7^{21-23} is the unadulterated prophetic message (cf. Am 5^{25}). In 8^{4-8} Jeremiah openly charges the priestly-legal party with falsehood, and denounces the people for having repudiated the Code, the essence of which, for him, consisted in its ethical requirements and spiritual motives.

Jeremiah's disappointment was that the priestly-legal party had, contrary to his hopes, secured the ascendancy in the popular mind, and that ritual was once again being pursued with little regard for righteousness. For him, therefore, the Reform was rendered almost valueless. After so disappointing an attempt to work with the priestly party using a law as an instrument, Jeremiah came to believe that the only code which could ever be safe was the Covenant written on the heart (Jer 31^{31-34}).

In the Study.

Virginibus Puerisque.

Daddy and You.[1]

'His father saw him, and had compassion, and ran, and fell on his neck, and kissed him.'—Lk 15^{20}.

Once on a day a friend of mine was going a long journey, fourteen or fifteen hours of it, and near the start a wee lass and her mother got into the carriage, and kept everybody cheery all the way. She was a merry little soul, and there were heaps of things to interest her. Sometimes she looked out of the window at the houses flashing past, and boys and girls going to school, and cows standing in the pools lazily flicking their tails, at this and that, never the same for two seconds together—a wonderful film, far better than a picture house, for it is real. And then there were the pictures in the papers to be studied. And like the kind little mother that she was, she had brought her dolly with her for a holiday and had to see about it every now and then. It was a happy day. But every quarter of an hour or so her face grew very grave, and in a sad wee voice she asked her Mummie, 'Whatever will my Daddy be doing without me?' I really don't know. I'm sure it was a horrid day for Daddy, seemed very long and very dreary. When he came home in the middle of it the house would be so dreadfully empty. And it would be far, far worse at night—how still and quiet it all was; no noise of little feet, no rush of a wild wee lass to meet him, no pouring out how Dolly had been just fearfully ill, but she was better now and sleeping quietly, and the Doctor thought it was all right; no games and romps. Daddy would find it very dull and very lonesome, I'm afraid, without his little 'Me.'

And here is Christ telling us about another Father, whose silly boy got tired of home, and flung away, and thought for a bit he was having a great time of it. And though he never thought of his Father even once, all the time he was away His Father missed him dreadfully and could not get him out of His mind. He had to push on with His work, of course, but every now and then He just had to slip out, and have a long look up the road and down the road to see if the boy might be coming back at last. But there was never a sign of him, and with a sigh the Father turned away again, but in a very little He was out once more. He might be coming now, you see. That Father wasn't having a nice day without His boy felt lonely and unhappy.

And you know that He is your Father too, and that His name, of course, is God. And, says Christ, every time that you are cross and selfish or sulky He feels that you have gone away and left Him, and He misses you just terribly, though He is the great God and you are only little you, can't get you out of His mind, wishes and wishes you were back again. And I think that you should remember that, don't you?—and that when you are peevish and grabby and pouting you too should ask yourself, 'But whatever is my Daddy doing without me?' and that you should get up and run straight home to Him, and love Him who loves you so very much.

I'm sure that when that little lass gets back her Daddy will be at the station, that he won't forget the day, but will be certain to be there however busy he may be; that he'll be so excited he'll be down long before the time, that if the train is late he'll get quite fidgety about it, and that when at last it really puffs in and stops, he'll hold such eager arms out to his little girl, and will keep fast grip of her hand to make sure she is really home, and will be happier by far than he had been all the long, long time she was away.

And God, too, is watching and waiting for you, has been waiting a long time. Hasn't your train, too, got late? And aren't you, too, going to run to Him, and put your arms about His neck, and take His hand, and keep beside Him—very close to Him—and let Him see you love Him and are happiest when you are with Him and He is with you. Why not be done with the sulks and the selfishness and run to Him at once? For 'whatever is your Daddy doing without you?'

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

The Cock and the Trumpet.[2]

'At midnight, or at the cock-crowing, or in the morning.'—Mk 13^{35}.

There is a little town in the north of England which has a quaint coat-of-arms. It is a drawing

[2] By the Reverend Cecil Nicholson, Darwen.

of a cock and a trumpet. Under the drawing the motto is '*Timere vel mutare sperno*,' from which by a slight adaptation is derived the motto of one of our noble families, 'I scorn to fear a change.' There is also a popular rendering of the motto, suggested by the drawing, and not far wrong in meaning. It is 'While I live I crow.' It is about that I want to speak to you.

There are people who don't quite like the sound of this. They think it sounds like boasting. They think the cock is a boaster because he crows. I should rather think that the hen is a boaster, because she cackles when she has laid an egg. Just because she has done her daily duty she makes a noise and calls attention to it. That is boasting. The cock's crow isn't like that. It is a ringing cry of joy and energy, and life and hope. It is one of the grand things of the world.

Our Lord Jesus Christ knew the cock's crow. He heard it and remembered it, and spoke about it. 'Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.' He knew there was something to listen for in the crowing of the cock. Let me tell you of some things we may hear, some ways in which we may read the motto: 'While I live I crow.'

This is the first: '*While I live I sing in the night.*' The time of night Jesus means by cock-crowing is just after midnight, just when the night is darkest and deepest. Suddenly there rings out of the stillness the shrill cry of the cock. I don't know, really, why cocks wake up at midnight to crow, but what they seem to say is this: 'Oh, ye men and women, and boys and girls, it is all very dark and very still, and you all lie as if you were dead, but I'm alive, alive, and I call to tell you so. While I live I sing in the night.'

That's the kind of voice we need: the voice that can sing in the night. Many people can shout and sing when the day is with us and when all is going well, but we need words of hope and cheer when nights are dark, and ways are hidden and things seem to be dead. We want boys and girls who can learn to be cheerful and hopeful when others are in despair, who can smile, as Mrs. Wiggs would say, when the clouds are thick enough to cut. We praise the cock because he sings in the night.

The second is this: '*While I live I hail the morning.*' The cock crows also at dawn. He has the best right to do so. Those who are cheerful in the dark can best be happy in the light. What do we hear the cock cry in the morning? It is like this: 'Cock-a-doodle-do! Oh, ye hens and men, and boys and girls! Here I am again, alive yet, and look, the sun is shining and morning has come. Rouse up, ye sleepy hens, and catch the early worm. Rouse up, ye boys and girls, for food and fun, and school and play. Life is worth living. It is beautiful and glorious and glad. I sing the praise of the morning.'

How beautiful that morning canticle! Can't we sing one? Our Father has brought us through the night to a new day. Shall we not sing for the beauty of the light and the gladness of the morning?

This is the third: '*While I live I speak to my brother.*' There is another thing about the cocks in the night-time. They call to one another. You lie awake some night. Suddenly the silence is broken. It is the cry of a cock not far away. Then you hear another farther away, then another, and another, until from the far distance you hear just the faintest call. The cock near you answers again, there are other calls. Then again there is silence. The cocks have been speaking to their brothers.

That is grand, and we should be like that. Why does God give us voices? It is so that we may speak to one another. He wants us to laugh and sing to one another. God does not mean us to be lonely and silent and sad. He wants us to speak words of hope, words of love, words of joy. Just as the cock crows in the night and in the morning, so in all the nights and mornings of our life, God wants us to speak and sing to one another and to Him until that day when we chant our clear canticles and sing our great Amens in the company of the angels who sing about His throne.

The Christian Year.

First Sunday after Easter.

When the Doors are Shut.

'When the doors were shut.'—Jn 20^{19}.

'When the doors were shut,' there was a blessed deprivation and negative, and there was a far more blessed appropriation, enfranchisement, and positive. For then the adversaries were compelled to stay outside, and the Friend of friends was welcomed within.

1. They were Jews who were excluded from the

Upper Room, men bitterly opposed to Christ and His adherents. Our wrestling is not against flesh and blood. It is against tendencies, habits, currents of opinion and custom and life.

Unbelief must be shut outside our doors. Sadducees and Pharisees, the teachers in high place and the people who looked up to them, were without a living faith. A speculative infidelity, a dogmatic and avowed scepticism, can have no attractions for us, who have yielded Christ the assent of the mind and the consent of the heart. But is faith woven into the very texture of our existence, until He is clung to and boasted of at every minute of every day? Can we say, as Edward Payson said, 'I have done nothing myself. I have not fought, but Christ has fought for me. I have not run, but Christ has carried me. I have not worked, but Christ has wrought in me. Christ has done all'?

Formalism must be shut outside. The Jews were pedants and precisians in worship. Not a sacrifice was omitted, not a punctilio of ritual, not a farthing of the Temple tax. But no soul leaped and quivered under the careful observance. It was 'icily regular.' It was 'splendidly null.' We may remember the family altar. We are never willingly absent from the meeting of the congregation. We give, not ungenerously, to the ventures and enterprises of God's Kingdom. But does the vital Wind blow through our religion?

Worldliness, too, must be shut outside. The townsfolk of Jerusalem were intensely secular. Only at rare intervals had they any glimpse of the land of far distances. The opportunities and the ambitions of the present absorbed them. Can we, Western Christians of the twentieth century, afford to judge them severely? Profit and loss, material possibilities and monetary gains, wield a masterful influence over us; and grace and truth, the spiritual and the everlasting, are pushed into dimness and distance. The Interpreter, we read, had Christian 'into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a grave person hung up against the wall, and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, *the world was behind his back.*' It should be our picture; but is it?

And *unbrotherliness* must be shut outside. If the Jews were united in antagonism to Christ, they were honeycombed by animosities among themselves. Sect wrangled against sect. They were preparing for the melancholy end, when, inside the Holy City, the victims of the strife of factions outnumbered those who fell under the swords of the legions. Our differences are not so cruel. Our controversies are more decorous. But are we free from heart-burnings? Is there a private quarrel which conscience tells us should be healed? And the breaches of Christ's Church—do they distress us, and send us to our knees in confession and prayer?

Yes, and every *preoccupation* must be shut outside. His contemporaries did not fairly and honestly study Jesus Christ. Their crowded histories, like the Bethlehem inn, had no room for Him. The pity is that a similar carefulness about many things not only keeps sinners from their Saviour, but prevents saints from knowing their Master. We have so much to do in the externalities of His service, words to speak, appointments to keep, errands to run, that we are without leisure to cultivate communion with Himself.

2. 'When the doors were shut, came Jesus,' the Friend of friends. And with the odour of the ointment of His Presence the room was filled.

To close the doors on the intruders is *to make sure of Christ's salvation.* Standing there, what did He do? 'He showed them his hands and his side.' In His wounds they read something more than the guarantee that He was the same Jesus who had died; they read the charter and certificate of their own redemption. 'Praise be to Thy name,' cried one in the Welsh Revival, 'for the prints of the nails, four windows to see Thy love!' When the usurpers go, we are free to consider Him who laid down His life for us. In the unblemished hands and feet pierced on our behalf, and in the scar of the spear, our faith has the pledge that the burden of guilt is lifted away, that the new day has dawned, and that all is well.

To close the doors on the distractions and defilements is, moreover, *to enter Christ's peace.* As He stood in the midst of them, what did He say? 'Peace be unto you!' Let us turn from whatever hinders, and He will not stop short with forgiving us; 'Still there's more to follow.' The assurance of the love of God; the intimacies of the children in the home; a conscience which has ceased to accuse, and a heart which is satisfied; release from depression, and deliverance from temptation,

and fruitage from affliction—this is our Lord's peace.

And to close the doors is *to be qualified for Christ's work.* What other thing did He tell His companions? 'As the Father hath sent me, even so send I you.' It was good to be recipients of His bounty, but better to be givers after His pattern. Those men were to prolong His mission and to distribute His grace. We also wish to be His apostles. Well, we must live beside His truth, and must converse with Himself, till we are robed in His holiness and set on fire with His zeal. Thus we shall be equipped in mind and in spirit to travel forth as His ambassadors.

To 'lock the door and bar them out, the turmoil, tedium, gad-about,' is, in short, *to be filled into Christ's fullness.* What more had He for those favoured souls? 'He breathed on them, and said, Receive ye the Holy Ghost.' It is our chief necessity, the infilling of the Holy Ghost. His illumination, so that the Bible shall have endless significance and worth. His sensitiveness, so that sin's stealthiest approach shall be detected, and its most plausible disguises exposed. His consecration, so that, like Henry Martyn, we shall burn out for God with a flame as of phosphorus. His authority, so that in Christ's name we shall bind or loose, and in His name do many mighty works. Church and world are crying aloud for Christians whom the Spirit of God possesses, and from whom He flows in an unhampered flood of benediction. And, when the doors are shut, the Lord Jesus Christ comes, to breathe the Spirit into us.[1]

SECOND SUNDAY AFTER EASTER.

The Rest of Fulfilment.

'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'—Mt 11^{28}.

For all of us, I suppose, this sentence has associations so rich and varied that there is no chance of getting to the heart of them. At the end of all our meditation something will remain over unsaid and unsayable, just because the words themselves have such deep meaning for us. All that we want to do now is to try to get some fresh aspect of them, to find some ray of light which they shed and to separate it from the rest.

1. The first and most important task is to understand the nature of the gift which is promised. Rest is a great word, and like all great words it covers a very wide field. It is as a matter of fact the simple words which stretch out to wide horizons. The long complicated words have precise meanings; their boundaries are very obvious.

We may be quite sure that when the Master uses the word rest He does not stop short at the obvious and surface meaning. His simplicities have a point which penetrates deep down into the heart of things. So when He speaks of rest He is not thinking merely of tired bodies which need repose. It is rest of soul which Christ is promising here—that dimly discerned end which our personalities are intent on discovering for themselves.

Jesus was in closest touch always with men and women in their ordinary everyday wants, and words like these spring out of His sensitiveness for their disappointments and failures. Jesus never invented needs. It was just the ordinary wants of men that He claimed to be able to meet.

Beneath the surface of all life's restlessness and hurry, beneath the many-coloured pageant of the days, there is this ceaseless search for an object. Every life is seeking satisfaction; trying now one thing, now another, measuring itself against the world it lives in, urged on all the time by an imperious instinct to seek until it finds 'the pearl of great price' for which it is ready to throw all its other gains into the scale. In that restless search for satisfaction many lives move vainly on the surface of things, many blunder and mistake, some are tossed about on the tempests of passion, others follow will-o'-the-wisps far into the night, while others still battle with huge disappointments and seem to grasp the prize only to have it torn from their hands, and still they go on seeking. But the one thing which never ceases is the movement of life towards satisfaction.

Now, is it not this spirit of seeking which Jesus promises to answer? What is rest of soul but the satisfaction of this instinct? Jesus has no easy specific to offer against the cares and anxieties, the disappointments and sorrows of life. What He does promise is to meet the soul on its journey of discovery, to gird it with courage for its trial, and to guide it securely to the end. That is the quality of His rest.

2. The second point we note is that Jesus promised His rest to the weary and heavy laden, to men and women who are bowed down beneath the weight of life. That is quite characteristic of His

[1] A. Smellie, *Out of the Desert a Gift*, 11.

way of doing things. Jesus always takes His gifts first to those who need them the most. But do not let us make any mistake about His promise; it is not offered to men and women such as these, as a kind of compensation for the ills which they have to endure. It was not that He offered His rest in exchange for the things which they had lost. His rest includes all that they had ever lost. It is the greatest gift of all, the fulfilment of all the starved and disappointed instincts of human life.

The answer of Jesus to disappointed and dispirited people is not to say, 'All those desires and hopes which have been baffled are of no account. Come, creep into this quietude where their restless voices shall be heard no longer.' He does not sing a spiritual lullaby to the tired brain and heart. That is not His answer. It is the answer which a religion like Buddhism gives, whose only salvation is the abandonment of desire, and whose rest is the great silence in which all the hope and passion of life is stilled.

The answer of Jesus is the assurance that all life's deepest instincts are true, that the hopes and desires that men carry with them are not lures but lamps, and that beyond all apparent disappointment there is fulfilment.

Man at his noblest must refuse any lesser gift. If out of the struggle of life nothing is to come, let us tread the path to the end without illusions. But if there is something great to issue from the conflict, let us see it, let the assurance of it brace nerve and sinew and heart. That is the spirit of man at its noblest, and nothing less than the answer to that demand is the rest which Christ gives.

3. And now, finally, that this idea of what rest means is true becomes all the clearer when we consider the conditions which Christ attached to it. For He did attach conditions. His promises do not float dreamily through still air from a sunlit sky. They are prefaced by a challenge which in this case is a threefold one: 'Come unto me.' 'Learn of me.' 'Take my yoke upon you.' That threefold summons is an ascending series, Come, learn, and take the yoke. A strange recipe for rest! Yet it is the only recipe for the rest we have described. Man can only find rest by obeying the highest law known to him. He may sometimes think to find it by easing the demands of life and by living on a lower level of comfort, but it cannot be done. The heart on which no great demand is made, is beset by restlessness.

The road we so often refuse is the way, forbidding as it often appears, to the fulfilment of life. This is where the sternness and the tenderness of Christ meet together. He was stern and tender because the life which God made and the laws which govern it are stern and tender too. There is in God's great love fulfilment for the needs of every life, but because God's purpose is so high, the way towards that rest is not easy; it is the way of truth to be learned and the yoke to be carried. But because it is Love's purpose the very greatness of it means that the yoke is easy and the burden is light.[1]

THIRD SUNDAY AFTER EASTER.

Ever Fuller Joy.

'That your joy may be full.'—1 Jn 1^4.
'Your joy no man taketh from you.'—Jn 16^{22}.

Our capacity for joy is an original endowment of our nature. But there are various kinds of joy or happiness. There is the joy that arises from the physical life, there is the joy that springs from the intellectual life, and there is the joy that has its source in the spiritual life.

1. First of all, there is the joy that belongs to our physical life, as our natural birthright. Now this joy is a possession that we share in common with the lower animals. Such joy is freshest and fullest in our earliest years, and gradually loses in intensity as we advance into middle age, and, if we come to threescore years and ten, or older, our physical strength becomes, but too often, in the words of the Psalmist, 'labour and sorrow.' It is thus manifest that this joy cannot be the joy mentioned by St. John, a joy which is such that the world cannot give, and the world can never take away.

2. Nor can the joy be that which springs from the intellectual life. The pleasure, which is derived from such a life, is indeed more equable and lasting than that which springs from the physical life. Even unto old age it furnishes unfailing sources of joy—that is, provided the intellectual powers last, and that knowledge is pursued for its own sake and not for the pleasure which the acquisition of knowledge yields: for the one condition of our obtaining the highest joys of the intellectual life, as of the physical, is that we do not pursue them.

This principle, that we obtain the physical and other joys of life just in the measure in which we do

[1] S. M. Berry, *The Crucible of Experience*, 147.

not make such joys our aim, is aptly defined by Bishop Boyd Carpenter, in his Bampton Lectures, as 'the Law of Indirectness.' John Stuart Mill in his *Autobiography* (ch. v.) gives expression to this law as follows: 'Those only are happy . . . who have their minds fixed upon some other object than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way.'

In the intellectual and moral spheres the same law holds: that if we would be happy, we must not make happiness our aim.

But, however noble be the objects to which we consecrate our life, such as home, kindred, country, learning, science, art, poetry, or music—all these, sooner or later, cease to furnish the spring of joy that God intended should arise unfailingly in the hearts of all His children. Let us quote in illustration of this fact two short poems. The first is from Shelley. This most spontaneous of our lyric poets, having lost all faith in God, gave himself up wholly to poetry and the worship of Nature, and for many years he appeared to have found in them what he sought. But at last they ceased to satisfy, and the following stanzas express the dissatisfaction that filled him:

O world! O life! O time!
On whose last steps I climb,
  Trembling at that where I had stood before;
When will return the glory of your prime?
  No more—Oh, never more!

Out of the day and night
A joy has taken flight;
  Fresh spring, and summer, and winter hoar,
Move my faint heart with grief, but with delight
  No more—Oh, never more!

Now let us contrast this wail of despair with the glad utterance of the unknown writer, who, in face of the worst woes that life inflicts, can express his faith and hope in a veritable pæan of triumphant joy:

In the hour of death, after this life's whim,
  When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb—
  The lover of the Lord shall trust in Him.

When the will has forgotten the lifelong aim,
  And the mind can only disgrace its fame,
And the man is uncertain of his own name—
  The power of the Lord shall fill this frame.

For even the purest delight may pall,
  And power must fail, and pride must fall,
And the love of the dearest friends grow small—
  But the glory of the Lord is all in all.

This latter poem might be fairly taken as representing the mental attitude of St. Paul in the closing years of his life, whose joy grew fuller as his outward lot grew darker. It is true also of every man so far as he follows in the footsteps of Christ.

3. The comparison of these two ideals has brought us to the third division of our subject—the joy that has its source in the spiritual life. Here, as in the spheres of the physical and intellectual life, the same Law of Indirectness holds: these joys are only attainable on condition that we do not make them our object.

Now it is quite clear that, if our life is to grow richer in joy, it must grow richer also in desire; for, as we have seen in the lower spheres of human activity, a man's capacity for joy is conditioned by the number and depth of his desires; for joy comes on the fulfilment of desire. And so also it is in the spiritual life. In the spiritual life we have not to implant the higher desires within our hearts: these desires are either actually or potentially already there, being implanted by God Himself. It is our task to remove obstructions to their growth and to give them free play, and in so doing we become fellow-workers with God. We are simply to do the first task He calls us to in the right spirit. The reward of doing one such task is the increased power for fulfilling another of a kindred nature. And so the work of spiritual transformation advances, and more and more truly the supreme aim of such a man is fixed on the doing of God's will, and not on joy or reward in any form—not even on a blessed immortality save in so far as immortality is necessary to the adequate fulfilment of God's will by His children.

But though joy is not, and indeed cannot be, the aim of the faithful man, it must follow sooner or later. Wherever true joy, physical or spiritual, exists, there youth exists.

And so it is that as we grow older in years we are growing younger in spirit, and entering more and more into the true life of God's children, which is

an ever fresh and eternal youth. It is from this standpoint that we might explain the old saying: 'Those whom the gods love die young'—the true reason being that God's children can never grow old. And thus it comes that, in the case of such, physical death is in the most true sense the gate to that larger life in which our recovered youth discloses a still loftier spirit of adventure, more soaring expectations, more unfathomable trusts, quicker wonder and enthusiasms, in which aspiration is ever culminating in achievement, activity ever issuing in joy, hope ever springing up inextinguishably, and love is becoming, in ever larger measure, lord for evermore.[1]

FOURTH SUNDAY AFTER EASTER.

The Song of the Flowing Tide.

'Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever.—Rev $1^{5,6}$ (R.V.).

This is a song of the flowing tide. *Unto Him!*—there had been days when the glory and dominion had ebbed away from Him,

retreating to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

He had popularity: it left Him. He had friendship: it forsook Him and fled. He had, as men might see it, prospects, for the common people heard Him gladly, and even their rulers could not afford to be indifferent to Him; but what were His prospects when He set His face towards Jerusalem, in the last journey, when He gathered His little company for the supper of farewell, when He went down in the moonlight into the garden of His agony? All the power and glory and dominion had ebbed away: they were out of sight in the last great ebb-tide of the Cross, when so much had gone from Him that He had nothing more to give. Turning from that to this, the soul is thrilled into astonishment by the mere force of contrast. *Unto Him!*—the tide has turned: the things that had departed are beginning to return. *Unto Him be glory and dominion for ever and ever!*—the course of time is restoring now the things which it had seemed to take away. The ebb-tide was but for an hour, a dark and fearful hour; but the flowing tide shall pour its conquering fullness from time into eternity.

1. The present tense in the first verb has a message of its own, for the Revised Version is correct in translating 'Unto him that loveth,' not 'loved.' 'Loved' is true in its own place: 'having loved his own which were in the world, he loved them unto the end.' Some of them had found in the love of Christ Jesus a sunlight brighter than that which lay down the hills of Galilee, a new wine of the Kingdom richer than the cup which they drank together on the night in which He was betrayed. The Incarnation was the unveiling of love. And the marvellous Life was the pattern of love. And the Cross was the supreme proof of love, the touchstone of its worth and faithfulness. And the Resurrection was the triumph of love, the assurance that in its seemingly unequal conflict with the powers of darkness it was really strong with the strength of God. But the end of that historic and redeeming sequence was only the beginning of another continuing reality, eternal in the heavens. Mrs. Browning says that:

Love strikes one hour—Love. Those never loved
Who dream that they loved *once*.

And these men brought out of their contact with their Saviour's love not only a clear and indelible sense of what it had been, but the conviction that it was a reality still, a fact which might be hidden behind the veil, but could not be changed nor abolished. There was a Jesus of history, but the few short years of the history are only the revelation of an eternal reality—a Christ of faith to be rejoiced in with joy unspeakable and full of glory. He loved: that is a gospel. He loveth: that is gospel upon gospel.

2. Three fruits of this love in human lives are suggested here. And now the present tense changes to the past, because the writer deals now not so much with the absolute and unseen reality as with its results in human life, results of which experience itself can bear testimony. They may be summed up in the three words emancipation, unity, dignity.

(1) The first result of this redeeming Love in human life is *emancipation*. 'He loosed us from our sins by his blood.' There is only one letter of difference in Greek between the verbs meaning 'to loose' and 'to wash,' and the manuscripts are here divided between the two verbs. The idea of

[1] R. H. Charles, *The Adventure into the Unknown*, 91.

liberation and that of cleansing are both, of course, figures of speech; but in either case the figure covers a great reality, a reality of experience. We may call it purification or emancipation, or use any other word to describe the indescribable; but such a soul spoke such a word because there was a reality corresponding to it in his own life and in that of the Christian community. There are many modern minds which revolt strongly not only from the blood sacrifices of the Old Testament, but even from the blood-imagery of the New. Two things are worth remembering. One is that this strain of thought is not merely Jewish. Men know nowadays about such strange pagan rites of purification as the taurobolium. The word *tauroboliatus* has been found on many inscriptions, dating from the later paganism: the people to whom it referred had gone through this ceremony of purification before being initiated into the sacred mysteries. A pit was dug in the ground. The candidate descended into it. Strong planks were laid across, and a young ox was brought and slaughtered upon the planks so that its blood might trickle down upon the person below. However strange or even nauseating such a ceremony seems to us, it at least expresses some very deep instincts of the human race, not confined to one people or nation. There is the feeling that man has need to be cleansed and purified: there is the consciousness that such deliverance can only be wrought by loss and pain. And the second thing to remember is this—that, if men have got far past that stage, the stage alike of Jewish altars and of the pagan taurobolium, it is because they have found something better—Christ's Cross and Passion, the agony and sacrifice of the Eternal Love. Why, after all, should men so revolt from this imagery of blood? No great thing in the world's history has ever been wrought except by blood: why should the redemption of the world be any exception?

(2) And then there is *unity*: 'He made us to be a kingdom.' The ordinary passer-by might well be scornful of such a kingdom, running across all realms, races and classes, in none of them powerful, in all of them despised. It was a strange medley of a kingdom, masters and slaves, fishermen and scholars, Jews and Greeks and saints of Cæsar's household, Christians trained for their Christianity by long association with the holiest hopes and ideals of the past, and converts newly gathered in out of pagan sensuality, but washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God. The principle of cohesion amid all this variety is in that radiant pronoun *He*. He hath made us to be a kingdom, us who could never have been a unity without Him: it is the kingdom of those who are swayed by one faith, one love, one gratitude, distinct from the kingdoms of this world and running across them all, yet in itself one and recognizing itself to be one across all barriers of language and race.

(3) The third gift of this royal, sacrificial Love is *dignity*, for that is how we may read this last phrase—'to be priests unto his God and Father.' Perhaps the modern man does not shape his idea of dignity along the lines of priesthood. But to the Jew there was no dignity like this, and the Jew may have been right after all. The word 'priest' enshrines one of the greatest of thoughts—that a man should have access to God; that he should have the awful joy of worship and the solemn privilege of intercession; that in his life and work two worlds should meet and time be made richer and nobler by its contact with eternity. It was a great conception, even when it was limited to one class and order of men—infinitely greater when the class and order disappear, as they disappear in the New Testament, and the unearthly dignity of priesthood is open to all believers. He—the Great High Priest who is gone before and who has drawn us after Him—hath made us to be priests—not one here and there but all, slaves, simple folk, unlettered and unmitred souls—to see God's face for themselves and to hold communion with Him for themselves and to make their lives a living sacrifice.[1]

[1] J. M. E. Ross, *The Tree of Healing*, 263.

Moses and the New Sinai Inscriptions.

By the Reverend J. W. Jack, M.A., Glenfarg.

The well-known Egyptologist, Professor Grimme, of Munster University, in his *Althebräische Inschriften vom Sinai* (Hannover, 1923), has given us what he regards as the probable solution of the hitherto undecipherable inscriptions in the peninsula of Sinai. These ancient inscriptions, discovered by Sir Flinders Petrie in the course of his expedition there in 1904–1905, appear at first sight to consist of roughly-graven Egyptian hieroglyphics, but on closer inspection they are seen not to belong to any known form of Egyptian writing. They must not be confused with the ordinary Sinai graffiti which are to be found in large numbers in the Wady Mokatteb and elsewhere, and which belong to the first three centuries of the Christian era. The ones we refer to are many centuries older, probably dating, as Petrie thinks, from the reign of Thothmes III. (*c.* 1501–1447 B.C.), or, as Gardiner and others hold, from about the end of the XIIth Dynasty (*c.* 2000 B.C.). Some of them appear on small votive offerings of peculiar style, exhumed from the ruins of the Egyptian temple at Serâbît el-Khâdim, while the more important ones, eight in number, are carved in the rock on the plateau a mile and a half west of the temple. The alphabet is the same as that described by Palmer and Weill on a rock in the Wady Maghâra, another mining district of Sinai. After prolonged study, Grimme has come to the conclusion that the inscriptions are engraved in an ancient Semitic alphabet, probably Israelitic, and that one of them at least is from the hand of Moses. This one, consisting of seven lines, written horizontally, is the longest of them. He translates it as follows :

1. I am M[oses] (=adopted son) of Hatshepsut the partner of Amon . . .
2. Overseer of the mining workmen (of Sinai),
3. The head of the temple of Ma'ana and of Jahu in Sinai.
4. Thou, the beloved of Ba'alat Hatshepsut, the partner of Amon,
5. Thou hast been good to me, thou hast withdrawn me from the Nile,
6. And thou hast established me on the pronaos of M . . .
7. Which (is on) Sinai.

This solution of the inscriptions, if correct to any degree of probability, would lead to conclusions of profound importance. Such questions as the epoch during which Moses lived, the authenticity of the Nile legend which recent research has traced to Sargon, the route of the Exodus, and many others which have been the subject of keen debate among scholars, would be definitely settled. But however much one would like to see such a result, it is very questionable whether Grimme's conclusions on this matter are sound. Even though we accept the alphabet as a Semitic one, which it probably is, an impartial examination of the text does not warrant the translation which he gives.

Apart from the Wady Maghâra one, the inscriptions number fifteen. Seven of these are found on the votive offerings presented to the two great Egyptian gods, Hathor and Sopdu. These offerings consist of a sphinx, statuettes, squatting figures, and similar objects, all of small size, crudely executed, and bearing signs or inscriptions in vertical lines. The other eight are carved in a rough fashion on the rock adjoining one of the mines at Serâbit el-Khâdim, each inscription being surrounded by a deeply cut line. In one case the right-hand portion of the field is occupied by a representation of the Egyptian god Ptah, while the lines of inscription are placed to the left. In one or two instances the lettering is horizontal, in all other cases vertical. This and other peculiarities show that the inscriptions cannot have been the work of native bedouins, for in this case they would have been more numerous and more widely scattered, but must be attributed to foreigners from Canaan and Syria who accompanied the Egyptians in their expeditions to the Sinai mines. Owing to the nature of the stone, the surface has become detached in the form of slabs, and some of these have broken into fragments or crumbled away. Unfortunately, the lettering in many cases has disappeared, and in some of the others it is very doubtful owing to the confusion of the markings, and the want of division strokes between the lines. In the case of the supposed Mosaic inscription, the stone is considerably worn away at the bottom to the left, so that nothing remains below the seventh line except a single sign. This is typical of most of the inscriptions, which are

so decayed that it is impossible to identify some of the signs.

Various scholars besides Grimme have attempted the solution of these ancient markings. A. H. Gardiner, in 1916 (*Journal of Egyptian Archæology*, pp. 1–16), was the first to offer some clue to their interpretation by giving to the various letters certain identifications which have since been adopted by other scholars, and which go to show that we have here the earliest Semitic alphabet, much earlier than the Phœnician, and having its origin in Egyptian hieroglyphics. Starting from the acrophonic principle, *i.e.* that the names of objects represented supplied the letters (thus *bêt* being the word for 'house,' the miniature picture of a house supplied the letter *b*), and comparing them with the Egyptian and later Semitic alphabets, he suggested the identification of fifteen of the signs. In a group of four letters which occurred six times, he discovered the word בעלת (the goddess Ba'alat, or female Baal), written twice horizontally (from left to right, unlike the ordinary Semitic writing) and four times vertically. This goddess, who is believed to have been identical with the Egyptian Hathor, the local goddess of Sinai, was closely connected with Byblos (or Gebal, modern *Jebeil*, on the Phœnician coast), where she was worshipped by the Semites.[1] This mention of her at Sinai under her Semitic name is sufficient to prove that the strange script is of Semitic origin. A. E. Cowley at the same time (*ib.* p. 17) added to Gardiner's identification, and gave the reading of a new word תנת, believed by some to be the name of the great Punic and Phœnician goddess Tanith of later times. These researches were carried further in 1917 by Kurt Sethe, who adopted sixteen letters as certain, and dated the inscriptions somewhere between 1850 and 1500 B.C.[2] Hans Bauer, however, in 1918, refused to accept the conclusions of these scholars, holding that the signs had no connexion whatever with Egyptian hieroglyphics, and denying that their meaning could be deduced from objects they were supposed to represent.[3] R. Eisler, in 1919, took up much the same attitude, though agreeing generally with Gardiner and Sethe as to the interpretation of the signs.[4] He attempted a translation of the texts, which was strongly criticised by Littmann, and later by Bruston, who in 1921 issued a version of his own (*Revue Archéologique*, 1921, ii. pp. 49–78), containing some extraordinary and impossible results. Schneider, who does not consider the inscriptions older than 1000 B.C., attributes them to the Philistines, and believes them to be of the same nature as the undeciphered Cretan graffiti.[5] Grimme connects the unknown alphabet, not with the Egyptian hieroglyphics, but with the hieratic ideograms which were in use in Egypt about 1500 B.C. Out of 200 signs or thereabouts found in the inscriptions, he has formed on the acrophonic principle an alphabet of 27 consonants, which he regards as the most primitive Semitic one known to us, and corresponding somewhat to the southern Semitic alphabets which have from 27 to 29 consonants.

These differences among scholars as to the origin and interpretation of these Sinai markings lead us to pause before accepting Grimme's astonishing conclusions. It must be admitted, with Littmann, Lidzbarski, and other eminent leaders in Semitic epigraphics, that the alphabet is early Semitic, but to any one who studies the lettering with an impartial mind, free from the flights of imagination, several of Grimme's conclusions appear far too venturesome, being indeed fantastic and improbable. The face of the stone is extremely worn with age, and many of the signs for which he gives identifications are quite illegible. This may be seen from the fact that Gardiner's copy of the supposed Mosaic inscription contains less than 30 letters, while Grimme believes he can find 82 ! This discrepancy alone is evidence of the difficulties of decipherment, and leaves us doubtful as to the translation arrived at by Grimme. It is not known, moreover, whether this particular inscription should be read from left to right or right to left. In ancient times there was no fixed rule for the direction of writing. Generally it was placed in vertical columns, but when horizontal it read in the direction of the faces (as Meroitic did), either from right to left or left to right. It is difficult to assert which way this inscrip-

[1] Cf. בעלת גבל in the inscription of יחומלך (*Corpus Inscriptionum Semiticarum*, T. i. pars. 1, No. 1, ll. 2, 3, 7 and 8, p. 4) and the Greek Βααλτις, Βήλθης, Βῆλτις.

[2] Sethe, *Die neuentdeckte Sinaischrift und die Entstehung der semitischen Schrift* (published in the Memoranda of the Göttingen Academy, *N.G.G.*, 1917, pp. 437–475).

[3] Bauer, *Zur Entzifferung der neuentdeckten Sinaischrift.*

[4] Eisler, *Die Kenitischen Weihinschriften der Hyksoszeit im Bergangebiet der Sinaihalbinsel* (Friburg, 1919).

[5] Schneider, *Orient. Lit. Zeitg.*, 1921, pp. 241–246.

tion reads. It is the writer's conviction, based upon a comparison with other two (Nos. 350, 351, Gardiner), that it reads from right to left, though if one uses a sufficiency of imagination it may be read either way. Lately Völter has entered the lists with a new translation of this inscription, containing several notable divergencies from Grimme's. He makes the first three letters in line 1, for instance, to be בפי, while Grimme takes them to be אנה. At the end of the line Völter sees ('somewhat doubtfully,' he admits) the name Manasseh (MNSH, a form of Moses (?), Jg 18^{30}), whereas Grimme sees only the letter M, which he attaches to the preceding word and translates it 'Moses.' Both, strange to say, agree in finding the name of Hatshepsut, the famous queen (*c.* 1501–1479 B.C.) in this line, but not in the same signs! Grimme believes that he has found the name Sinai in lines 2, 3, and 7, but it needs to be said that in not one of these places is the word written clearly or fully. How he succeeds in finding the interesting and important word Jahu (יהו or יהוה) in the third line is a marvel. Any one who candidly examines the signs will be inclined to attribute such a conclusion to mere supposition. He regards the reading on the stone as הוי, but for reasons which are far from satisfactory places the *yod* at the front, thus making the word יהו. Völter only finds two letters הו, but concludes also that this must be meant for יהו. Such an unscientific *modus operandi*, in which supposition plays so great a rôle, can only leave careful scholars sceptical and rather amused, and lead them to wait until greater certainty is forthcoming. This is the case not only with the particular inscription referred to, but with several others, such as No. 11B (352, Gardiner), which Grimme translates, 'My tomb is on the top of Sinai, among those who rest.' It may be said that scholars in general are only sure so far of the identification of the words בעלת, תנת, and a few others. The reading of all the rest, including the supposed words for Hatshepsut, Sinai, Jahu, and Moses, is extremely doubtful, to say the least, and in some cases indeed, such as that of Moses, purely imaginary. To identify isolated words in this way, on such slender basis, is always dangerous. The writer ventures to say that, on the same plan as Grimme adopts, the name of Salatis, the first Hyksos king, or of Gebal in Phœnicia, could be much easier found than that of Moses.

It should be remembered, too, that there is good reason for the view that the Israelites did not encamp in these regions after leaving Egypt. This site of Sinai, more than 150 miles south of Kadesh, and about as far from Edom and Midian, does not go back beyond the Middle Ages, and seems to have little authenticity. It would imply that the Israelites marched from Egypt into what was virtually an Egyptian province, visited frequently by armed expeditions in connexion with the mines. Mount Sinai seems rather to have been in the *Jébel el-Makrah* group of Edomite hills, south-east of *'Ain Kudeis*. It is possible, of course, that companies of Israelites may have been drafted from Egypt during the reign of Thothmes III., many years before the Exodus, to work at the mines in the peninsula, and the carvings may have come from their hand. It is even possible that Moses may have been their overseer there, if he was contemporary with Thothmes III. and Hatshepsut, as many scholars believe. But that the script contains any such names is a conclusion based on mere assumption.

It is evident that before one can build any chronological or other argument on the study of the Sinai script, there must be more certainty regarding the lettering and its translation. For if neither Moses nor Hatshepsut figures in the text, the chronological argument falls, however much we would like to have it confirmed by such means, and along with it fall many of the striking conclusions put forward by Grimme. It deserves to be said, however, that this learned Egyptologist has suggested many new ideas which will considerably aid in the interpretation of the script, and with further archæological discoveries our knowledge of it will tend to become clearer. We are now fairly sure of the alphabetical character of the script, its connexion with the Egyptian hieroglyphics or hieratics, its early Semitic origin, and the meaning of certain words, though these are few in number. But the question is not solved as to whether the alphabet used is the primitive Semitic one, dating from before the other two types already known to us, namely, the Phœnician in the north, and the Sabæan, Thamûdenic, Safâitic, and others in the south. If it be the primitive one from which the other two developed, the Sinai inscriptions must be dated as far back as the end of the XIIth Dynasty at least (*c.* 1900 B.C.), for the Phœnician alphabet, according to the discoveries of M. Montet at Byblos, was in such a perfect condition by the XIIIth century B.C., that several hundred years must be allowed for its

development from any other. This, if correct, would place the inscriptions many centuries prior to the birth of Moses. It would also accord with history, for on the hieroglyphic steles of the reign of Amenemmes III., as far back probably as 1900 B.C., we read of Semites from Palestine (Rethenu people or 'A'amu) taking part in Egyptian expeditions. It may be that Semites from Phœnicia formed part of them, and were among the workers at the Sinai mines, which would account for the mention of Ba'alat, who was known as 'the lady of Byblos.' This solution of the origin of the inscriptions seems much more satisfactory than Grimme's. At the same time, the writer would suggest another field of investigation, namely, the mysterious land of Midian. It is possible that some elucidation of the script may be found in those regions, which are as yet so little known to explorers. The Semitic inscriptions of the Thamûd people, for example, are written vertically or from left to right like most of the Sinai script, and have other resemblances to it. According to Savignac, most of the graffiti found in the region of el-'Ela, on the rocks of Ḫešem Sana between Dâr el-Hamrà and el-Mo'azzam, and also in Harrah to the east of Tebouk, on the borders of Midian, are written vertically or from left to right.[1] The Sinai inscriptions by themselves are too few and too fragmentary to lead to any consecutive reading of them, but if similar script could be found in the regions mentioned, the whole question of translation would be simplified. Until something can be done in this line, it seems to the writer that further speculation as to the origin and meaning of the inscriptions is hardly likely to produce any more fruitful results than we have at present.

[1] Cf. Jaussen et Savignac, *Mission en Arabie*, I. pl. xxxii. ff.; II. pl. cxl. f., cl., clii., etc.

The Resurrection Faith.

By the Reverend Professor G. S. Duncan, B.D., St. Andrews.

I.

'Jesus Christ has risen from the dead; he has burst death's prison-door, and is alive for evermore.' In that conviction Christianity was born; by that conviction it has in age after age brought hope to a despairing world, and illumined the course of human history with the light of life eternal.

A few days before this assurance came to the first disciples He whom they called their Lord had been nailed to a cross; His body had been laid in a rock-tomb; and, as so often happens when love and devotion stand helpless before death's robbery, it was not merely the body of their Lord which had been buried there, but all the glorious hopes that had been formed around Him had been laid in the grave beside Him. Then the wonderful thing happened. It was not simply that they rallied from the blow, setting themselves again with quiet fortitude to face life's duties and demands, and struggling to keep alive in their souls the glimmering light of hope. Rather we see them bursting with an explosive energy of enthusiasm and conviction, which staggered those who beheld it at the time as it has staggered the world ever since. Moreover, they did not for a moment imagine that in regard to possible developments the initiative in any real sense lay with themselves. When Moses died on Pisgah, Joshua accepted the Divine commission to be his successor. We never read that the Word of the Lord came to Simon Peter, saying: 'Jesus my servant is dead; now therefore arise thou.' The word of the Lord did assuredly come to Peter and his fellow-disciples, but for them 'the Lord' who thus addressed them was none other than Jesus Himself—His was the Voice they heard, His the Presence they recognized in their midst. Further, their message, once it was formulated, was not limited to a general religious appeal; at the heart of it there was the proclamation that through this same Jesus, who by His resurrection had been vindicated by God as Lord and Christ, a new world order had been inaugurated: they themselves had been caught up in it, and it behoved all men who wished to be 'saved' to turn to the Lord Jesus Christ and to throw their lives open to His gracious influences.

Nothing is plainer, then, than that the new move-

ment did not begin in mere loyalty to a martyred Leader; it was the spontaneous and inevitable outburst of life evoked by the living presence of a Risen Lord. And as it was in the beginning, so it has been in all the ages of the Faith.

II.

For so massive a superstructure how deep and sure must have been the foundations! On what, then, was this faith built? Our earliest documentary evidence is provided by St. Paul, who, having been challenged on this very matter, gives (1 Co 15) as the basis of his own faith, as of the faith of those who were in Christ before him, the fact that the Risen Lord had been *seen* by Peter, by James, by the Twelve, by an assembly of the brethren, and finally by himself. Of the reality of these appearances no doubt seems to have been entertained by those who witnessed them, and we do well to accept their testimony. But was the new-found faith of the disciples built as *exclusively* on the appearances, or on the empty grave (to which in some cases appeal was made), as their confident testimony to these occurrences might at first lead us to suppose? Suppose, for example, that after his tragic end Judas Iscariot had been seen by his old associates, would his appearance have begotten them again unto a lively hope, or been hailed by them as a guarantee of his Messiahship? The Resurrection of Jesus was full of significance just because it was Jesus who had risen. Obvious as this is, we tend too often to ignore it; and in ignoring it we rob the Resurrection Faith of what most truly gives it content and life. We see how this works out in the case of honest doubters, who, being led to believe that the faith thus rests entirely on certain supernatural occurrences which by their nature admit of no possible verification, begin by questioning the evidence, and end by denying the faith. Sadder still, we see it in the bloodlessness and impotence of much modern Christianity, and in the blight that seizes on so many so-called believers, into whose lives the Resurrection Faith brings none of that vitality and expansiveness and joy that undoubtedly characterized the Faith at the first and ought to characterize it always. The Resurrection Appearances were indeed the occasions under God whereby a faith which might otherwise (shall we say?) have been smothered at birth was enabled to burst forth into fulness of life; they brought to the faith what seemed to be the corroborative witness of God Himself. But a faith which is to endure and develop from age to age, to link men here and now with One who has conquered for them sin and death and fate, and to go forth into all the world bringing light and life to the nations, must have a rock-foundation in the hidden depths of spiritual experience. And that foundation was laid by Christ Himself in the days of His earthly ministry. You cannot separate the faith in Jesus Christ after His Resurrection from the faith He had begun to inspire in His lifetime.

III.

If, then, we would recapture something of the disciples' abounding assurance that their Lord was alive, we must go back and see how it was prepared for by His life and teaching.

1. There was the influence of His daily life. In all His earthly intercourse with the disciples He had so thoroughly witnessed to the abiding realities of faith and hope and love that they had come to recognize in Him 'the Christ, the Son of the living God.' How different it would have been if He had ever fallen short of the ideal He Himself had inspired! If they had ever seen Him sit down fearful and dispirited in a crisis that called for faith and action, if they had known Him fail in patience or in charity towards those whose indifference or hostility was daily driving Him to the Cross, if they had had any reminiscence whatsoever that would have made it difficult for them to think of Him as the Holy One of God, that triumphant faith of theirs would have been impossible. As it was, they felt that in Him they had seen lived out before them the very life of the Father. They now believed passionately in the life eternal because in Jesus Christ they had seen the revelation of a life that death could not kill: it was not *possible* that He should be holden of death.

From this arise a few considerations not without significance for ourselves to-day. (*a*) For us who are Christians and for the corporate fellowship of the Church it is necessary that our faith in the Risen Lord, if it is to be a living faith, should be securely based on a recognition of the moral and spiritual supremacy which Jesus Christ exercises over the souls of men. It is they who on other grounds have bowed before Jesus as Lord who are best able to comprehend His risen life. (*b*) As a testimony to the unbelieving world, which is not likely to know Jesus Christ from the Gospels, unless it sees Him

living again in the lives of Christians and in the life of the Church, arguments for the Resurrection are robbed of their compelling force so long as men do not see at work in the Christian world of to-day the supernatural influences of the world to come. The lives of believers are often so poor and thin that death is accepted as their natural close. But when a true saint of God passes over, men hear the trumpets sounding on the other side. (*c*) There can be little future for any form of Spiritualism that is without a sound ethical basis. What the human spirit seeks is not merely to survive death, but to rise triumphant over it, robbing it of its sting and its victory, and leading captivity captive.

2. A second element in the confident and joyous faith of the disciples came from this, that they had been trained to rethink altogether their thoughts about God, and in particular their thoughts about God's relation to the dread fact of death. Jesus had led them to see that in all the facts of life they must recognize the presence of the loving Father, who cares for all His children with an everlasting love, allowing nothing to pluck them out of His hand. As regards death, it is characteristic of Him that, so far from treating it lightly, He took pains to make it stand out in all its black inevitability. For Himself there was to be no flinching or evading it. The Son of Man *must* go to Jerusalem, and be taken, and be killed. It is as if He were concerned to make His followers realize on the one hand that death, like sin, was one of the enemies that enslave the soul of man, and that, till they saw it put under foot, they could have no certainty and no joy in their relations with the Father; and on the other that, if they did believe in such a Father as He had come to reveal, then even death was robbed of all its terror and its power. And so when He met with the disciples on that last night before He suffered, He spoke, not of death, but of going to the Father.

Whatever doubts are raised regarding any essential element in the Christian faith are ultimately doubts regarding the Fatherhood of God. There is much in life to make the Love of God appear a well-nigh untenable conception; but if, facing all the facts of existence as we know them, we find we can do no other than bow the knee and call God simply 'our Father,' and if, moreover, we put into the thought of His Fatherhood something of the richness and fulness that Christ would have us do, then we cannot stop short and say that in this life only He remains our Father. In the Father's House there are many quarters besides those we know here on earth; and the faith of the Christian is that Christ has gone ahead to prepare a place for us.

3. But the Resurrection Faith of the disciples would still have lacked the element of passionate devotion to a living Lord had not Jesus, while teaching them that death could not separate Him from the Father, gone on also to train them that it could not separate Him from *them*. When He chose the Twelve, He appointed them, says St. Mark, to be 'with Him,' and in all His subsequent relations with them His concern was, not merely to reveal to them the Father, but to link them up into an indissoluble fellowship with Himself the Son. From of old, God had marked out for Himself a people to whom He was to be a Father and whom He was willing to acknowledge as His son (cf. Ex 4^{22}, Hos 11^{1}); but they had wandered from Him, and never come truly to know Him as Father. Now at last in Jesus there had appeared One whom the Father was well-pleased to recognize as indeed His Son, His *only* Son in fact (such is the meaning of ὁ ἀγαπητός, the Beloved), the only One who knew Him as Father and whom He could recognize as a Son: and in the Father's name this Son had come to gather together the sons that were lost and to link them together in the bonds of the Father's family. Alas! despite all His efforts, which He Himself compared to those of a hen with her chickens, Jerusalem and the nation refused to be 'gathered.' And so He called twelve men to be 'with Him,' that coming through the Son to know the Father they might also come to know themselves as sons, and that the fellowship they had with the Son might be the beginning of such a people or family as the Father sought. The work of the Son, that is, was not merely to reveal to men the Father, but to restore to the Father a people who could be recognized as 'the sons of the living God' (cf. Hos 1^{10}).

The time, indeed, had come when God should make a new covenant with the house of Israel, writing His law no longer on tablets of stone, but on the tablets of the human heart, and revealing in an altogether new way how He was their God and they were His people (Jer $31^{31ff.}$); and of this new Israel the Son of God had prepared a nucleus in the apostolic band. Their relation to Him was not primarily that of pupils to a master or of

followers to a leader; rather they had been called by Him into fellowship with Himself and with God the Father, a fellowship of which He indeed was the life, so that it had no life apart from Him. This sense of His fellowship with them, and of theirs with Him, He developed by long and careful teaching. They lived together; they ate together; they prayed together; and especially we can imagine how many a meal was followed by prayer and spiritual discourse in which He reminded them that, as the bread sustained the body, so He was the living bread which should sustain their fellowship. The time, indeed, would come when He would be taken away from them; but 'where two or three are gathered together in my name, there am I in the midst of them' (Mt 18^{20}); or, as the Fourth Gospel puts it: 'I shall not leave you "orphans": I am coming to you' (Jn 14^{18}). Whatever experiences He the Son had to go through, they the fellowship would have to go through with Him; but—'lo, I am with you alway, even unto the end of the world.'

In all this we are dealing with an aspect of our Lord's teaching which modern interpretations of Him have tended to ignore; and the present paper is not the place to develop it further. But without some such preparation it is difficult to see how we can explain the faith of the earliest Christians and the rise of the Christian Society. In particular, something of the kind is needed to explain the exuberance and unshakable assurance of the Resurrection Faith. If, following in the trend of much recent criticism, we construe Jesus as primarily a preacher, a teacher, a crusader for the Kingdom of God, we may, indeed, be stirred by His example, we may catch something of His vision and His faith, but we cannot long go on believing Him to be essentially different from the other heroes of faith who died, not receiving the promises.

Time and again men have taken Jesus, and laid Him reverently in the grave. And yet when, nursing still some of their old hopes and longings, they come back to see the place where they laid Him, behold the linen-clothes in which He had been wrapped, but He Himself has risen and is gone on ahead. The faith that ought to have been laid in the grave with Him has always refused to lie there. It burst forth afresh for the disciples; it is bursting forth afresh for us. Jesus Christ is coming again into His Kingdom. For to-day, when it is becoming increasingly recognized that our civilization has lost its way, and that our only hope is a return to the Father, it means much as a first step towards that return that we are learning again to hear the authoritative voice of Jesus of Nazareth, summoning us to find in Him the way that alone can lead us home. But what is needed is not merely direction, but power, a power that will enable us to be more than conquerors in this world and the next; and some sense of that power will come to us when we recognize again the mighty power of God 'which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body' (Eph $1^{19ff.}$).

Contributions and Comments.

Irenaeus and the Song of Moses.

In a recent number of The Expository Times I took occasion to point out that there was in the New Testament a preference for quotations from the 32nd chapter of Deuteronomy (known as the Song of Moses) over the 33rd chapter (known as the Blessing of Moses); and the inquiry was raised whether there was any reason for the numerical superiority of the quotations from one of the chapters over the quotations from the other. If such a preference existed it must have arisen from some difference in the character of the chapters themselves, and it was suggested that the difference lay in the anti-judaic character of what is called the Song, which is, in reality, a series of minatory utterances against the Chosen People for their various infidelities. To test the conclusion, I turned to the writings of Justin Martyr, and examined how his rate of Deuteronomic quotation

compared with that of the New Testament generally. The same phenomenon was noted, especially in the *Dialogue with Trypho the Jew*; and it certainly could not be denied that Justin's use of the Old Testament was properly annotated as anti-judaic. The matter of the inquiry was finally clinched by the observation that in Deuteronomy Moses is made expressly to state that the Song is to be used as a Testimony against the Chosen People, from which it naturally followed that the extracts made by early Christian writers from this 32nd chapter would, in most cases, have the value of *Testimonia adversus Judæos*. As the conclusion is an important one in the history of what we called *Testimonia*, and as it suggests that the use of the Song in an anti-judaic manner antedates the New Testament itself, it becomes interesting to inquire whether we can apply any further test to the argument and its involved conclusions.

We have seen that Justin makes great use of the Song, and that in his hands the *Testimonies* are countersigned by Moses himself; they are commonly introduced by the words 'Moses says,' or some equivalent phrase, so that the net result of the quotations is something like our Lord's oracular statement to the Jews that 'Moses upon whom you rely is against you.'

Let us then see how the argument would look if, instead of Justin, with his known anti-judaic proclivities, we were to take Irenæus.

A reference to the *Index Locorum* will show that the ratio of quotations from the Song to those from the Blessing is six to one. There can be no doubt as to the significance of the proportion; and the only thing we have to do is to examine the individual quotations, and see whether they are used anti-judaically and whether Moses is personally made sponsor for them. The first quotation is the opening words of the Song; it is introduced as follows:

'*Moses* when making a recapitulation of the whole law . . . in *Deuteronomy says thus*: "Hear, O Heaven," etc.' (Irenæus, ed. Mass. 229). Now this is colourless at the first sight, but when we read on to the next chapter, we are told that: 'The writings of Moses are the words of Christ, as He Himself says to the Jews in John's Gospel: if you had believed Moses,' etc. Thus the apparently colourless quotation has attached to it an anti-judaic interpretation; and it is introduced by formula, 'Moses says.' The fourth verse of the Song is again used in what seems to be a colourless manner, as follows: 'The Word of God became flesh, *as also Moses says*, "As for God, His ways are true"' (Mass. 211). Irenæus seems to be arguing against a Docetic interpretation of the Incarnation; and the passage must not be described as anti-judaic.

The next verse that is quoted is very striking: Dt 32^6 is introduced thus: 'Moses, rebuking the people for their ingratitude, says, "O foolish people, and void of understanding, do ye thus requite the Lord?" etc.' (Irenæus, ed. Mass. 239). This passage is certainly used anti-judaically and by Moses in person.

Two successive verses, $32^{8.9}$, are quoted in order to prove that God *did not need the assistance of the Jews* in the creation of the world; and that, as St. Paul said at Athens, He made the human race to inhabit the whole earth, as Moses says, 'When the Most High divided the nations, He scattered the children of Adam and made their boundaries according to the number of the angels of God,' but the people who believe in God are no longer under the authority of angels, but of the Lord Himself, for 'the Lord's portion is His people,' etc. (Irenæus, ed. Mass. 197).

It is familiar ground to use these verses anti-judaically, as Irenæus does, and Moses is introduced to speak for himself. Dt 32^6, to which I referred above, is quoted again on a later page, as follows: 'The Father of the human race is the Word of God; *as Moses shows when* he says, "Is not He thy Father who possessed and made and created thee"' (Irenæus, ed. Mass. 268). At first sight one would say that this is a Mosaic quotation, but not an anti-judaic extract from the Song. If, however, we read the context, we find ourselves in an amazing allegory concerning Lot and his two daughters, who are taken to be two synagogues. The meaning of this is not clear; it looks like an allegorization of the Synagogue and the Church, but it is so obscure as well as nonsensical that it can hardly be Irenæus at all, and is probably something which he has transcribed from Papias. On the whole we may say that Irenæus shows very decided traces of an anti-judaic use of the Song of Moses, and introduces his quotations under the person of Moses himself, who thus becomes, as in Deuteronomy, a hostile person to the Chosen People.

It remains to be inquired whether his quotations show any trace of being a part of a connected system.

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'Doubt' in the New Testament.

Most readers of the English Bible have probably been in the habit of regarding 'doubt' as virtually synonymous with 'unbelief.' This notion, it is possible, has had little practical effect, but it seems desirable for two reasons to record the result of a recent study of the original texts. For one thing such study shows that intellectual doubt or hesitation is clearly distinguished in the New Testament from the moral unfaithfulness which is the spring of 'unbelief.' The other reason is that in one passage it would appear that the author's meaning has been misconceived, and this misconception has been made the ground for some criticism of the strength of the evidence for the Resurrection.

Five Greek words are represented by *doubt* in the A.V. These are as follows:

1. διακρίνεσθαι = (*a*) 'to dispute with oneself,' 'to hesitate': Mt 21[21], Mk 11[23], Ac 10[20] 11[12], Ja 1[6]. (*b*) 'To doubt': Ro 4[20] 14[23].

2. A. ἀπορεῖσθαι } = 'to be at a loss,' or
B. διαπορεῖν } = 'uncertain.'

A. Jn 13[22], Ac 5[20], 2 Co 4[8], Gal 4[20]. *B.* Lk 9[7] 24[4], Ac 2[12] 5[24] 10[17].

3. μετεωρίζεσθαι = 'to be buoyed up, elevated, all agog with (false) hopes': Lk 12[29]; with which may be compared Jn 10[24]—τὴν ψυχὴν ἡμῶν αἴρεις.

4. διαλογισμός: 1 Ti 2[8].

5. διστάζειν: Mt 14[31] 28[17]. This verb is found in Plato and later writers, to express intellectual uncertainty and hesitation. A typical passage is Plato, *Legg.* x. 897B: τιθῶμεν ταῦτα οὕτως ἔχειν ἢ ἔτι διστάζομεν εἰ ἑτέρως πως ἔχει. Two other passages deserve to be quoted: Plato, *Theæt.* 190A: ὅταν δὲ ὁρίσασα, εἴτε βραδύτερον εἴτε καὶ ὀξύτερον ἐπᾴξασα, τὸ αὐτὸ ἤδη φῇ καὶ μὴ διστάζῃ, δόξαν ταύτην τίθεμεν αὐτῆς; and Plato, *Epist.* vii. 328B: ὅθεν μοι σκοπουμένῳ καὶ διστάζοντι πότερον εἴη πορευτέον καὶ ὑπακουστέον ἢ πῶς, ὅμως ἔρρεψε δεῖν εἴ ποτέ τις τὰ διανοηθέντα περὶ νόμων τε καὶ πολιτείας ἀποτελεῖν ἐγχειρήσοι καὶ νῦν πειρατέον εἶναι.

These passages suggest, and, it may not be too much to say, demand that we should understand St. Matthew's words as meaning (1) 'Why didst thou hesitate?'—*i.e.* to go forward over the water. (2) 'Some hesitated'—*i.e.* to bow themselves in worship, their Jewish upbringing making them not yet ready to see in Him whom they had known after the flesh One who was to be worshipped. The bulk did as St. Thomas did, as we may infer from the words he is said to have uttered in Jn 20[28], and as Lk 24[52], according to some MSS, represents the Eleven at least as doing. This interpretation will not be affected whether we suppose a dative or an accusative to be the object-case intended by St. Luke. The correctness of this view is substantiated by the words which St. Matthew records our Lord to have uttered—presumably in part because of this hesitation on the part of some. 'All authority,' He said, 'has been given me in heaven and on earth,' and this, of course, warranted the rendering to Him of the worship reserved for God (4[9. 10]).

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Entre Nous.

Indexes.

Of the making of books there is truly a superfluity, but of the making of indexes there is surely a great paucity. How many valuable books lose half their value because their authors have not realized this. In his *Recollections*, Sir William Forwood tells how the late Lord Curzon, having finished his famous book on Persia, was so anxious to make an index for it on his own lines that he shut himself up for a month in rooms at Croydon, and worked hard till it was finished.

And yet, as many a man has proved, a bad index is almost worse than none. Take the minister who is labouring on Saturday night or early on Sunday morning. He has rummaged his tired brains in vain for an illustration on, say, resistance to temptation, and in despair he seizes a book which purports to come to the rescue in such a difficulty. But the very brevity of the index is its drawback. Of references to temptation there are seventeen, which means that he must hunt through them all before he gets his point, for, ten chances to one, 'resistance to temptation' is the seventeenth.

The ideal index is, of course, the index that enables one to lay one's hand in a moment on any desired information. We have seen the Index to the nine volumes of *The Speaker's Bible*, which is incorporated with the volume on *The Epistle of James* just published, and after looking through it we congratulate the man who owns it. It is so

detailed and so exhaustive that he need lose no time hunting up useless references. It should prove a priceless boon to many a harassed preacher. (The Speaker's Bible Office, Aberdeen, will send a prospectus of the work to any one who applies.)

Talking of indexes reminds us that the long-looked-for *Index to the Encyclopædia of Religion and Ethics* is now nearing completion. It has been a colossal task, but it can safely be said that its value is commensurate with the labour it has entailed.

Summer School of Theology.

Dr. Estlin Carpenter asks us to draw attention to the Summer School of Theology for men and women which is to be held at Oxford from August 16th to August 26th. There are to be about forty lectures under the general heading of 'Aspects of Contemporary Theology.' Among the large number of representative lecturers are the Right Rev. the Bishop of Oxford, the Right Rev. Bishop Amundsen, Professors J. Chevalier (Grenoble), Hugo Gressman (Berlin), R. H. Thouless, C. C. J. Webb, and Dr. Estlin Carpenter himself.

The Story of Eden.

A short but welcome sketch of John M. E. Ross has been prepared by Dr. Moffatt, and prefaced to *The Tree of Healing*, a volume of short studies on the Message of the Cross (Hodder & Stoughton; 6s. net). They are fascinating studies, polished, suggestive, and marked by all Mr. Ross's old width of outlook. Only a certain number of the studies which Mr. Ross left have been included in the volume. For he was scrupulously careful of the form in which his thought was expressed, and he left instructions that nothing was to be published which he had not himself revised. One of the studies, in a shortened form, will be found in 'The Christian Year.' The first study is on the Story of Eden—as a point of preparation for the Cross. Mr. Ross finds three Gospels in it—first the Gospel of Hate, and second the Gospel of Pain and Struggle, but finally a Gospel of Love and Hope. In the forefront is the Gospel of Hate, but the hate is not the ugly unbrotherly enmity between man and man, but the enmity between man and evil. 'Enmity in this sense is the condition of all lofty living,' and, as Mr. Ross says, 'experience justifies in a thousand ways this Gospel of Hate.' It is the way in which a mother deals with her child when she tries to put enmity between his heart and some of the things he will be all too ready to love. It is what humanity needs—this secret of a noble hatred and, once implanted, it never entirely dies away. 'In the worst and weakest sinner who ever tried to sate himself with forbidden fruit, there is deep down a weariness of his sin, and a more or less conscious wish that he could have been the conqueror of the serpent rather than its victim.'

And then the message of hate shades into a message of Struggle and Pain. 'Thou shalt bruise his heel.' 'There is good in humanity, and the good, if we take history as a whole, is moving on to victory. But where shall we find a good unwounded and unweakened, or a better and a best which has not the trail of the worst over it somewhere?' If the champions of God do overcome, they overcome with a struggle. If they attain, they attain by the Royal Way of the Cross.

But lastly this *protevangelium* is a Gospel of Love and Hope. 'He shall bruise thy head.' 'A wound in the heel may be painful and disabling, but it is local, temporary, curable; but the crushing of the head is death. And it is the spirit of man, and not the earth-spirit, that is finally to be left in possession of the field. So, even into the world's dim morning, before men knew all that the struggle was to mean, or how long it was to last, there broke, like a shaft of sunlight, this forecast of deliverance.'

Grace.

'Words often have more than one meaning. And this word—Grace—means something quite different when you ask someone to say grace before dinner, or when you say, "She dances with much grace," or "He has a very gracious manner," or "The Three Graces." The word is a very interesting one; in Latin [*gratia*], from which we get it, it means favour or friendship, and also charm or beauty, and also gratitude, which shows how men connected all these things in their minds. You get this still more clearly in Greek, when the word *charis* meant at first just beauty and *charm*; then it meant a *favour*, a charming thing done, and so it came to mean the *kindness* in the person who did it, and then the *gratitude* in the person who received it, and the general delight which it caused. So in the New Testament all these lovely ideas of the Greek word *charis* were used to describe the help that God gives.' [1]

[1] P. Dearmer, *The Lord's Prayer and the Sacraments*, 3.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Since the premature death of Dr. Denney left a great blank in the ranks of the champions of educated conservatism, one of those to whom we look to carry on his work is the Principal of Hackney and New College, London. Yet we are not certain that Dr. Garvie would altogether thank us for our confidence expressed in this particular manner. In *The Christian Doctrine of the Godhead* (Hodder & Stoughton; 16s. net), on fourteen out of the four hundred and eighty-one pages he has references to Dr. Denney; in one of them, in connexion with Dr. Denney's exegesis of Ro 8^{9-11}, he speaks of his 'characteristic impatience, and almost intolerance to ideas not congenial to his own type of piety, evangelical but not mystical,' and decides that he is 'not accurate either in his exegesis or his theology.' We shall never now have the pleasure of hearing Dr. Denney's reply.

Perhaps this extract is less characteristic of Dr. Garvie than a certain disarming and almost Pauline naïveté, as when he tells us in the Preface that 'he has not only read theologically but also lived religiously through the changes of the last forty years.' He informs us, and it is self-evident, that he has done much independent study of the New Testament sources; so that when he twice quotes without comment Rev 13^{8} as saying that 'The Lamb hath been (was) slain from the foundation of the world,' we assume that he adjudges this to be the correct translation of the true reading.

Dr. Garvie moves with easy mastery through the immense mass of material he must have read on the many subjects of Christian dogmatics discussed in this volume; some of them still of living interest, some of them now relegated to the professionals and the historians. The aim of the book is to present an instructive statement of the Christian faith for the thought and the life of to-day, the keynote of the volume being, in the author's words, 'through fact to faith.' The incisive historical account of Atonement theories begins with Paul and Marcion, and ends with Dr. Denney. The author insists that neither the Atonement nor the Incarnation is fully intelligible in separation one from the other.

The critical position of the volume is indicated by the attitude to the Resurrection of Jesus. The appearances of the Risen Jesus were not subjective hallucinations or spiritual manifestations. To substitute the Greek idea of the immortality of the soul for the Hebrew idea of the complete restoration of the human personality is to juggle with words. There was no identity between the physical attributes of the body of Jesus in the days of His flesh and those of His risen body; yet the latter was a real body; it was the same person with a

changed body. We take it that Dr. GARVIE accepts the fact of the empty grave. He is inclined, though with no great confidence, to accept the Virgin Birth, but assumes there is some mistake in Martha's account of the condition of the body of Lazarus (Jn 11^{39}).

In one aspect of it, the book is a contribution to the problem of the reunion of the Churches, and the author would be well content if the apostolic benediction were taken as the basis of the creed of the reunited Church. The three sections into which the exposition of the doctrine of the Godhead is divided are headed respectively, 'The Grace of our Lord Jesus Christ,' 'The Love of God,' and 'The Community of the Holy Spirit.' With such a creed the Church of Jesus Christ might well find room for a representative and constitutional episcopacy (though not for that 'corruption of episcopacy'—prelacy), for presbyterial councils and for 'congregational liberty in the essential functions of the Church, the preaching of the gospel, the observation of the sacraments, and the administration of discipline,' for which last function a less misleading term is 'the cure of souls.'

If we are ever to find a Christian creed that will be something more than a divisive formula, we must first define our attitude to the old creeds. The weight of learning and the acute analysis which Dr. GARVIE brings to bear on the historic creeds make clear once more that their absorption in abstruse metaphysics disqualifies them as working creeds for us who love to call ourselves 'the modern man.' It is indeed something of a puzzle for us that for centuries Christian thinkers imagined that the kind of discussion that went on in the schools—on the Person of Christ, for example—had some vital relation to the Christian religion, and that some even made man's immortal salvation depend on acceptance of the right formula.

'From the standpoint of Christian faith the creeds are profoundly disappointing as regards both what is included and what is excluded.' Dr. GARVIE shows how, in the course of their formation, the Church had to find new terms or adapt old terms to meet the new requirements of Christian thought, especially since ancient thought had no proper conception of personality; and much ambiguity resulted. For example, the same term came to have different meanings as applied to the Godhead and as applied to Christ. Thus, 'hypostasis' and 'ousia' were originally identical in meaning ('substantia' or substance). Gradually, however, 'ousia' was reserved for the unity of the 'Godhead,' 'hypostasis' for the unity of the 'Person' of Christ.

If we translate 'hypostasis' by 'person' and 'ousia' by 'substance,' then in the type of thought represented by the so-called Athanasian creed, we are required, on peril of our salvation, to believe that in the one 'substance' of the Godhead there are three 'persons,' and that in the one 'Person,' Jesus Christ, there are two 'substances' or natures. But if by 'person' in the first statement we mean the same as in the second, then we announce our belief in three Gods. If by 'substance' in the second statement we mean the same as in the first, we declare our acceptance of two Christs.

The old categories of 'substance' and 'subsistence,' 'nature' and 'person,' have had their day; or rather, we have to revise our conception of personality. Even more important than to find a correct formula for Jesus is to have a Christian thought of God; and this we get, not from Greek philosophy or Hebrew theology, but from the teaching of Jesus. Far from shrinking with the Council of Chalcedon from the 'monstrous doctrine' that the Divine nature of the Only-begotten can suffer, we maintain that a God who does not suffer in us and with us can never be a God for the people of our time.

Dr. GARVIE is not afraid to ascribe personality to God, even if by personality we mean the conscious subject, thinking, feeling, and willing, self-consciously aware of these activities, and seeking

in them self-satisfaction, self-expression, and self-realization. God is not the 'unlimited' of the philosopher, nor the 'limited' of the popular writer, but the 'self-limited'; He is not the unrelated, but the self-related. He limits Himself that He may fulfil Himself; His 'kenosis' (Ph 2^7) is His 'plerosis' (Eph 1^{23}).

The Incarnation was but the consummation of the long process of creative evolution. God was ever revealing Himself more and more fully, until in man a creature arose, capable of receiving God's revelation in the form of ideals, and of realizing these ideals in a personal relation, conscious and voluntary. The human development was complete when Jesus knew Himself as Son of God and knew God as Father, and perfectly did the Father's will in intimate communion with Him.

Dr. Garvie is a whole-hearted believer, not in a Duality, but in a Trinity. There has been a tendency to identify the Holy Spirit with the living Christ, a tendency which some think they have detected in the Apostle Paul as well as in more recent writers; but Dr. Garvie makes an absolute cleavage between them. The Holy Spirit is not a Person in our sense of the word; only the Triune God is personal; yet as Spirit, dwelling and working in us, He is just as personal as God or Christ. It was a misfortune that the early Church transferred to the Logos the functions of the Spirit, for they are not the same.

The term Logos may be applied to the pre-existent Son in the Godhead; the term Christ should be reserved for the historical, personal God-Man. When the Church forgot the Spirit, she became less susceptible to His influence; and in our own day, if we had more experience of the working of the Spirit, we should have a more intelligent understanding of His nature. The Church is the community of the Spirit; and whether we open our eyes and respond to His leading or not, He is ever active in conversions, in revivals, and in the Christian life of faith and hope and love.

This latest product of the pen of one who has long been recognized as a leading Christian thinker is suffused throughout with the earnest purpose to convince the educated man of our day, in language and by arguments that he can understand, that God is continuing and completing His revelation and redemption of man in Jesus Christ by the Spirit.

Whatever may be said of the modern novelists and dramatists, it cannot be said that they have neglected the sex problem. Their contribution to the solution of it has often been anything but edifying or elevating, but at any rate they have not ignored it. The Church, for reasons thoroughly intelligible, if not quite adequate, has said little about the problem: in Christian circles it has been more or less taboo. But at last the long conspiracy of silence has been broken; and not the least significant of the signs that we are living in a new world, and that Christian men—if not yet the Church as a whole—are cultivating a more adventurous spirit, is the appearance of the Rev. John W. Coutts's book on *The Church and the Sex Question* (James Clarke; 6s. net).

The aim of this volume, as defined by the writer, is 'an elucidation of the urgent questions which arise in connection with the drive of Love, with its source and beginning in the sexual constitution of the human race, with its flowering into marriage and the life of the family, with its decay and disillusionment, resulting in the rupture of the life of the home, and with its function in the life of the Christian Church as the appointed means for moral pressure and recovery. Men want to know what the Church of Christ makes of these truly vital questions, and until it gives an answer at once courageous and unequivocal the Church will fail in interpreting the mind of Christ to this generation.'

No one will deny that Mr. Coutts's answer is 'at once courageous and unequivocal,' and in it he deals in successive chapters with all the vital aspects of

the question—with sex, marriage, divorce, birth control, and Church discipline. Throughout the discussion, which is as delicate and wise as it is courageous, we feel that we are listening to the expression of a genuinely Christian mind.

Mr. Coutts begins by tracing the influences that have ended the policy of evasion and led to the greater frankness that now prevails in the treatment of such questions. The feminist movement, of which Nora in Ibsen's 'Doll's House' is one expression, the Report of the Venereal Diseases Commission, the new Psycho-analysis, and, above all, the War with its subversion of so many age-long traditions and conventions and its furnishing to women of hitherto undreamt-of opportunities for service and self-expression—all these things have created a totally new atmosphere of unconventionality and candour, within which problems which were once handled, if handled at all, with infinite discretion and timidity are now treated with a wholesome fearlessness.

Upon this welter of emancipated discussion it is peculiarly necessary that the mind of Jesus be brought to bear, and this is the business of the Christian Church. Here Mr. Coutts succinctly expounds the attitude of Jesus to woman; and he warns against the easy misunderstanding of the words of Jesus about those who have become eunuchs for the kingdom of heaven's sake, which are perverted when they are understood as a recommendation of celibacy; 'but they do undoubtedly carry quite clearly a condemnation of the idea which alone lends plausibility to much modern writing and thinking, that before the insatiable demands of the sex instinct all other considerations must give way.'

The conviction is expressed that children and adolescents ought to be wisely prepared in school and church to face the problems which in the end cannot be evaded, but that in school instruction ought never to be given by teachers specially introduced for the purpose; and Mr. Coutts, with the courage of his convictions, records that it has been his own practice to deal faithfully with such subjects in mixed classes of adolescents, where his experience has invariably been that his teaching was listened to with an almost strained attention which attested the feeling that the subject was one of vast and immediate importance to their lives.

Very suggestive are the writer's remarks about the enormous value of such institutions as the Primary Department and the Girl Guides not only to the members, but to the leaders themselves, encouraging as they do the other-regarding instincts, on which the welfare of society so largely depends; and he makes the interesting suggestion that the Church should co-operate in social work with local authorities by placing at their disposal the services of young women who might be willing to devote such leisure as they had to helping over-burdened mothers, over-worked district nurses, and the like.

The chapter on marriage contains much wholesome and necessary teaching to an age in which the ideal of a normally indissoluble marriage has been passionately challenged, and in which free love is wantonly advocated, at any rate in literature, without any real attempt to face the consequences to the stability of society or any real consideration for the interests of the children who may be involved. Novels and plays too frequently give a thoroughly perverted and even poisonous view of marriage, but 'it will take more than Ibsen and H. G. Wells to destroy what Jesus Christ has blessed.'

Even more interesting is the chapter on divorce. Here Mr. Coutts calls attention to the Continental practice, which has much to be said for it, of a double ceremony of marriage—the civil ceremony which binds the parties to the observance of those duties which the State has the right to demand for its own protection, to be followed, if desired, by a religious ceremony for those who sincerely desire to conform their lives to the ideals of Christ and His Church. Much of the trouble in this country comes from people disingenuously seeking the services of

the Church who have no desire whatever to achieve Christian marriage. A marriage which deserves this name is only possible as between a Christian man and woman; and Mr. COUTTS goes to the root of the matter when he boldly suggests that 'the first and most obvious step for the Church to take in dealing with the question of divorce is to find out what proportion of those who desire marriage really intend to aim at a Christian ideal.'

Christians have the duty of promoting the Christian ideal of marriage, as of other things, among their fellow-citizens, but they have not the right to impose the Christian demand upon them by law; that is, they have not the right to meet proposals for the reform of the divorce law by mere obstructive tactics. No interest of morality would be served by making marriage indissoluble 'for those whose marriage has become intolerable to them and injurious to the welfare of society.' But considering what the marriage tie means to society, divorce should never be easy; and in the case of those whose unions have been sanctioned by the Church, it should be recognized as the right and duty of the Church to pronounce upon the time at which amendment seems to be hopeless, and only then to give liberty to its members to have recourse to this tragic remedy.

The difficult and perplexing subject of birth control is handled with much skill, and there is real illumination in it. Mr. COUTTS keeps steadily to the front the importance of safeguarding the spiritual interests involved. He is not afraid to cross swords with Dean Inge, and he reminds us that not a few men who have rendered conspicuous service to Church and State have come from strains which superior people would, if they had the power, arrange to eliminate as 'inferior.' Mr. COUTTS rightly maintains that this question is not to be settled by celibates, whether clerical or lay; and, further, that in the attempt to settle it, medical opinion, and especially Christian medical opinion, has the right to be heard. 'Anything like an agreed report on the whole matter by the British Medical Association would tend greatly to the clearing of public opinion and the creation of a Christian opinion that could meet the test of fact.'

The concluding chapter on Church Discipline, to which a representative Anglican, Methodist, and Congregationalist have made interesting contributions, shows how far the Church has travelled from the severity of a century ago, and how far she has yet to travel in the recognition of the fact that one of her chief duties is to win back her lax, wandering, or offending members.

The whole book is extraordinarily timely. It deals in a vital way with one of the most vital problems of the day, and its counsel deserves to be most carefully pondered by all who are interested in the moral life of our generation.

Messrs. T. & T. Clark have published a book which is both timely and competent—*Religious Experience: Its Nature and Truth*, the Kerr Lectures for 1923, by Mr. Kenneth EDWARD, M.A., D.Phil. (8s. net). Of its competence no reader can have any doubt who seriously embarks on its arguments. He will feel at once that he is in the hands of one who has thought through the problem for himself and brought to bear on its solution a vigorous and clear mind. The language is simple and untechnical, though we do have repeatedly that monstrosity of current English 'centring *about*' something or other. We have found the book engrossing from start to finish.

The timeliness of this essay is obvious. The supremacy of the Christian hypothesis is to-day assailed from three quarters. First of all, psychology questions the validity of religious interpretation of its own experience. Secondly, comparative religion challenges the absoluteness of Christ as a Saviour. And, finally, a new and aggressive paganism questions the authority of the Christian standard of life and ethics. The most serious of

these attacks is the first, and it is to the problem raised by the claims of the 'new psychology' that Dr. EDWARD directs himself in this volume.

A considerable part of the book is occupied with the *nature* of religious experience. This need not detain us, though much that is said is enlightening enough. The only point to which attention may be drawn is Dr. EDWARD'S agreement with the persistent assertion of a current psychology that there is no such thing as a religious instinct. Dr. Selbie in his recent discussion made the same admission. This seems to us a somewhat unnecessary concession. Both writers agree that religion is a deep-seated something that is universal in humanity, call it 'religious sense,' or 'religious nature,' or anything else. It appears to us to be as distinctive and innate as anything that psychology describes as an instinct. What is worth emphasizing is that it is something deep-seated and natural.

Dr. EDWARD seems disposed to welcome the theory of Otto, who asserts the existence of a 'numinous' attitude on the part of man, an instinctive, or at any rate natural, sense of the Divine which seems to consist of reverence, awe, fear; and at any rate is a sense of something tremendous and mysterious which is personal and majestic. This is an attractive interpretation of the religious phenomena. But it is only an interpretation of a fact which must be acknowledged to be part of the profound truth of human experience.

It is the second part of Dr. EDWARD'S book, however, which is of vital importance at the present time, in which he faces the question: how are we to be sure that there is something objective corresponding to the religious experience of mankind, and that this experience is not simply a subjective, self-created delusion? Those who are familiar with Tansley or any of the other 'advanced' new psychologists will recall their calm assumption that when they have analysed religious experience into its psychological elements they have disposed of its claim to witness to a living God. What is the answer to this assumption? How is the religious hypothesis to be verified?

Dr. EDWARD says that the strength of the attack is largely due to the prestige which the science of psychology at present enjoys. The same thing has happened over and over again. Each new science as it conquers its own field claims in its youthful enthusiasm to have explained everything and to have ejected religion from this field. But this claim has always turned out to be no more than the perfectly valid assertion that it can explain the facts *within its own sphere* without the aid of any theological hypothesis.

Another point of real importance Dr. EDWARD makes. He asserts that the onus of disproof lies on the critic of religious experience. We are entitled to accept this as being in accordance with reality until it is demonstrated to be otherwise. The religious consciousness testifies unequivocally that its object exists. That is the hypothesis 'in possession.' The question then arises whether philosophy can adjudge this evidence to be consistent with a critical conception of reality. The testimony of religion comes as near as possible to being a world-wide witness. The burden, then, is one of disproof. It is not enough for psychology to analyse experience. Can it show that the object of this experience does not exist?

But Dr. EDWARD goes on to deal with the claim psychology makes to dispose of religion by analysing its phenomena. He admits at once that psychology *ought* to be able to make this analysis and describe all the phenomena without the aid of any theological hypothesis. That is its business. It is not philosophy and has nothing to do with hypotheses as to ultimate reality. If there were any *surd* left after its examination, that would discredit it as a science. And we are not going to play into the hands of the psychologist by agreeing that the truth of religion can only be shown by unusual or

sui generis phenomena. The Reality behind religion reveals itself in the usual, in the very facts which psychology analyses.

Where the new psychologist goes wrong is in claiming, as he virtually does, that psychology is a judge of ultimate reality. Because he can find no trace of God in his analysis, therefore God does not exist. But his argument is far too narrow. It goes much further than he imagines. It sweeps away *all reality*. It makes *all* experience subjective. The argument is valid against our whole knowledge of the objective world. We are shut in a closed circle of pure mentalism. Why should the common experience of the average man prove the reality of an outside world and his religious experience be refused the right to testify to a spiritual world? The simple truth is that psychology is attempting from within experience to solve problems which it has no proper means of solving. The shoemaker should stick to his last, and psychology ought not to deck itself out in the panoply of metaphysics.

Dr. EDWARD does not neglect to point out that the religious hypothesis verifies itself in life. But he is more concerned to show how it is verified in the realm of knowledge. And one of the finest parts of his book is that in which he contends that religious knowledge, the knowledge of God, is parallel with ordinary knowledge, *i.e.* a direct awareness, a 'knowledge of acquaintance' in Bergson's phrase. We know the outside world then. And we know the unseen in the same way. The only difference (and it is a great one) is that in religious knowledge the whole self takes part. It is a 'central and inclusive intuition.' It is the 'united personality gathered up into a comprehensive act of *rapport*.' This is not always complete. It seldom is complete. It is not always infallible. But it is real and it is trustworthy. Our religious knowledge is of the nature of recognition.

Is not that element found in all knowledge, even the scientific? Scientists have not infrequently confessed that the process of discovery which has revealed even some of the larger generalizations of scientific theory, while they have come in the course of discursive reasoning, have come as flashes of insight, not results of ratiocination. 'The difference between faith and scientific knowledge is not so great as has often been assumed.' And if it be asked: why, then, is our religious knowledge not as universal as general knowledge and as certain? the answer is obvious: because the facts of sense experience lie nearer the *essential* conditions and needs of physical existence. Religious knowledge does not receive the daily, nay, the momentary, verification received by the objects of sense experience. It is here that the verification of *life* has its place. The test of truth is living, and religion is proved in the school of life.

Finally, the argument concludes with a chapter on the task of theology. The religious hypothesis has to be co-ordinated with the whole of reality, with the world order. And this is the task which Life hands on to thought. Enough has been said, however, to indicate that the problems raised for our generation by the new psychology receive in the volume before us a serious, helpful, and radical treatment. The book is a distinct contribution to the best kind of apologetics.

The Parable of the Money-lender and his Debtors (Luke vii. 41-47).

By Professor W. M. Macgregor, D.D., Glasgow.

This Parable is so embedded in a story that it cannot usefully be treated alone. It was devised by Jesus in order to help His table companions to understand what was going on before their eyes. On the surface, no reading but the one seemed possible. Here was a notorious wanton—a creature without restraint and without shame, who had slipped into a men's dinner-party, and, lying now behind a couch, was clinging to ('toucheth' in v.[39] is much too colourless) the feet of one of the guests and covering them with kisses. It looked so impudent and bold that the Master's endurance of it called for explanation. So He gave it to them, declaring how He interpreted both the woman's behaviour and the mind of God towards her and her like. Parable and incident hold so closely together that neither can be rightly read without the other; and a multitude of readers, forgetting the Parable, have actually blundered into the astounding mistake that her sins were forgiven on account of her love, though that, as John Weiss says, 'strikes the parable a blow in the face.' Nothing could be plainer than its assertion that love is the consequence, not the occasion, of forgiveness; and when Montefiore drags in Goethe's famous ballad of 'The God and the Dancing-Girl' as a parallel, one can only stand amazed at the stupidity of which commentators are capable.

1. Jesus' explanation of the bewildering emotion of the scene is contained in three words in His apologue—a certain money-lender (v.[40]), they had nothing to pay (v.[42]), he freely forgave (v.[42]). These give the whole story. This reckless girl had awakened somehow to the sense that she was at the end of her resource. Year after year she had laughed away any thought of to-morrow or the life she was living; but time ran on and the claims mounted, and now when all was to pay she realized that she had nothing in hand. Jesus made use of a grimmer and more sinister word than the vague 'creditor'; He talked of a money-lender, the tyrant of the improvident. By shifts and promises and renewals his day may be postponed, but he will not always be played with; and when he acts it is with effect. Commonly he contrives to have the Law on his side; he can point to conditions known and accepted, which must now be fulfilled, and, with whatever reluctance, the judge has to support his claim. The age of Jesus knew nothing of an easy bankruptcy and discharge; in another parable (Mt 18[30]) we read of a debtor thrown into prison, or even (v.[34]) 'handed over to the torturers till he should pay all the debt.' The use of such a word in this connexion is one of the audacities of Jesus; but like His servant Paul He was bold to say, 'Be not deceived, God is not mocked,' for in the background of every human life He recognized an element of the inexorable. And this poor girl had drifted under the appalling shadow of that.

There is no need for laying stress on what Robert Burns calls 'the quantum of the sin.' It has been maintained by some that the way to the Father's heart, and the best robe, and the high seat at the banquet lies through the harlot's house and by the swine troughs, and Jesus Himself declared that some who had been last would in the end be first. 'Christ has but little thanks,' says Bunyan, 'for the saving of little sinners. He gets no water for His feet by His saving of such. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too—duties that were never wetted with the tears of contrition and repentance, nor sweetened with the great sinner's box of ointment.' No one can read the Gospels without noting the Lord's leniency towards the sins of passion. It is clear that He felt that the energies which carry many into grave fault are vital energies, and that if these could only once be captured they might rush men on to sainthood and heroic service. To Him the one thing unendurable in man or woman was to be neither cold nor hot but tepid, for He believed in life and in the burning heart, which flings itself vehemently upon its chosen course. But whilst this is true we must not run to the perilous conclusion that great sin naturally tends to a man's advantage as giving rise to a greater love. It often leads rather, as Paul

notes (Eph 4^{19}), straight to insensibility, which is also Burns's witness :

> It hardens a' within
> And petrifies the feeling.

It is not the mere quantum of the sin which counts, but the sense with which it is regarded. Paul claimed that according to the Law he had himself been blameless, though he confessed himself the chief of sinners. Bunyan talks savagely of the exorbitance of his own offences, and yet he protests his own chastity in a lewd age, and he has nothing worse to charge against himself than a vile habit of cursing and an excessive fondness for dancing and for games on Sunday. The appeal is not to any outward standard but to one's own quickened perception.

What Jesus here suggests is that a man, whether his fault in actual amount be great or little, is left without excuse as soon as he comes face to face with God ; he knows that he has nothing to pay. These two debtors were conscious that all the legalities were against them, and that they were exposed to everything the Law prescribed. Nothing could be gained by pleading or by promising ; the blunt fact was that they were beaten, and they knew it. And that, says Jesus, is where this woman woke to find herself, where nothing could be done or even hoped for. Life turned upon her a face as grim and unpitying as that of any usurer, and thus she was thrown back on her self-reproach and her impotence and despair. But then, to her amazement, a door opened and she passed through, leaving these behind. She found herself in 'a new-washen earth' where cleanness was expected of her, and the powers of life were full. Her debt had been forgiven, and she herself was saved with such a salvation ! And it had come unsought. Do you wonder, says Jesus, that she is moved ? Do you dare to reproach her, you chill-blooded creatures who never once faced God nakedly in your sin, because her behaviour is passionate and wild ? It is in the first amazement of pardon that she has come here, and if she is beside herself it is to God.

Was there ever an interpreter like Him of this queer human heart, where strand is intertwined with strand, lovely things with things base and hateful ? Often we angrily draw back from the blundering misjudgments of neighbours, but all things are naked and open in the eyes of Him with whom we have to do.

2. The Parable also gives us Jesus' reading of the mind of God towards baffled, beaten creatures. Comments are often passed upon the naturalness of the parables of Jesus, but there is room also for some note of their occasional and deliberate unnaturalness. In His thoughts of God our Lord was governed by the conviction that God's ways are as much higher than ours as heaven is above the earth, and thus the ordinary standards do not apply. The vine-grower who gave a full day's pay, and who gave it first, to all late-comers who attempted no bargain with him, was clearly an exception in his class. Jesus of set purpose depicts him as what we call 'a character,' unlike anybody else. And when commentators speak of 'the Parable of the Two Debtors,' they are leaving out what is far the most interesting figure, for that is the money-lender, who again is a character, a solitary specimen. The question raised at the close—Which of the debtors will love him most ?—is one which the ordinary usurer would hear with a smiling sense of irrelevance. I do not want to be loved but to be paid, he would say ; if sometimes I make a blunder and give loans which cannot be recovered, I write them off as bad debts, but I am not caught again by the same person. He ceases to concern me. But here is a money-lender of another class, who actually finds pleasure in being loved, who not only forgives men's iniquities, but crowns them with loving-kindness and tender mercy. It is no wonder that David should exclaim : 'And is this the manner of men, O Lord God ?' or that Samuel Rutherford should call himself 'God's drowned dyvour,' or bankrupt, sunk beyond reach of any grapnel in the ocean of his debt and of God's unfathomable mercy.

This reading of God's nature as infinitely unlike the ordinary ways of men appears often in the teaching of Jesus, and it was confirmed by His behaviour. Whilst Simon watched his Guest with the woman at His feet only two constructions of the scene looked possible : either Jesus did not know what kind of life she had led, and thus He was no prophet, or He did not care, and thus declared Himself indifferent to morality. But what if God is not like men, but loftier ? and what if this Man of Nazareth is here to show us the extent of this unlikeness ? Sir John Seeley notes how Jesus might have justified His claim to be the Founder of a new society and the Judge of men by sheer miraculous power or by overmastering persuasion ;

'but He adopted a third plan which had the effect not merely of securing obedience but of exciting enthusiasm and devotion. He laid men under an immense obligation.' That exactly matches the account which Jesus gave of the ways of God to men. So far from being rigorous in exacting His dues, He shames and bewilders men by the profusion of His bounty.

When we try to do justice to the Lord's sketch of this extraordinary usurer, and assume for the moment that the love of a forgiven debtor may possibly be of interest to Him, we find that Jesus has frequently uttered that assumption. Twice over in St. Matthew's Gospel (9^{13} 12^{7}) we find Him borrowing words from Hosea in which to describe God: 'I want leal love from you, and not sacrifice' —the free moving of the heart, and not any formal gifts. In all that Jesus says about the Divine pardon there is never a suggestion of a *quid pro quo*—of something offered or something done in any quarter to make forgiveness possible. It was left to theologians coming afterwards to devise such suggestions, and they have so elaborated the notion of securing satisfaction for God's honour and God's law as to obscure the instinctiveness of His mercy and the amazement of it. In labouring to explain how it became possible for God to pardon, they have drifted away from the naïve confidence of Jesus that God's forgiveness needs no other explanation than that it is His 'nature and property to show mercy and to forgive.' Luther speaks for a great host of scholars under Christ when he explosively concludes, 'Therefore shall this word "satisfaction" continue no longer, and it shall be dead in our churches and our theology, and handed over to the judges and schools of the law where it belongs, and whence the Papists took it.' God pardons, so Jesus protested, not because the account has been cleared and equity now demands it, but wholly because He delights in mercy. It was enough for the Publican in the Temple to say—God be merciful to me the sinner! and God was merciful. In both the debtor parables (Mt 18^{23}, Lk 7^{41}) no reason is suggested for the discharge of the debt except the plea of empty hands. 'They had nothing to pay.' The sole underlying assumption is of a magnanimous God, whose heart is clear for mercy. The Prodigal Son, on his way home, found the Father running far out to welcome him, without any consideration of slighted dignity or of outraged law. These may engage the attention of divines, they had no interest or reality for Jesus. To Him it was clear that God forgives because He wishes to forgive, and because His heart is very great; and it is perilous for us to seek to be wiser than our Lord, or to carry up our hampering precedents and analogies into a world of larger air and clearer sight than ours. It is in the definite context of forgiveness that Isaiah asserts of God that His ways and thoughts are higher than ours; if the wicked will only return to the Lord, he has said, God will abundantly pardon, and then he adds: 'For my thoughts are not your thoughts,' restricted, encumbered, without effect. 'He will abundantly pardon.'

3. But though Jesus asked for no equivalent or guarantee in pardon, He did look for a reply and a result. In this woman and in all who have known the magnanimity of God, He expected appropriate fruits of character. Magnanimity begets its like: we love, says John, because He loved us first (1 Jn 4^{19}). Love is not the occasion of forgiveness, a remedy for the disease of sin; as Coleridge says, 'In the large apostolic sense of the word, charity is the health which comes through use of the remedy,' and it was in this sanguine fashion that our Lord anticipated the woman's future. 'Go into peace,' He said; for love, which is the fruit of pardon, was already showing, and He was convinced that it would not be blighted. In this He was simply renewing the confidence of the greatest of His predecessors, for when Jeremiah proclaims the coming of a new covenant, under which all men for themselves and without need of any teacher shall know God, he adds, as the vital force which makes such revolutions possible, 'I will forgive their iniquities, and their sin I will remember no more.' This reign of law in the heart, of right instinct and right conduct, is to be set up by one huge act of Divine magnanimity. There Jesus and Jeremiah were at one: Divine forgiveness first, and, following upon it, love and health and moral order.

He knew the heart too well to be staggered as they were by the extravagance of her demonstrations. What He dreaded much more was spiritual torpor, for He cordially believed in life, even if sometimes it ran to excess. A widow, in a burst of noble improvidence, flung her last coppers into the Temple treasury, and faced the next day with no security except the faithfulness of God; and from Jesus she gained unstinted admiration. A rich

youth, forgetful of his rank and the people's talk, came running and fell at Christ's feet on the public road to ask the way of life, and the Evangelist records that Jesus loved him. In this woman the tides were running in breast-high—hope and gladness and life and love; but Jesus did not cynically reckon that what had 'flowed like the Solway would ebb like its tide.' He believed in the power of God's mercy to create a goodness that can endure, and a goodness of a more heroic sort than is engendered by the sober moods of every day. Bunyan justly distinguishes the 'dry-eyed duties' and notes how often they stop short of the highest. The Pharisaic spirit, says Bruce, may sometimes protect a man from sinful excess, but at the same time it may disqualify him for heroic virtue, and doom him to 'moral monotony and mediocrity.' But where the amazement of God's love had been discovered, and glowing love had sprung up in response to it, Jesus looked for something great in achievement. For emotion, at its noblest is that which impels and inflames and invents and persists.

But does it persist? Is it not bound in the nature of the case to burn itself out? And is there not a store of sad experience pointing in that way? Certainly there is, and Jesus knew of it, and He sometimes warned His friends against the perils of unsteadfastness; but He did not therefore abate His confidence in the renovating power of emotion. The flame of love is bound to burn down, but what of that if the steady glow persists? The first of Luther's Wittenberg theses was—'When our Lord and Master Jesus Christ said, Repent, He intended that the whole life of believers should be penitence'; and in the same way Jesus would have claimed that love ought to last on unchilled through all of life, renewed perpetually by the love which first enkindled it. In the Revised Version of forty-five years ago few alterations came home more closely than the change from past to present in Rev 1^5. 'To Him that *loved* us' was familiar and most worthy, but it has the defect of suggesting that that love belongs to one particular point in history, whereas it is timeless—yesterday and to-day the same, and for ever; and therefore the Apostle wrote, 'To him that *loveth* us.' His mercy is new every morning, and every morning the wonder of His patience astounds and silences the heart, so that the impulse which once launched man or woman forth on ways of gratitude is continually renewed. Love now is not content to fall at His feet weeping; it works and dares and endures all things, for the emotion persists though in altered form, and finds expression in self-forgetting service and in prosaic fidelities. And if in any one this overmastering gratitude for the mercy of God seems to die out, the remedy must be sought in some fresh manifestation of the grace of our Lord Jesus Christ which alone can bring men back to His feet.

Literature.

THE TEXT OF ACTS.

The appearance of another volume of *The Beginnings of Christianity*, edited by Professors F. J. Foakes Jackson, D.D., and Kirsopp Lake, D.D. (Macmillan; 30s. net), is a notable event in the theological world. The leading idea of this new series of studies in Christian origins is to continue the work begun by the late Bishop Lightfoot in editing Christian documents both critically and historically. Part I. of the series treats of *The Acts of the Apostles*, as being the first documentary source for the beginnings of the Christian religion, and the aim is, or was, to extend the series down to the time when the Christian Church obtained official recognition by the Roman Empire. We trust the learned and distinguished editors see to the end of their great undertaking.

Part I. will consist of four volumes. The first volume, which appeared in 1920, seeks to portray the Jewish, Gentile, and early Christian Backgrounds of the Acts. The second volume, which appeared in 1922, discusses the composition and purpose of the Acts and the question of authorship, giving also an account of the history of the literary and historical criticism of the book. The third volume, now before us, offers *The Text of Acts*, and is for the most part the work of Professor

J. H. Ropes, of the Hollis Chair of Divinity at Harvard. The fourth volume, to which Dr. Lake himself will be the chief contributor, will give a Commentary on the Acts and an English version. The completion of Part I. should enable us to distinguish, more clearly at least, the exact elements of the synthesis achieved in the first century by Christianity between the Jewish religion and the Græco-Oriental religions of the Roman Empire, as well as the manner in which the synthesis was effected.

The prices of the volumes already published are 18s., 24s., and 30s. respectively. We hope that as succeeding volumes appear this arithmetical progression will not be maintained!

We can hardly do more than indicate the contents of this third volume, which contains cccxx + 464 pages. First comes an elaborate Introductory Essay, in which Professor Ropes gives an account, in the light of recent scholarship, of the Greek Manuscripts, the Versions, and the Greek Fathers as the sources of knowledge for the Text of the Acts, following that up with a discussion of the criticism and history of the Text. In the summary sketch of the textual history in which the discussion culminates it is maintained, with some confidence, that the Book of Acts (written, we know not where, toward the end of the first century) was drastically revised and rewritten before the middle of the second century to suit the taste of the time; and further, the hypothesis is suggested that this rewriting proceeded from the same circle as the nucleus of the New Testament canon. In a word, the 'Western' text, as exemplified in the Bezan Codex, was the text, so to say, of the primitive canon. This text is held to be inferior to that of the Old Uncials and the Bohairic version, which is its rival.

The time is not yet come, in Professor Ropes's opinion, for a new critical text of the Acts. Accordingly, it is not a fresh text nor even a complete apparatus that is given in the central part of the volume. The Text, consistently enough with the critical standpoint above indicated, is printed from Codex Vaticanus and Codex Bezæ on opposite pages; and in the apparatus attached the aim is not so much to serve purely linguistic or palæographical ends as to provide means for historical study and textual criticism.

Included in the volume is a translation, with notes, of the Armenian version of Ephraim the Syrian's commentary on the Acts and of the sections drawn from it in the ancient Armenian catena. This is the work of the late Dr. F. C. Conybeare, a scholar 'eminent and beloved,' who discovered the Armenian version at Vienna.

Special attention is asked to the Appendices, in which the ingredient readings of the four chief versions are set forth in full, the variants from the Codex Vaticanus being noted by Professor Cadbury in the case of the Vulgate Latin and the Peshitto Syriac, and by Sir H. Thompson in the case of the Sahidic and the Bohairic.

FOR THE LAYMAN.

Messrs. T. & T. Clark have a new enterprise on hand that has in it the promise of much interest. The series of books which they call 'The Scottish Layman's Library' is, as the name implies, specially designed for Scottish readers. But several of the volumes announced have no particular Scottish reference, and (to judge from the opening volume) those that bear a Scottish reference in their title will probably deal with questions that affect laymen generally. There is a volume on Principal Caird, one on the Social Problem, one on the Psalter as a book of devotion, and one on the wisdom of the Book of Proverbs. The first of the series has just appeared and is an introduction to the whole. It is called *The Christian Good of Scotland*, and is by the Rev. John Adams, B.D., who is the General Editor and who has written and edited many books and series already (5s. net). At a first glance the contents of this volume seem not only varied but disconnected. But when one reads the book itself one sees that what Mr. Adams has in mind is the state of religion and of church life in Scotland generally. And from this point of view all of his chapters bear in towards a common centre. To some readers his suggestions will occasionally appear startling. For example, in his plea for a wider Presbyterianism, he advocates a wholesale borrowing of the best features of other communions. He would take superintendence from Episcopacy, rotation of ministers from Methodism, a wider evangelism from the Salvation Army, a plurality of ministers for one congregation (with, of course, large congregations) from the Roman Catholic organization. Presbyterianism would not know itself in all these borrowed plumes! Yet, when one looks at realities,

why not? Most thoughtful Presbyterians to-day realize that John Knox's Superintendent is one of the most needed functionaries in the Presbyterian system, and he is just a bishop writ large. And one might say much (as Mr. Adams does) in defence of the other factors. No doubt all these things will happen, and Mr. Adams is just a little before his time! At any rate it will be good for Scottish, as well as other, laymen to consider a plea for a more comprehensive ecclesiastical structure. A more doubtful suggestion is made in connexion with the Church's supervision and training of the young. Mr. Adams is unnecessarily pessimistic about the present Sunday School system and thinks it is doomed. He would substitute a close co-operation between Church and day school. The externals of the lesson (its geography, history, setting, memory work) would all be undertaken in the day school during the week. On the Sunday the minister would deal with the religious element in it. There are weaknesses in this suggestion which Mr. Adams does not deal with. But here, again, we have a drastic proposal which at least merits careful thought. It will be obvious that the Scottish layman who reads this book will be made to 'sit up.' With some of its pleas (such as the need of a revived Bible exposition and of a more definite teaching function on the part of the Church) most people will be in complete agreement. But whether to agree or to differ, it will be good for laymen interested in their Church to read these suggestive pages.

JEWISH ESSAYS.

The Hebrew Union College has appropriately celebrated its jubilee by the publication of a learned volume of essays dealing with all manner of Jewish subjects from Hebrew Grammar to the Philosophy of Judaism, and covering the whole range of Jewish activity and experience from the deportation of the ten tribes to the decadent literature of the present day (Hebrew Union College, Cincinnati). Some of the essays, such as those on Gaonic studies, or on Raphael Norzi, or on Songs and Singers of the Synagogue in the Eighteenth Century, can only be fully appreciated by those who have Jewish blood in their veins, or at any rate a profound acquaintance with the Jewish inheritance. Others, again, will appeal specially to those who are interested in comparative religion, theology, or philosophy, such as the essays on Trial by Ordeal among the Semites and in Ancient Israel, the Social Implications of Prayer, the Philosophy of Judaism and How it should be Taught, or the Classification of Science in Medieval Jewish Philosophy, a minute and learned study. Others will make a wider appeal still—notably perhaps the discussion of What Happened to the Ten Tribes, by William Rosenau; the illuminating essay by Israel Abrahams on Pico della Mirandola; and the highly interesting and very revealing treatment of Negative Tendencies in Modern Hebrew Literature, by Joseph Reider.

Rosenau's thesis is that the ten tribes survived their deportation and settlement in Assyria, that they have not been assimilated 'among many and various races in the four corners of the earth, but are to be found absorbed, together with Judah and Benjamin, in modern Jewry.' The point of Abrahams' charming essay is that Pico was the chief inspirer of Reuchlin. He was the first Christian student of the Cabala, the first to see how to link the Platonism of the Renaissance with Hebraism: it was due to him and his Italian contemporaries that 'Reuchlin was as certainly the father of academic Hebrew learning as Erasmus was of Greek.' Of fascinating but melancholy interest is Reider's essay, which conclusively shows what a morbid and decadent spirit dominates much modern Hebrew literature, its poetry, and especially its fiction, the motive of which is too often pathological and erotic. This so un-Hebraic a strain, he argues, was caught particularly from Russia, but it is now common in American Jewish writers and unfortunately has been transplanted into Palestinian soil. The whole essay is an extraordinary illustration of how far it is possible for writers, under exotic influences, to stray from the traditional ideals of their nation, though of course those ideals are being upheld with power and enthusiasm by other writers.

In an essay on The Importance of the Tenses for the Interpretation of the Psalms, Buttenwieser pleads that scholars have not nearly sufficiently reckoned with the precative perfect, the recognition of which greatly facilitates the interpretation of such passages as Ps 85^{1-3} or 126^{1-3}. On p. 93, he says that the precative perfect is *invariably* found alternating with the imperfect or the imperative; on p. 98, he modifies that to *as a rule*. The writers of this volume are all conscious of the great-

ness of their inheritance, and would no doubt all agree with the last essayist, David Neumark, who writes, 'Judaism is no philosophy, for it is more: it is a religion—nay, still more, it is *the* religion.'

To the formidable list of Errata the following should be added: In fourth line of Foreword, 'jubi*ll*ee' (for *l*); on pp. 94 and 100, Kautsch, and on p. 109, Kautszch (for Kautzsch); on p. 173, 'proprieto*r*y' (for *a*); on p. 179, 'Naza*r*itic' (for *i*); on p. 200, Jew's (for Jews); on p. 206, 'impius' (for impi*o*us); on p. 271, 'mathemat*h*ics'; on p. 329, 'I*t* morality true?' (for I*s*); on p. 466, 'atr*i*biliar' (for *a*); on p. 467, 'du*l*aistic' (for *al*); on p. 469, 'flatu*l*ant'; on p. 471, 'vi*ll*ification' (for *l*); on p. 480, 'mille*n*ium' (for *nn*); p. 497, 'Savono*r*ola.'

PROFESSOR THE REV. JAMES COOPER, D.D.

In *James Cooper: A Memoir* (Longmans; 12s. 6d. net), his intimate friend, the Rev. H. J. Wotherspoon, M.A., D.D., has given us a striking full-length and life-like portrait of one of the most notable ministers of the Scottish Established Church in his day and generation. He was a wonderful combination of gentleness and courtesy mingled with an intense perseverance and a courage that often left him in a minority of one. As a parish minister for twenty-five years, and as Regius Professor of Ecclesiastical History in the University of Glasgow for almost a similar period, the zeal for God's House was in his heart as a consuming fire. He was a striking type of the man in whose breast 'hope springs Eternal.' Failure or defeat only stimulated him to renewed effort.

His biographer says truly that 'James Cooper will be remembered as the steadfast and undiscouraged advocate of Christian unity—possibly as the champion of a lost cause.' The unity he longed and laboured for, and that was written on his heart, was a unity between the Presbyterian Church of Scotland and the Episcopal Church both in Scotland and in England. He was born, reared, and spent his youth and early manhood under the shadow of the imposing ruins of Elgin Cathedral, that place of pilgrimage for tourists from the ends of the earth. 'The boy was father of the man.' He was steeped to the lips in ecclesiastical history, hence his heart's desire and prayer for Scotland was what he termed 'Catholic Reunion.'

Strange to say, he was almost indifferent to such striking and historic examples of unity as the union between the Free and the United Presbyterian Churches in Scotland in 1900; and, at first, more critical than favourable to the preliminary stages that have led up to the prospective union between the Church of Scotland and the United Free Church. It was not until his later years that he came to recognize that this was doubtless a necessary first step towards that larger unity for which he had spent his life. It is characteristic of his strangely unsympathetic attitude to Nonconformity that he finds no place in his Catholic unity even for the great body of Wesleyans whose founder John Wesley was a member of the Anglican Church. He describes what he terms 'the characteristic theology of the Puritans' as 'harsh and inhumane.' But he writes that a merely Presbyterian union would not unite the Scottish people, 'You can no more leave out the Scottish Episcopalians than you can leave out the United Free Church.' How then in England can you have unity and leave out the Puritan denominations so called?

Though this question of Church union has a place in almost every chapter of this Memoir of James Cooper, yet it is far from presenting the man as he was admired and loved by those who knew him best as pastor and professor. This his biographer has succeeded in doing with fine discrimination and loyalty. It is the faithful, untiring, and sympathetic pastor who will be remembered in Aberdeen, for example, when his efforts for the unity of the Presbyterian and Episcopal Churches have been forgotten. Blessed with wonderful health, his week's work was amazing. The same tireless energy was shown during his year of office as Moderator of the General Assembly of his Church. He delighted to do public service, but the ceaseless strain proved at last too much for a veteran who had long since passed life's allotted span. In his retirement, in his native Elgin, he occupied himself with an autobiography. It was impossible for him to get away from Church History, so that on the scale on which it was begun it would have filled many volumes. Happily his able biographer has planned, and carried out his plan, to better purpose.

BEHIND THE THIRD GOSPEL.

The widely accepted Two Document Hypothesis has tended to depreciate our estimation of the

teaching peculiar to the Third Gospel, as though it were on a less authentic plane than that of Mark or Q. But this is changed if the Proto-Luke Hypothesis, as recently advocated by Canon Streeter, can be substantially verified. In his new work, *Behind the Third Gospel: A Study of the Proto-Luke Hypothesis* (Milford; pp. 294, 16s. net), Dr. Vincent Taylor offers an interesting study, at once able and thorough, of the hypothesis in question. He himself believes in the hypothesis, and he puts the case for it with admirable lucidity and restraint, and with a certain engaging frankness. 'Proto-Luke,' he says, 'is a tool which must be handled with knowledge and discretion, with regard to its limitations as well as to its real merits, but it is one which, far from breaking in our hands, will help us to make a way towards the distant goal.'

According to the Proto-Luke Hypothesis, a continuous non-Markan source is posited as the framework of the Third Gospel. This non-Markan source consists mainly of Q matter and material peculiar to Luke, and is a first-class document comparable to Mark. It is not a quarry but a foundation, not a scrapbook but a real literary entity. It represents the first stage in the composition of the Third Gospel. The purpose of the Third Evangelist in writing Proto-Luke was to impart to Q a narrative form. This he effected by adding stories and parables which he had himself gathered, and in particular an account of the Passion and Resurrection. At a later time he inserted extracts from Mark, and added the Birth and Infancy narratives and the Preface, and thus we got the Third Gospel.

It is claimed that this hypothesis, in which Mark is no longer regarded as a primary source, gives a better account of the facts of the Third Gospel than the Two-Document Hypothesis, and that in particular it explains difficulties that have long confronted students of the Third Gospel, such as the elaborate opening of Lk $3^{1.2}$, the position of the genealogy, and the order in which Mark is followed. It does justice also, it is claimed, to the implications of the Preface, which appears to bespeak for the Third Evangelist real authorship and not the mere *rôle* of a compiler.

Dr. Taylor does not enter into the further investigation involved, but it is his opinion that the Third Evangelist is to be identified with the diarist in the Acts. We may add that he assigns A.D. 65–70 as the date of the Third Gospel.

FOUNDATIONS OF FAITH.

Dr. Orchard has issued Volume III. of his *Foundations of Faith* (Allen & Unwin; 5s. net). The three volumes have respectively the sub-titles Theological, Christological, and Ecclesiological. In the last he deals with the doctrines of the Holy Spirit, the Church, and the Sacraments. Some of the chapters have already been issued as Tracts, and have stirred a certain amount of controversy. Needless to say the writing is clear and vigorous, for the writer knows his own mind and also how to express it. The general impression left on the reader is that the present volume would be admirable if it came from the pen of a Roman Catholic. There seems, indeed, no reason why it should not receive the *Nihil obstat*. Dr. Orchard appears to accept the Papacy and all it stands for, down to the dogma of infallibility. Any criticisms he offers of the system are such as might be permitted to a devout Romanist. If Rome is not the true Church he cannot see where the true Church is to be found. The bias against Protestantism is most marked throughout. The writer is so obsessed by the whole system and ritual of Rome that he continually loses touch with the simplicity of New Testament religion. 'All we need to say about infants dying unbaptized is that supernatural salvation is not possible to them; but all that is possible to natural humanity is not only open, but, if they have never lived to commit conscious sin, is assured to them.' 'We may well hope that the Mass will one day be discerned by all Christians to be the one thing that matters, the Catholic celebration the point at which unity will be found, and the doctrine of Transubstantiation the basis of a sacramental philosophy which illuminates many mysteries, the sure foundation on which a truly corporate Life can be built, the centre from which all our efforts at social reconstruction will be truly inspired.' Such quotations might be multiplied indefinitely.

The question inevitably arises in the mind, how is it possible for one holding these views to continue outside the Church of Rome? Dr. Orchard's answer is, 'Many outside Rome are more truly loyal to Rome and her *de fide* doctrines than many in Rome; they are not unorthodox or schismatic in heart, and they are actually doing more to hasten the day when the whole Church shall be built, as Christ intended, upon the rock, than many actual members and many ardent defenders of the Roman

Church.' This may be true, but it is not a position that will commend itself to the downrightness of the English mind. For this reason the arguments of the book do not carry that moral weight and persuasiveness which their real ability might well entitle them to. It may be added that the writer adopts throughout the discussion a certain Olympian tone which suggests that he would not easily find himself at home in the Roman Catholic Church, unless perhaps in the Papal Chair.

THE SERMON ON THE MOUNT.

Under the title *The Sermon on the Mount* (S.P.C.K.; 15s. net), the Rev. Horace Marriott, M.A., D.D., of Keble College, Oxford, has given us a very thorough study of Mt 5–7. He regards as original to the Sermon of Q all the Q matter which Luke places in it, and none of the Q matter which Matthew includes in it, but which Luke assigns to different contexts. The discourse was delivered on a definite historical occasion, one of the greatest in the course of the ministry, 'to newly-ordained men in the presence of their relatives and friends and of a large congregation.'

In a general introduction an attempt is made, from a study of the use made by the First and Third Gospels of the Marcan material, to infer the probable extent, order, and wording of the Q or 'teaching' source. One hundred pages are then devoted to a searching critical study of the Sermon on the Mount. To some the most interesting part of the book will be that in which the author tries to reconstruct the Sermon as it appeared in Q, that is, the Sermon as he believes it was actually delivered. The preacher will turn rather to Part 2, the exegetical and expository treatment of the Sermon. The author discusses, keeping in view modern criticisms, the primary meaning of the Sermon, its place in the teaching of Jesus and the value and import of its teaching. The most important section of the whole book is the first chapter of Part 2, in which is given a full list of parallels and affinities to the Sermon in pre-Christian Jewish literature. The volume is a useful addition to the not too expensive list of important books on the great discourse.

THE LIMITATIONS OF VICTORY.

Mr. Alfred Fabre-Luce in *The Limitations of Victory* (Allen & Unwin; 12s. 6d. net) has dealt with matters which have formed the subject of many recent books, yet by his freedom from national bias and by his ability to trace the hidden forces which determined the international policies of pre-war Europe, he has made an exceedingly valuable contribution.

He deplores the existence in the Peace Treaty of the clause relating to war-guilt, and endeavours to allocate to the several countries their degree of responsibility for the world-war; distinguishing between the events immediately before the outbreak of war and the policies which had characterized the European Powers in the preceding decade, he shows how blindly the nations stumbled along, until the strife which many European statesmen had come to regard as inevitable, descended upon the peoples. Geneva and the League of Nations, with the demand for arbitration and delay, he regards as the only means of averting a similar tragedy in years to come.

While he deals frankly with the mistaken policies of other countries, he has much that is of value to say regarding the policy of France. The statesmen who demanded immense sums for reparations knew that the Central Powers could not pay the amount suggested, but the success of the anti-German propaganda had robbed the Allied statesmen of a free hand; the Ruhr invasion was a mistaken policy although it has not been without some good results. The French demand for security no longer requires to be asserted; what is now necessary is to safeguard both France and Germany against mutual attack, and this will be accomplished when Germany is admitted into the League and is thus 'caught in the snare of peace.' Until this is achieved very real limitations are attached to the Allied victory.

This intensely interesting and well-informed work has been ably translated by Miss Constance Vesey.

TIBET BY A TIBETAN.

To see ourselves as others see us is believed to be a wholesome discipline. It is likewise desirable that we should have the opportunity of seeing other people as they see themselves. This is what happens in *We Tibetans*, by a woman of Tibet, Rin-Chen-Lha-Mo (Seeley, Service; 12s. 6d.). The writer is Mrs. Louis King, whose husband, formerly H.M. Consul at Tachienlu on the Chinese frontier of Tibet, writes an historical introduction to her revealing and most interesting narrative.

Time was when it was as impossible to get into Lhasa, the holy city of the Dalai Lama, as it was to penetrate to Mecca, the holy city of the Muhammadans. The secrets of both have now been revealed. One wonders by what process of education Mrs. King learnt her simple, direct, and vivid style. There is seldom a superfluous word in her sentences, and not a superfluous chapter in her book. She writes with the enthusiasm of one who loves her native land, on the roof of the world, its distinctive race, their manner of life, their dress, their customs, and their religion in which she still believes with her whole heart. She has a candid chapter entitled 'Your Civilization and Ours.' Before her marriage Mrs. King had lived her life on the great grass lands of Tibet, 14,000 feet above the sea. The idea of her people was that no Tibetan could live on the plains; but she has seen Calcutta and London and has survived, and now likes her life in the English provinces, only disturbed by malicious statements about her native country and her kindred. Of the religion of her country she writes: 'There are many lamas, that is, priests, in Tibet. The reason is simple. We are Buddhists and believe in our religion. We consider the Church the highest vocation a man can follow, for the lama is following in the footsteps of the Buddha. No respect more genuine than our people's for the priesthood, and no Tibetan so poor that he can spare nothing for the Church. And every family wishes to have at least one of its sons a priest, many families have more than one son in the Church, the family which has none at all is sad.' A generation ago this would have been written of married people at home, who believed in their religion. Mrs. King resents the statement of travellers in Tibet that they are beset by hordes of fanatical monks. 'We are not fanatics, neither our lamas nor our laymen. . . . We do not look to a man's professions but to his ife. Is he living for others, putting self aside, or is he just thinking of himself and neglectful of the rights and welfare of others? . . . We apply this standard to your Christian missionaries as to ourselves.'

To show that Mrs. King is not writing of her people as she would wish them to be, we may quote Lt.-Col. Waddell in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, who writes: 'The Tibetans are entitled to be regarded as one of the most "religious" peoples in the world. . . . Not only is the proportion of the population in Tibet which devotes its life to religion greater than that in any other country, . . . but the life of the laity is also dominated and pervaded by their religion to an exceptional extent.'

Who's Who for 1926 (Black; 42s. net) has developed into a volume of three thousand two hundred pages containing biographical notes relating to more than thirty thousand of the most notable men and women of the day in every rank, every profession, and in every country. One may test this remarkable publication at any page or any name, and its accuracy will not be found wanting. The editor allows full measure, running over in many cases, to the person desirous of recording all his or her distinctions and achievements. The results are often curious and revealing. The record of the Prime Minister is modesty itself. There is no mention of his favourite recreation, so that his admirers are left wondering whether it is smoking, or walking in bypaths across the countryside, or digging with a dictionary into the Greek and Latin Classics. Mr. Lloyd George, whose biography is under that name and not under 'George,' has a record equally modest. He also makes no mention of his recreations, so the reader is left to choose between golf or digging in the land at Bron-y-de Churt or at Brynawelen, Criccieth. Dame Lloyd George is said to be the daughter of Richard Owen, Mynyddednyfed, Criccieth. Both the Earl and Countess of Oxford and Asquith are here, but the longest record of a Prime Minister is that of the Earl of Balfour. Sir James Matthew Barrie, O.M., gives a list of his books and his plays. He, too, has no recreation unless it be smoking. George Bernard Shaw requires nearly half a column for the mere mention of the titles of his novels, essays, and plays. As his exercises he mentions motor-driving, cycling, swimming, and public speaking, and his recreation is 'anything except sport.' He describes himself as 'a vegetarian.' This, to many people, will account for some other of his outstanding characteristics.

Christ and the Present Age, by Mr. W. L. Cornish (Epworth Press; 2s. 6d. net), is an admirably clear and interesting discussion of present-day problems from the Christian point of view. The writer has given much serious thought to the complexities of

the personal and social life of to-day, and he has reached the firm conviction that Christ has still the final word to say in regard to these. 'He alone holds in His hands the ultimate solutions of our present perplexities; if the Age will turn to Him, He will bring it rest and peace, but if it pass Him by, it must move into deeper sorrow and distress, and ultimately to disaster.' This theme is wrought out in a singularly cogent way. The writer makes good points in emphasizing that the brotherhood of man cannot be maintained apart from the Fatherhood of God, and that to be a Christian means more than to adopt the social programme of the gospel.

The latest addition to the recurrent attempts to identify William Shakespeare with Francis, Lord Bacon, is a considerable volume entitled *The Prince of Poets and Most Illustrious of Philosophers*, by Brigadier-General S. A. E. Hickson, C.B., D.S.O. (Gay & Hancock; 7s. 6d. net). This is dedicated to 'The Mother of Shakespeare,' none other than Queen Elizabeth, to whose zeal in the education of her wonderful and singular son, and to the advantages which she gave him, we owe not only the famous plays of Shakespeare, but the fruits of the great learning, given to the world of Elizabeth's day, and later, in the name of Bacon. His father was the Earl of Leicester, her marriage with whom the young Queen Elizabeth dared not acknowledge. Brigadier-General Hickson has taken his subject as seriously as he must have taken his profession as a soldier. He has written this book for the express purpose, as he says, 'of challenging the strangely illogical view hitherto entertained of the parentage and early life of the author of the plays of William Shakespeare' by historians like Froude, Macaulay, John Richard Green, and by later authorities like Edward Dowden and Sir Sidney Lee. He sets aside the whole of the evidence collected with infinite pains by many investigators as to the reputed parentage of a certain William Shaksper of Stratford-on-Avon. He assures his readers that there is 'little room left for doubt' as to the principal influences of Queen Elizabeth in directing his studies. Far from being the son of an alderman, and the apprentice of a butcher, we are assured that 'from 1568 to 1572 the education of the juvenile brain of Shakespeare, known then as Francis Bacon, was promoted by furnishing him with companions and tutors skilled in foreign languages and renowned for their translations and as versifiers. He took, it seems, to knowledge as a duck to water. His natural thirst for it was unquenchable, his industry inexhaustible.' We learn that 'the Queen-mother paid visits to her concealed son at Woodstock. This indeed was the height of his innocent and happy young life, the Queen-mother indulging her marvellous son to the full length of her bent, and indeed so much so that at last some inkling of the truth must have entered his head.' There is no need that we should attempt here to slay the slain. To accept the Brigadier-General's theory at present, however, would imply an admission that the recent destruction by fire of the Shakespeare Memorial Theatre at Stratford-on-Avon must have been a providential event, and that the later appeal of the Prime Minister and ex-Prime-Ministers for funds to rebuild the Memorial is a flying in the face of Providence.

In 'The Christian Year' of this month we have given, though in a considerably shortened form, a sermon by the Rev. J. D. Jones, D.D., which has just appeared in his new volume, *The Greatest of These* (Hodder & Stoughton; 6s. net). This volume, Dr. Jones tells us, contains sermons which were preached in the course of his regular ministry, and they have been published exactly as they were preached because a number of his people—a fact not to be at all wondered at—wanted to have them in permanent form. It is not a volume of sermons in the ordinary sense. The addresses here are a series on the thirteenth chapter of First Corinthians, forming a continuous exposition of St. Paul's great hymn of love. It is an exposition which is marked by minute study and deep insight, and very pleasant to read by reason of Dr. Jones' mastery of language. It is well worthy to be set beside Professor Drummond's 'Greatest Thing in the World.'

There have been many studies of Pauline thought in recent years, and they are reflected in the Rev. H. Bulcock's essay on *The Passing and the Permanent in St. Paul* (Macmillan; pp. 241, 10s. 6d. net). Indeed, he quotes very freely from writers like Wrede and Schweitzer, Morgan, Kennedy, and Scott, and one wishes that he had more consistently supplied exact references with his quotations. His first chapter, which treats of prophetic, apocalyptic, and sacramental faith, provides him with his criterion of the Passing and the Permanent. The features of the prophetic type of religion are faith,

hope, and love, and these are fundamental and permanent elements in St. Paul's life and experience. The apocalyptic and sacramental interpretations of religion, also to be found in St. Paul, are valid only in so far as they express faith, hope, and love; otherwise, they have only passing worth. Keeping such considerations before him, Mr. Bulcock traces the origin and development of Pauline thought, at the same time offering estimates of value. While the eternal prophetic elements, with their spiritual and ethical emphasis, are the valuable parts of Paulinism, they are far from being isolated parts, but lie at the root even of the apocalyptic forms, the Hellenistic speculation, and the conceptions of Church and Sacraments. It is a useful essay, and appears rightly to lay stress on the point that in the first stage of his thought St. Paul was debtor to the Jew, and only later was he debtor to the Greek.

The Divine Mechanism, by Mr. J. M. M. Munro, F.R.S.E., M.I.E.E. (Macniven & Wallace; 2s. 6d.), is an earnest and laudable attempt to reconcile the mechanistic theory of the universe with the Christian faith. In the opinion of the writer there is 'no safe logical resting-place halfway in the long drawn out discussion between the prevailing theology and the opinions of men of science.' Each side will eventually be forced to adopt in its entirety the fundamental faith of the other. 'The obscurities will vanish only when theology becomes in a new and real sense materialistic, and when science sees God in all.' The argument of the book is extremely condensed. The major part of the book is occupied with an exposition of the mechanistic theory. Mind is explained by the 'hypothesis of a super-ether of which the sole known quality is not any quality of mind except the possibility of pure consciousness, but in which physical motion takes the psychic form of conscious emotion.' The concluding portion of the book is given to showing briefly that the facts of the Christian faith remain, under this theory, substantially unchanged.

A strenuous defence of the Fundamentalist view of the Bible has been written by Mr. H. D. Woolley and published by Messrs. Morgan & Scott—*The Modernist Bible and How Compiled: With Analysis of Professor J. E. M'Fadyen's Three Articles in the United Presbyterian Record for Oct., Nov., and Dec. 1925* (1s. 6d. net). We have given the whole title because it is a characteristic example of the inaccuracy of such writings. Professor McFadyen could not possibly have contributed any articles to the 'United Presbyterian Record' because no such publication exists, so far as we know. He did contribute a series of admirable articles to 'The Record' of the United Free Church of Scotland. No doubt Mr. Woolley will say that is a small error. But if a writer is incapable even of setting down the proper name of a publication whose pages he is denouncing, what kind of accuracy are we to expect in his thinking? Let us say, however, that the writing in this pamphlet is vigorous, if the thinking is not conclusive. It will be sufficient to say of the argument that it is on well-worn Fundamentalist lines. It will not cause the Professor to lose any sleep. Nor will it do very much to satisfy any really open mind that Dr. McFadyen has awakened to inquire for itself.

The Rev. Paul P. Levertoff, Vicar of Holy Trinity Church, Shoreditch, has rendered a valuable service to Jewish Christians by drawing up a Hebrew Christian Liturgy for use at the service of Holy Communion. It is entitled *The Order of Service of the Meal of the Holy King* (Mowbray; 1s.), is printed in Hebrew and English on opposite pages, and is based on early Jewish and Christian Liturgical Sources, with which an earlier book of Mr. Levertoff's on 'Love and the Messianic Age' shows that he has great familiarity. The blend of Jewish and Christian elements in the service is distinctly striking: adroit use is made of Old Testament Psalms and Prophecy (*e.g.* Pss 23. 24. 51, Is 53, etc.), and we are made to feel, by the ease and naturalness with which this is done, the essential continuity of the New Testament with the Old. The introduction of the Ophanim alongside the Seraphim is a reminder of the Jewish constituency, in the interests of whose worship the service was compiled. As an illustration of the deft weaving together of texts we may take the following: 'When the time had been fulfilled, Thou didst speak unto us in a still small voice, and sent to us Jesus the Messiah, Thine Only Begotten One, Whom Thou lovest. A Child was born unto us, a Son was given unto us, He is Wonderful, Counsellor, Mighty God, Father of Eternity, The Prince of Peace; and He became our Salvation. For He grew up before Thee as a tender plant,' and so on, to 'He was despised, and we esteemed Him not.' The service, which has been

sanctioned by the Bishop of London, and approved by the Archbishop of Canterbury, will be found of value not only to Jewish Christians, but to ministers of other churches whose order of service is not rigid.

The Pilgrim Press of Chicago send over excellent books dealing with various aspects of religious education. One of the latest is *What does Christ Expect of Young People To-day?* by Mr. T. H. P. Sailer (75 cents). The title is curious, the real contents of the book being a series of discussions on questions that rise in the minds of young people of adolescent age. What shall we do on Sunday? Should we always tell the truth? Why do we have Foreign Missions? Why do we go to Church? How can we improve conditions? These are some of the questions raised. Every 'discussion' starts with a definite case or incident, and the young people are asked what they think of this. There is ample guidance for the leader, plenty of suggestions, but the discussion form is adopted in order to make the young people think and to formulate convictions. Perfect freedom is encouraged in the statement of opinions. This is an original and very promising programme. It would form a good Bible class syllabus.

Another 'discussion course' that comes from the Pilgrim Press of Chicago is called *Christian Fellowship among the Nations* (An Aid to Straight Thinking on our Greatest Problem), by Professor Jerome Davis and the Rev. Roy B. Chamberlin (25 cents). The challenging questions that are set for discussion are: Our Attitude toward 'Patriotism,' toward Other Races, toward Diplomacy, toward the Conscientious Objector, toward our Enemies; Shall the Church support War? All these points are freely canvassed, starting from definite cases like the young pacifist minister who got into trouble with his congregation by the expression of his views. This gives concrete interest to the discussion and raises the issues in a definite and urgent form. Guidance is given as to reading and other sources of information and as to the conduct of the discussion circle, and there are many brief essays on separate points at the end. One question put is: Our attitude toward the Need of Europe. It suggests to us over here that America would be in a better position to give counsel if she helped to shoulder the burden of the world's problems in a practical fashion.

A revised edition of *Early Church History*, by the Rev. J. Vernon Bartlet, M.A., D.D. (R.T.S.; 3s. 6d. net), has just been issued.

Messrs. Rivingtons have given us a fifth edition enlarged of *The Church of the Fathers*, by the Rev. Leighton Pullan, D.D. (6s. net). There is an important new chapter in which Dr. Pullan deals with Modern Criticism and Ancient Heresies.

Obscurantism is much more prevalent than the friends of theological progress are sometimes apt to imagine; and if a reasonable view of the Bible is ever to prevail, it must first of all be lodged in the minds of the children. For this reason we welcome the volumes on *I. and II. Samuel* (Rivingtons; 2s. 6d. each), by the Rev. Principal A. R. Whitham, M.A., of Culham College—volumes which give just the amount and the quality of information necessary for those who are to get their first introduction to the modern view of the Bible. The commentary proper, which is adequate without being overloaded, is preceded by a brief introduction, which vividly sketches the historical background, and frankly recognizes the composite nature of the Books of Samuel. One of the principal aims of 'The Old Testament for Schools' Series, to which these volumes belong, is to exhibit the history as part of the Divinely guided religious education of Israel and as leading up to the Christian revelation. These volumes fulfil this aim very satisfactorily. In an interesting treatment of the Witch of Endor episode, for example, it is pointed out that 'both Scripture and the Church definitely forbid such practices.' The tone of the commentary is slightly, and perhaps rightly—considering the readers for whom it is designed—conservative; it is a little more interested in suggesting harmonistic devices than a purely critical scholarship would be, but it is occasionally conceded that the discrepancies, in the absence of fuller knowledge, are 'almost insoluble.' The books are provided with some useful maps, questions, and subjects for study. It is a great pity that the chapter numbers are not put at the head of the page, an omission which often makes it really difficult to find the desired place.

The Religion of Undergraduates, by the Rev. Cyril Harris (Scribners; $1.25), deals with a theme about which much, perhaps too much, has been written of late. The writer was for a time in close

touch with American student life at Cornell University, and he gives a summary of undergraduate opinion upon religion drawn from nearly two hundred essays on the subject, written in the winter of 1923–24. His own proposals to meet the situation thus disclosed, though written with sparkle and flow of words, are somewhat hazy. They seem to amount to a proposal to 'live as Jesus did,' and, if need be, to skip a year of college life to give the matter a fair trial. One is left with the feeling that a good deal more needs to be said.

Nearly forty years have passed since James Chalmers published the remarkable narrative of his missionary pioneering work among the savage peoples of the island continent of New Guinea, the second largest in the world, where he was afterwards murdered. Since then we have had a considerable succession of works of explorers in different regions of New Guinea, yet it is still possible to publish such a volume as *In Unknown New Guinea*, by the Rev. W. J. V. Saville, missionary and anthropologist (Seeley, Service; 21s. net), who has spent twenty-five years amongst the interesting natives of an almost unknown part of this vast island. These natives are commonly spoken of as the Mailu people, who inhabit a small island of that name and the adjoining coast of the eastern extremity of New Guinea. Mr. Saville is a cultivated anthropologist, and a keen observer. He has also the gift of writing graphic narrative, and he has used it with rare skill in his descriptions of the manners, customs, and occupations of the Mailu people and of their religious rites and public ceremonies. To read his account of these New Guinea natives of to-day is to be reminded of the ancient Britons. The making of pottery is their biggest industry. Only women and girls engage in it. How many centuries will elapse before the future New Guinea will have superseded Staffordshire? At present it is the highest form of art among these primitive people who are as yet only in the Stone Age of the implements of manufacture. The men are boat-builders and fishermen at the same rude stage, yet wonderfully expert with the means at their command. Mr. Saville says: 'I do not mean that I have failed to find religion among these people. On the contrary I have felt for many years that they are permeated with religion.' He is to be congratulated on the series of photographs with which the book is illustrated.

We have received a new, cheaper edition of Professor W. E. Soothill's *Timothy Richard of China* (Seeley, Service; 6s. net).

Personality and Religion, by Dr. Morgan-Smith (Skeffington; 2s. 6d. net), is a solid piece of work, earnest and thoughtful, if somewhat slow in movement. The writer deals in successive chapters with Personality in relation to Conscience, Temptation, Pain, and Revelation. In his conclusion he dwells upon the inevitable necessity of dogma, in other words, of expressing religious convictions in intellectual forms, 'for religion to be real must appeal to the reason as well as to the heart and senses.'

Three volumes have come to hand of the 'Churchman's Popular Library,' published by the S.P.C.K. (1s. 6d. net). The general aim of the series is to bring before the lay mind in a simple and interesting way various departments of Christian teaching.

'*What Mean Ye by these Stones?*', by the Rev. J. M. C. Crum, M.A., is an unusually fresh and able study of the development of Old Testament religion. The writer addresses himself to the man who approaches the Old Testament critically, and will concede only so much as there is clear evidence for. A swift survey is given of the early traditions and of the work of the later prophets, and an argument is skilfully built on these to the effect that here there is unmistakable proof of the presence and work of the Spirit of God.

A Religion for Monday Morning, by the Rev. K. E. Maclean, B.A., is 'written more especially for those who are thinking of being confirmed or for those who have forgotten the teaching they received when they were prepared for Confirmation.' The title is somewhat of a misnomer, for the writer does not deal with everyday religion, but with such topics as the Sacraments, Confirmation, Confession, and Preparation for Holy Communion. His teaching on these subjects is a model of clearness, and the illustrations are both abundant and well chosen.

Death and the Hereafter, by the Rev. H. Lowther Clarke, D.D., D.C.L., has a simplicity and naturalness which are very charming. Those who are in search of curious speculations about the Hereafter will be disappointed, for the writer has no sympathy with such inquisitiveness. 'As I dwell upon this glorious hope which is set before us, far surpassing all we can dream of for man's future, I grow im-

patient with myself when other questions about details force themselves upon my mind. . . . All after death can be left in the hands of Christ, if only we have accepted His great offer of eternal life and lived on earth in the light of this great hope.' It is in every way a reverent and Christian book.

A second volume has been published of the *Ante-Nicene Exegesis of the Gospels*, by the Rev. Harold Smith, D.D. (S.P.C.K.; 7s. 6d. net). It covers the period from the beginning of our Lord's public ministry up to and including the Sermon on the Mount. It simply contains a catena of quotations from the writings of the early Fathers, translated into English without note or comment. It is not a preacher's book, but for students of early Christian literature it gathers together into a convenient form all the passages relative to the Gospel narratives. The immense industry and patience of the translator are worthy of all praise.

It is curious that the Fourth Gospel has recently attracted the special interest and study of two distinguished laymen. Lord Charnwood's remarkable book was recently described fully in these columns. It has been followed by another in its way equally valuable, *The Fourth Gospel: Its Historical Importance*, by Mr. P. V. Smith, M.A., LL.D., Chancellor of the Diocese of Manchester, Durham, and Ripon (S.P.C.K.; 3s. 6d. net). The author is known as an ecclesiastical lawyer and judge of the highest rank. He cannot be supposed to have the technical scholarship of the experts, but it is of extreme value to have the considered judgment of a calm mind that has carefully studied the literature and weighed the pros and cons. The general verdict is strongly in favour of the historical value of the Fourth Gospel. It has come to be an accepted conclusion that the Synoptic Gospels contain the reliable history and that the Fourth is inferior in historical accuracy. Dr. Smith's book is an appeal for a reconsideration of this verdict. 'St. John' (who was likely not the Apostle but the 'elder') took the Synoptics for granted and set himself to give supplementary information. Even the discourses, though coloured by the Evangelist's mind and even couched in his language, give a précis of what our Lord said that is accurate and reliable. The author goes through the contents of the Gospel, incident by incident, and weighs the evidence in each case, stating his conclusions with moderation but always with reasons which are worthy of careful consideration. This detailed examination must be left to the reader of Dr. Smith's book. But it must be said that his argument is one that cannot be neglected. There is nothing narrow or merely traditional in it. And we venture to predict that few readers of the book will leave it without a reinforced assurance of the trustworthiness of St. John's memorabilia.

Little by little the S.P.C.K. is enabling us to become better acquainted with the nature of Rabbinic interpretations of the Old Testament. The latest addition to their valuable series of 'Translations of Early Documents' is the *Midrash Sifre on Numbers* (7s. 6d. net), which has been translated, with brief annotations, by the Rev. Paul P. Levertoff. An Introduction, contributed by Canon Box, briefly describes the nature and characteristics of the Midrash. The translation deals with selections from the Book of Numbers, such as the passages on the Ordeal of Jealousy, the Nazirite Vow, the Trumpets of Silver, Moses and his Father-in-Law, the Sabbath-breaker, etc. These selections exhibit much of the hair-splitting which we customarily associate with Rabbinic interpretation, but the casuistry is frequently interspersed with comment of a more interesting and human sort. A book like this is an invaluable aid to the understanding of the Jewish religious world into which Jesus came.

William Carey, by Mr. F. Deaville Walker, is the sixth volume of a uniform series of missionary biographies published by the S.C.M. (5s. net). In the preface the writer assures us that he has hardly consulted the biographies of Dr. George Smith and Dr. Culross, and that he has 'of set purpose carefully refrained from reading or in any way consulting Mr. Pierce Carey's recent exhaustive life of Carey.' These disclaimers tend to create the impression of one who is more anxious to establish his own title to originality than to give to his readers all the best that is to be known. It may be said at once that this biography contains nothing that is new, either in the facts recorded or in the general estimate of Carey's character. At the same time the work is done with care and the writer's style is easy and pleasant. The account of Carey's later years is much abbreviated. Following the recent

example of Mr. Pierce Carey and the older example of Mr. Eustace Carey, Mr. Walker touches very lightly on the break with the Baptist Missionary Society, a controversy which lasted fifteen years and embittered Carey's later life. As these events happened over a hundred years ago there seems little purpose in glossing them over, especially as they illustrate, in a way that nothing else does, the Christian character and moral grandeur of the great pioneer.

The Epistle to the Ephesians is generally regarded as too theological to be easily made palatable to the modern mind. But this, it would appear, is a mistake. *A Philosophy from Prison*, by Professor F. R. Barry, D.S.O., M.A. (S.C.M.; 4s. net), is a study of that Epistle, and it is astonishingly modern. The method followed is to expound the sections of the Epistle and to bring out the connexion of thought, relating it to the social background of the Apostolic Age. Three main topics are handled, God in History, Christ the Meaning of History, and Self-expression and Social Life. The perplexity and sense of failure in the old Roman world, the breakdown of old moral standards, the war-weariness, are elements which bring the Apostolic Age into vital contact with the world of to-day, and the sufficiency of Paul's Gospel is impressively set forth.

A book on worship which deals not with its liturgical side but with the general principles underlying it and its place in our mental life has been published by the Student Christian Movement—*Worship: Its Necessity, Nature and Expression*, by the Rev. A. L. Lilley, M.A. (2s. net). There are four chapters. The first expounds the constant elements in man's nature which make him naturally a worshipper. The second (The Object of Worship) contends that though worship as an instinct has a natural priority to belief, yet its healthy development depends on a real desire to know its object as He is as fully as possible and in all His relations to created things. The third (The Essence of Worship) urges that the root meaning of worship is a full offering of self, and this combines its moral and its mystical elements in a discipline which is a service also. A final chapter on The Expression of Worship sums up an interesting discussion which if general in its nature is not without justification as an attempt to ground our instinctive and highest tendency in reason and fact.

Recent Thought on the Doctrine of God.

By Professor Clement C. J. Webb, M.A., LL.D., Oxford.

I recollect a wise teacher in my undergraduate days surprising us by saying of two philosophers, the criticisms by one of whom upon the other played a large part in our studies, that 'some day Mill and Green would be reckoned as belonging to the same school.' 'Of what school?' we asked. 'The school of the nineteenth century,' was the reply. It is indeed profoundly true that there is a family likeness in the intellectual positions characteristic of any one age. They may be diametrically opposed to one another, yet they share the same presuppositions; and there are ideas, familiar and congenial to another generation, which are equally repugnant to both the mutual antagonists of a particular epoch.

'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' The words suggest a conception of God which is unquestionably out of fashion in recent theology. They present Him, in the first place, as a Being whose existence may be doubtful, as might be that of the alleged founder of some historical institution, the supposed author of some epic poem, or the astronomical or biological process, conjectured in order to account for some observed phenomenon of the heavens or of organic life; and, in the second place, as 'the moral Governor of the universe,' dispensing rewards and punishments to His rational creatures according to their several deserts. In the eighteenth century, to every one,

whether believer in God or no, the name 'God' meant such a Being, such a 'moral Governor,' to Kant, the unsparing critic of the traditional 'proofs of God's existence,' no less than to Wolf, who formulated them anew, or to Paley, whose name became in this country so closely associated with the most popularly intelligible and widely impressive of them, the 'argument from design.' The atmosphere of contemporary theological discussion is very different from that which these men breathed. Our talk of 'religious experience,' of 'Divine immanence,' of mysticism, of an Absolute 'beyond good and bad,' of God as the unconscious projection by our imagination of our own nature as an object distinct from ourselves, would have sounded as strange to our forefathers as much of their talk has come to sound to us.

The springs of philosophy commonly have their source in the deposits of some religion, and the waters which flow thence long taste of the soil whence they took their origin. In the philosophy of modern Europe the ultimate principle in which it was sought to discover that unity which all philosophy divines to be present in the vast 'number of things,' whereof, as Stevenson's child's poem says, 'the world is so full'—this ultimate principle was at first called 'God' and envisaged more or less after the likeness of that 'God the Father Almighty, Maker of heaven and earth,' belief in whom was the first article of the Christian creed. It was only gradually realized that, on the one hand, the existence of God, the object of religious reverence and worship, could not be established by purely metaphysical considerations which took no account of specifically religious experience; and, on the other hand, that the ultimate principle of unity to which such considerations might point must not be endowed offhand with the attributes of the Biblical Deity. The beginning of this discovery is signalized by Kant's criticism of the 'proofs of the existence of God' on one side; and on the other by the contemporaneous change of attitude towards Spinoza, who, from being branded as a 'justly decried' atheist—the epithet is Locke's—came at the end of the eighteenth century to be hailed as a holy, God-intoxicated man by the prophets of the romantic movement.

The significance of Kant's criticism for the history of theology is that it leads to the abandonment of the attempt to justify belief in the God of religion by other than religious arguments. God is known as such—so it comes to be held—only in religious experience. The word 'God' has no meaning—or only a meaning quite remote from common usage—for those who lack this kind of experience. They may feel themselves compelled to postulate a First Cause, or an all-inclusive Reality, or an Absolute Unity implied in all relations between one thing and another, even in that between the mind which knows and the world which confronts it as the object of its knowledge. But to call this 'God' is either to invoke religious experience to interpret it, or else to summon up irrelevant associations from which the language of philosophy had better keep itself free. It is of course true that religious experience itself may be interpreted 'realistically' as apprehension of an independently existing object, but, though God in Himself be *more* than is revealed to His worshippers, yet He is primarily that which is known in religious experience. Since, in the first place, there is no possibility of verifying what is thus known by means of a *sensible* experience ('no man hath seen God at any time'); and, in the second place, religious experience is, at least in its intenser forms, an experience of such close union with its object that we can speak of God 'dwelling in us, and we in him,' the way is clearly open for a view which doubts or denies that in religious experience we are in fact cognizant of any being but our own.

Such a view has been put forward in many forms. These fall into two groups, according as those who maintain them consider that nothing can be regarded as genuinely *real*, the presence of which cannot be attested by sense-perception and investigated by the methods of the natural sciences; or, on the other hand, hold mind or spirit to be real in a fuller or deeper sense than any such object.

To both groups, however, religious experience, in respect of the actual form which it assumes, when it seems to be a relation of the worshipper to a being *other* (even if not, as Professor Otto would have us think, *wholly* other[1]) than himself, involves a large element of illusion. This type of view and its various possible developments can nowhere be so well studied as in Ludwig Feuerbach's *Wesen des Christenthums*, which George Eliot translated into English. Many more recent speculations, which

[1] I am not sure that the translator's 'wholly other' does not somewhat exaggerate Professor Otto's 'ganz anderes,' which might perhaps be better rendered 'quite other.'

find in religion an unconscious projection of our own wishes, emotions, and ideals in the form of an imaginary object, are anticipated in principle in this brilliant book; and it was by a wise choice that the late Baron von Hügel selected it for criticism in his remarkable examination of the kind of theory which it represents, published as *Religion and Illusion* among his 'Essays and Addresses on the Philosophy of Religion.'

What may be called the materialistic version of this type of view is represented by the French 'sociological' school, of which the late Emil Darkheim was the leader, and to which MM. Lévy-Bruhl, Hubert, and Mauss belong, whose work (down to 1915) the present writer has discussed, with reference to the bearing of their theories on the validity of religious experience, in a little book called *Group Theories of Religion and the Individual.* The psycho-analysts, while approaching the subject in quite a different way, generally share with these scholars their materialistic presuppositions. Hence, for them, to discover in the attitude of religious persons toward their God the presence of emotions which were originally directed toward a parent or toward the object of a sexual attraction is to interpret their religious experience as, in the last resort, a 'wish-fantasy,' by which it is unconsciously sought to appease cravings to which the circumstances of their lives deny their natural fulfilment. This is so even when the transference of the emotions in question to an imaginary object, in purely ideal relations wherewith may be found such satisfaction of those emotions as is possible, is regarded as conducive to mental health and therefore as desirable. Such a position, with especial reference to the worship of Jesus Christ, which the author is obviously in earnest in his desire to encourage, is adopted by President Stanley Hall in his noteworthy book called *Jesus the Christ in the Light of Psychology.*

Both the French sociologists and the psycho-analysts treat the mental life on a method which, consistently carried out, is quite as fatal to the validity of science (including their own sociology and psychology) as it is to the validity of religion; and are thereby in grave danger of cutting away the branch on which they sit; while their materialistic assumptions are exposed to all the objections which, it is well known to students of philosophy, beset every form of materialism. But there is, as I have already intimated, the possibility of a theory, differing from theirs in these respects while agreeing with them in making religion rather an unconscious projection by the imagination into the objective world of our own spiritual nature than, as it has seemed to the majority of religious persons, the revelation of Another than themselves with whom, through the activities of worship and prayer, they could establish what we may call a personal relationship.

On such a theory we become better acquainted with the true nature of ourselves and of the world we live in through religious experience than through our commerce by means of the senses with the material environment of our bodies. Reality is in its essence spiritual; this is the lesson which the doctrines of religion have to teach, and which, in coming to believe them, we begin to learn. But that it is a Spirit personally distinct from us is not the ultimate truth. Religious experience itself in its highest ranges, where it becomes what we call 'mystical,' feels after and even seems to apprehend a unity beyond any such distinction, in which (for example) what has been previously regarded as the outward history of a past manifestation—birth, life, death—of God in the flesh, is felt as continually taking place in the soul of the mystic himself. For in the end there is but one genuine Reality, an Eternal Life which the imagination first pictures to itself as an object of reverence and desire, but which in philosophy the mind comes to know as its own inalienable essence.

The line of thought just sketched is one which can trace its pedigree to Hegel, and has been recently illustrated (with variations) in this country by the work of two great thinkers whom we have lately lost, Mr. Bradley and Mr. Bosanquet. But, although to neither of these did there seem to be good grounds for supposing that there existed any self-conscious experience outside of such 'finite centres' as are human minds (and, within our knowledge, human minds alone), both used language which was not always easily to be reconciled with this judgment of theirs. Mr. Bosanquet, especially in his latest utterances, written with the Italian idealists, Croce and Gentile, in his eye, insisted much upon the importance of not identifying, as they seemed to do, the *human* spirit as such with the Absolute, the revelation whereof to poet and artist in Nature apart from man was by no means, he held, to be regarded, after the fashion suggested in Croce's theory of æsthetic, as a creation or self-expression of the human spirit, but rather as a source from

whence that spirit receives 'instruction and inspiration.' A more completely uncompromising immanentism, akin to what I take to be that of Gentile, has been within the last year ably set forth by an English teacher of philosophy in Mr. Collingwood's remarkable work *Speculum Mentis*. For Mr. Collingwood religion does not merely use metaphysical language, but *is* itself 'metaphorical assertion mistaking itself for literal assertion.' It is a characteristic suggestion of this writer that the seer of Patmos in passing from the great vision of the worship of heaven in Rev 4 to that of the New Jerusalem which has 'no temple therein' of Rev 21, is adumbrating the 'self-transcendence of religion' accomplished by Christianity, which is 'explicitly the one, true, and perfect religion,' but 'implicitly the death of religion,' 'the *via purgativa* of the religious mind,' which 'will become out of date for any given person or society' when—but only when—'in the mind of that person or society superstition has vanished for good and all.'

The object of this article is record rather than criticism. But it is permissible to wonder whether many of Mr. Collingwood's readers, while they will, if they be wise, feel gratitude to him for the rigorous examination to which he has subjected the traditional phraseology and familiar assumptions of popular religion, will not still be justified in declining to allow, as he would (it seems) have them allow, that all the essential values of religion are preserved in his philosophy. The crucial point at issue will, I think, turn out to be what is often called the problem of personality, that is, of the status of the individual mind within the spiritual whole apart from which, as we must unquestionably allow, it could not intelligibly claim to be *personal* at all. There are some considerable differences between Mr. Collingwood's philosophy of religion and the late Mr. Bosanquet's (as set forth, for instance, in his Gifford Lectures on *The Principle of Individuality and Value*, and *The Value and Destiny of the Individual*)[1]; and I have no desire to minimize the importance of these differences. But it seems to me that in both the significance of the personal relation of the soul to God in the religious life is underrated. Both Bosanquet and Mr. Collingwood would, of course, unlike the materialistic thinkers previously discussed, deny to the mutual intercourse of human persons in society a reality higher or more genuine than to the religious experience of worship of God and of life in Him. For Bosanquet the individuality of each one of us is in the end no more than a 'quasi-individual' (the Absolute alone is properly individual); and although, I think, Mr. Collingwood allows on the whole a higher rank to the self than Mr. Bosanquet, he would assign, if not to 'the literal God,' at any rate to the concept which the image of God metaphorically means, that is, to 'the philosopher's absolute,' a reality which, as it lives 'in its entirety, yet not indifferently,' in every individual, is the concrete whole, whereof every individual mind taken by itself is a partial, although unique and indispensable, expression.

Yet, after giving the fullest weight to this estimate by both the thinkers we are considering of the relative rank of social intercourse and of religious experience in the hierarchy of appearances, I find it impossible to persuade myself that it does not in fact, although not in intention, leave God less real than it leaves His worshipper. The finite self and God alike are in the view of Bosanquet (as also of Bradley, whom he regarded as his master in the philosophy of religion) 'appearances' of reality, not, as such, realities themselves; and God an appearance in which reality is more fully manifested than in the finite self. Yet the self is an appearance which we must accept as a primary feature of our experience, despite our inability (admitted in express terms by Bradley) to see why there should be such 'finite centres of experience' at all. God, on the other hand, is, so far as I can see, an appearance due to the fact that this inevitable recognition of the self as a 'finite centre of experience' compels us to distinguish from it and contrast with it, as a Being which, although the self's own existence depends thereon, and although therein the self 'lives and moves and has its being,' is yet *not* the self, that supreme Reality which in truth *is* the self, because it is all in all, but which, when once recognized as being so, *ipso facto* ceases to be what we call God, and becomes, in Mr. Collingwood's phrase, 'the philosopher's absolute.' And, similarly, in Mr. Collingwood's own view, God is, as we have seen, an 'image' by which we, in our imperfection, represent to ourselves that which the philosopher at his higher level (or rather philosophy, for the actual philosopher probably needs religion and its God for most of his time) conceives not as

[1] I may perhaps be permitted to refer to an article on 'Bernard Bosanquet's Philosophy of Religion' in the *Hibbert Journal*, October 1923.

God, but as 'the philosopher's absolute.' It is not because I am insensible to the almost overpowering attraction which such a position—call it monism, absolutism, immanentism, or what you will—has for the metaphysician that I confess to being held back from surrender to it by what appears to me to be necessary implications of religious—and not only of religious—experience.

Religious experience does indeed imply what it is the grand merit of this type of thought to insist upon, namely, that its object, God, must be not less than the ultimate Reality. Spinoza's words, *Quicquid est, in Deo est,* are the classical statement of a truth which is of vital importance to any theology claiming adequately to express that experience in a scientific form. I associated above the revolution which divides our theology from that of the eighteenth century with the work of Kant and the rediscovery of Spinoza. Kant's criticism of the traditional proofs emphasized the impossibility of proving God's existence apart from a specifically religious experience. The great Jewish philosopher stands for the conviction that only in a Being conceived as the all-embracing Reality (even though we may regard the categories under which he describes that all-embracing Reality as inadequate) can any one who has attained to that conception find his religious aspirations satisfied.

The obvious difficulty (abundantly illustrated by the history of religion) of reconciling this conviction with such an attribution of personality to God as will allow of prayer and worship being taken seriously, or with such an attribution to Him of moral goodness as will justify us in maintaining the attitude towards sin in ourselves or elsewhere which has characterized Jewish and Christian piety at their best, has led in recent times to the abandonment by certain theologians of the traditional ascription of infinity and omnipotence to God, and to the assertion that religion postulates as its object a Being not identical with, but included within, the Absolute of the philosophers; a Being from whose consciousness ours remains to the end as distinct as does one finite consciousness from another (although no doubt He knows our thoughts and intents in a measure vastly beyond that in which one finite person can know another's), and whose perfectly good will is disappointed of complete fulfilment by conditions over which it has no control. Of such a view the most prominent representative among recent British divines was the late Dr. Hastings Rashdall. Having discussed at some length his position, with others more or less akin to his, in the sixth lecture of my Gifford course on *God and Personality,* I will content myself here with a reassertion of my inability to consider that any doctrine which, in any interest, affirms God to be finite, or less than the Absolute Reality, is adequate to the demands of the religious consciousness, however attractive be the ease with which, by means of such a doctrine, some very grave difficulties in formulating our theology may be avoided.

Of these difficulties the most important and the one which, I think, weighed most with Dr. Rashdall, is that of attributing to an all-including Reality or Absolute the quality of moral goodness. The suspicion that a theology which identifies God with the Absolute must be in the long run prejudicial to morality might seem to be confirmed by the contention of some who, in championing such a theology, have insisted on the greater nearness of religion as compared with morality to the ultimate vision of truth, just because it does in some sense pass 'beyond good and bad,' on the one hand 'concluding all under sin,' on the other announcing the free forgiveness of sin, not as a debt of justice, but as an unmerited grace. This line of thought may be well illustrated from the early work of Professor A. E. Taylor, *The Problem of Conduct* (which must not be assumed to express the present views of its distinguished author). Attention may be called to the frequent appeal made in this book to the poet Blake, whose often profoundly suggestive, if no less often paradoxical, utterances on the nature of God and of religion have exercised an important influence upon much recent English thought on these subjects.[1] In his last completed book, *The Meeting of Extremes in Contemporary Philosophy,* Mr. Bosanquet has powerfully contended that it belongs to the very essence of religion, by lifting the mind above the changes and chances of mortal life to a conscious participation in an eternally realized God, to transcend the 'moralism' of those who, believing in the ultimate reality of time and of progress in time, condemn themselves (to use a favourite phrase of Bradley's) to 'the doom of Tantalus,' and also expose their highest hopes to

[1] I have discussed some of these utterances, in reference to the doctrine of personality in God, in the fourth lecture of my Gifford course on *Divine Personality and Human Life.*

frustration by the operation of the laws of physical nature.

It is not, however, only those who are concerned to affirm the transcendence of morality by religion on the ground that morality has to do with time and religion with eternity, or of moral distinctions by God on the ground that all that is real must fall within His being, who find certain outstanding features of morality, as commonly conceived, unworthy of the Divine nature. This is also done by some who would have no hesitation in describing their notion of God as reached principally through the moral consciousness, but who regard the existing moral institutions of society, and especially its system of punishment, as a survival from an earlier stage of development, and hold that it is the function of religion to pass beyond the attitude which expresses itself in these to one which they believe to have been revealed to us in the teaching and example of Christ, so that the acceptance of Christ as the perfect revelation of the Divine character involves the depreciation of the attitude embodied in human law as less than Divine. I have especially in mind, as an example of this tendency, the contention of the late Miss Lily Dougall and the late Mr. Cyril Emmet—expressed in their joint work, *The Lord of Thought*, and in Miss Dougall's posthumous *God's Way with Man*—that we should cease to speak of the 'wrath of God' and should distinguish sharply natural consequences from divinely inflicted penalty. In the former of the two books to which I have just referred, Mr. Emmet attempted to show on critical grounds that what in the recorded teaching of Jesus might seem to be inconsistent with such views is probably not authentic. While it must be fully recognized that the conception, so prevalent in eighteenth-century theology, of the 'moral Governor of the universe' (the caricature of which as 'Urizen' in Blake's Prophetic Books is worthy of attentive study) is inadequate to the revelation of God in the New Testament as the Father of our Lord Jesus Christ and as essentially love, it may notwithstanding be doubted whether the elimination of the 'wrath of God' from our thought of His nature will not be found to fail in meeting some of the profoundest demands of the religious spirit. It is impossible not to ask oneself whether the theology of the two lamented writers whom I have mentioned, as it reminds us of some of the attractive features of Marcionism, does not also share some of its defects as an account of the Christian God. In the statement that 'God is love,' it is no doubt the *predicate* which conveys the new information that is the theme of the New Testament; but the very significance of the New Testament revelation is lost if the *subject* be emptied of the meaning which is given to the word 'God' by that age-long experience, for which in our Bible the Old Testament stands in its contrast with the New—an experience of a Being mysterious and terrible, the Creator and severe Ruler of this enigmatic world in which our lot is cast. It is very instructive to note that, contemporaneously with such a movement of religious thought as is illustrated by the work of Miss Dougall and Mr. Emmet, so profound an impression should have been made on theological students in this country by Professor Rudolf Otto's *Das Heilige* (translated by Mr. J. Harvey as *The Idea of the Holy*), in which a quite opposite view of religion, as essentially concerned with a *mysterium tremendum*, is put forward (with what appears to the present writer to be an exaggerated emphasis) in direct contrast to all views which fail to distinguish the sphere of religion from that of reason and morality.

While welcoming Professor Otto's insistence upon the specific character of the religious consciousness, as primarily directed toward what he calls the *numinous*, and his recognition of the sense of the weird and uncanny as an undeveloped or degenerate form of the religious sentiment, and also his cordial acknowledgment that the highest form of religion is that which finds the *numinous* quality in what is rational and ethical, I venture to think that he errs by leaving at the end the rational and ethical elements in the highest religion merely juxtaposed, so to say, with the *numinous* or properly religious element, in which the object of the religious consciousness is 'wholly' or, at least, 'quite other' than the subject of it. For even if we take that poor relation of the religious sentiment, which we call the sense of the weird or the uncanny, it is never something merely 'quite other' than ourselves,—for example, a stone or other natural or artificial object, considered as that and nothing more,—that strikes us as uncanny, but something, such as a ghost, which *looks* like another person, but eludes our grasp or vanishes into thin air, or such as an animal or tree or piece of furniture, which *looks* 'quite other' than ourselves, yet seems to take knowledge of us or communicate with us as another

person like ourselves might do. And in the *numinous* object of the religious sentiment properly so called, I believe that we shall always find this union of remoteness or otherness with nearness and intimacy, neither factor being less essential to its religious character than the other; while in the highest religion there is made the discovery that only that is truly worshipful which most completely satisfies our aspirations after truth and goodness.

It would be a grave omission if we left our subject without any reference to the very original and striking speculation of Professor Alexander in his Gifford Lectures on *Space, Time, and Deity*.[1] What is most original in it is not, however, in the judgment of the present writer, its most valuable feature. The religious sentiment, according to Professor Alexander, is always directed towards a God who is not yet in being, but of whom the universe is as it were in travail, the present *nisus* towards whose birth it is that calls forth from our minds the peculiar response which we call worship or religious reverence. As soon as this mighty travail is over, what will be born of it will be no God, strictly so called, but gods or angels, finite beings higher than the highest now existing, who will then, so one gathers, yearn in their turn after some yet higher being which the fruitful womb of 'Space-Time' (Professor Alexander's abiding Absolute) will then conceive. But, if this view is, as we may be pardoned for thinking, too paradoxical to win acceptance, it is otherwise with much of Professor Alexander's theology, which is independent of this singular doctrine, and exhibits an intimate acquaintance with the facts of the religious life, such as is not always to be found in its philosophic interpreters.

Professor Alexander declines 'to explain the religious sentiment as a composite of various emotions not specifically religious, which we feel towards God. For this presumes that we can begin with a cognition of God, and that towards the object so presented we feel these emotions.' 'Even the idea that there is something mysterious which we fear or reverence is never in the first instance a piece of cognition; but is revealed to our wondering response, our uneasy astonishment and curiosity. It is the feeling or emotion which images the object, not the idea which induces the emotion. When we ask how we come by the cognition of God, we must answer that, as with love and hate and appetite and aversion, it is because the world itself provokes in us a specific response which makes us aware, no matter in how primitive a form, of God, and this specific reaction is what has been described above as a going out to something in the world with which we are in communion.' 'We are assured of other minds through the social emotion, and of deity through a different response, the religious emotion.' 'We are sure of one another's minds because we are social beings; but the social instinct is satisfied only by reciprocal actions on the par of others. There is no such reciprocal action from God. For though we speak, as we inevitably must, in human terms of God's response to us, there is no direct experience of that response except through our own feeling that devotion to God or worship carries with it its own satisfaction.' 'The assurance of the reality of God we cannot call surer than our assurance of each other's minds; both are equally sure; but it is simpler.' Though thus, in the spirit of modern theology, Professor Alexander definitely bases his affirmation of God on a specifically religious experience, he does not deny that 'even apart from religious emotion' in a world wherein levels of being, each higher than the last, have so far in the course of its history successively made their appearance, it is natural to divine a higher yet unrevealed (or indeed unborn); but 'without the practical revelation of God' in religious experience 'we could not discover' this world to be, in virtue of its *nisus* to Deity, 'worshipful.' We are thus 'assured of God's reality on the ground both of specific experience and speculative evidence, derived from experience itself. The belief reposes on this double basis; or at least when emotion assures us of God, we can look for speculative evidence of him in experience, and the direct experience and the speculative one support and supplement each other.'

It is interesting to note this recognition of a real though subordinate part which considerations that abstract from a specifically religious experience may play in the approach to God. In this connexion we may mention certain writers who, standing somewhat apart from the characteristic trend of recent thought on the subject, have made valuable contributions to the restatement of that 'argument from design' which to Kant, even in the midst of his drastic criticism of it, remained

[1] For a fuller statement of the appreciation which follows, see a review of this work, with special reference to its theology, in the *Church Quarterly Review*, January 1922.

ever 'the oldest, the clearest, and the most in conformity with the common reason of all the arguments for God's existence.' I have in mind Professor L. J. Henderson, who in his books, *The Order of Nature* and *The Fitness of the Environment*, contends that the 'fitness' of 'the actual distribution and conjunction of properties' in the physical constitution of the earth to render it the environment of life 'becomes intelligible only if you read it as a teleological pattern, as a preparation for life'; and Mr. C. J. Shebbeare, who in two works, *The Challenge of the Universe* and *The Design Argument Reconsidered* (the latter containing a debate on the subject with the well-known secularist Mr. Joseph McCabe), has argued that the real issue raised by the Argument from Design is whether there is any alternative to regarding as ultimately *accidental* much that we should find it very difficult so to regard except the conviction that the world is actually ordered on principles which are revealed to us through our moral and æsthetic intuitions, and whose origin cannot be satisfactorily explained by natural selection. The part of his argument relating to æsthetic principles is developed by Mr. Shebbeare with especial originality and force.

I have left myself no space for dealing with the extensive literature which testifies to the great interest in mysticism which is a notable characteristic of the present day. It stands, however, in intimate connexion with the stress laid by recent theology on religious experience and on Divine immanence. It is the more important to note that a writer of genius who in his *Mystical Element in Religion* has made a contribution of the first importance to the study of religious mysticism, the late Baron von Hügel, was an uncompromising opponent of all theories which emphasized Divine immanence to a point inconsistent with allowing that Divine transcendence the acknowledgment of which in his judgment—and he was no mere academic student of religious phenomena, but, as all who had the privilege of his friendship knew, a master of the spiritual life—was indispensable to a truly vital religion. He died before what he meant to be his principal work—on the Reality of God—was ready for publication. But there is good reason to hope that it will yet appear in a form tolerably complete; and its appearance will be awaited with impatience by all who know the greatness of the spirit whose main message to his generation it will contain.

Jesus Christ and the Four Penitents.

By J. Rendel Harris, Litt.D., LL.D., D.D., Birmingham.

This picture is a copy of a great work by Rubens, which hangs in a gallery at Düsseldorf. It may be taken, just as in the January number we took the Rembrandt in the Louvre of the Supper at Emmaus, to make gospel to the eye, or, as the philosophical people say, to employ art in the service of religion. The theme to be illustrated is Penitence, and the artist is to select a number of cases of notable repentance, in order that we may, from his treatment of the theme, obtain a clearer idea of the Love of God towards penitents which was in Christ Jesus our Lord. Four of these cases are delineated by the artist for our study and our edification.

We must, however, premise that, if the art-work is to be effective, it will be necessary for both artist and observer to have a correct idea of the place of Repentance in the scheme of Christian thought. We are not making a study of Natural Religion, for, as I pointed out recently, Natural Religion has no place in it for broken and contrite hearts; certainly, when Natural Religion gravitates into Pantheism, as it almost always does when left to itself, we shall find our canvas bare of figures. The two words Penitence and Pantheism are adjacent in the dictionary, but far removed in any other category of ideas. A Pantheistic artist will either say, 'Let us change the subject,' or else he will make his typical penitent say, without tears or sighs, but with an impertinence that tear or sigh would have excluded, 'Man's forgiveness give and take,' as Omar Khayyám does in his poem.

So we shall assume that all the figures presented in the guise of penitents will agree with one another in this: they will all come in at Repentance Gate, they will all go down Sorry Street, and get as

far as Broken Heart Corner; when they get as far as that, some one will meet them, with adequate credentials of the authority to give remission, which credentials the artist is to be allowed to expose, for their regard and for ours; he will say, 'Behold my hands and my side'; then they will hear, each one, the oracle which George Fox heard, that 'there is One, even Jesus Christ, that can speak to thy condition'; if we are on the wireless, then at this point there will be a choir invisible, such as Jesus speaks of, and such as He was always hearing, which He called 'Joy in heaven,' a music for which either then or now, the Pharisees have no head-phones.

Now, when we ask ourselves what figures the artist is likely to introduce, our first impulse is to say, that the leading place will be given to the Prodigal Son. He will be a perfect incarnation of regrets, from his unkempt head to his shoeless feet, from the rags that expose his ribs to the hungry look in his eyes. If our artist is of the Renaissance he will supplement the moment of the Prodigal's arrival by throwing into the corner of the picture some illustration taken from his past, or by the use of far distances to present the pigs of the story so far away that you would almost take them to be sheep! And here comes in our first surprise, that the painter, instead of giving us a Prodigal Son, has given us three prodigal sons and a prodigal daughter, but not the conventional Prodigal. Evidently he was not satisfied with imaginary characters or parabolical forgiveness, he wants real people, real regrets, and personal remission.

Then another surprise comes to us; for, if we ask the question, what is the most notable actual conversion in the New Testament, the answer would be the Conversion of St. Paul, a story which is told over and over in the Acts of the Apostles, as well as implied in Epistle after Epistle. Now Rubens, if I remember rightly (or was it Vandyke?), did paint a great picture of the scene on the way to Damascus, and that shows that he saw the importance of such a great historical conversion; but he does not in the picture before us give the least hint that Paul was one of the Lord's great penitents. He does not appear as one of the three prodigal sons, he does not stand side by side with the prodigal daughter, nor share the words 'Go in peace' with any of them. So we turn to the figures that are actually presented, and proceed to identify them.

First of all we notice that in the background there is a figure, almost a shadow, but the shadow of a king. That means in the first place that the king, whoever he may be, is an Old Testament character. Here is a surprise of a new kind. We expected a group of worthies (I mean unworthies) from the days of Christ's flesh, and here we are carried back into the days of His Spirit. Does that take us away from Jesus or bring Him nearer to us? There are many people who are so beset with theories of forgiveness and schemes of reconciliation that, to hear them talk, it would seem as if Calvary had invented Divine Love, whereas it was Divine Love that invented Calvary. And we may be sure, that whatever the pre-existence of Christ may mean, it cannot mean less than the pre-existence of Divine Love.

In the next place, we notice that the person represented (may I call him one of Christ's former penitents?) is in an artistic withdrawal and retreat; he is purposely in the background, not merely historically in the rearward of time; his crown is only left on him in order that we may be able to recognize him; if we could identify him without it, the artist would have given him neither gold nor gems; he would take the purple from off his shoulders, if he could be sure that you would know him unadorned. If he had been a Byzantine artist, he would have contented himself by painting a scroll of letters across the figure so as to say, 'This is David the king.'

Suppose, then, that we have identified him rightly (and there are only two candidates for the place in the picture, one of them is King David, and the other King Manasseh), it must surely be the author of the 51st Psalm who is here represented. The 51st Psalm is the greatest of the Penitential Psalms; you will remember it begins 'Have mercy upon me, O God, according to thy loving-kindness,' and it is full of evangelical doctrine and refrains. Did you ever notice that Jesus makes the Prodigal in Lk 15 reproduce a strain from the 51st Psalm? How do these compare together:

> Against thee, thee only, have I sinned, and done this evil in Thy sight!

> Father, I have sinned against Heaven, and in thy sight!

There is other evangelical matter in the great Psalm: 'Clean heart, right spirit, broken heart, contrite spirit, wash me, cleanse me.' Our hymn-books are in evidence on this point. What is this

prayer about a whiteness beyond the snow? If we set David to sing his penitence, or if, versifying ours, we take our pattern from his, would it not be something like this:

Lord Jesus, I long to be perfectly whole:
I want thee for ever to dwell in my soul:
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow?

Now let us turn to the second figure in the group. We made the remark just now that an artist who was pantheistically inclined would, if he had condescended to paint penitents, have given them neither sighs nor tears. That is not the case before us; so far as outward form can betray breaking hearts, these four figures are in evidence. Tears and sighs are canonical; here is one whose head is waters and whose eyes are a fountain of tears; presently we shall see another whose breast throbs with her emotion, nor will she be devoid of tears, for some one's feet. But the artist has made a special study of tears in the case of the second figure. He paints a very large tear (you can see it from the end of the room, or down the farthest corridor of time), which is his way of saying that 'the man weeps bitterly.' Then we are sure he is trying to represent St. Peter whose tears tried to wash out his threefold denial and could not succeed in erasing it. No, Peter! for all of us there is a sacred stanza, relating to all denials and applicable to all defects:

Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and Thou alone.

The gospel has something more to say on this subject than that Peter went out and wept bitterly: it tells us of Christ's prayers as well as of Peter's tears, and how 'I have prayed for thee when Satan sifted thee'; it tells, too, of messages to be carried to 'my disciples and Peter,' the last specially included, when he might have expected a special denial such as is made before men and angels; and most of all there is the scene by the lake, where the threefold denial was drowned in the response to a threefold question, 'Simon, Son of Jonas, lovest thou me?' Can we set that to music, either for earth or heaven? Will it not be like this:

Hark, my soul! it is the Lord;
. . . . .
Say, poor sinner, lov'st thou Me?

So much for the second figure and his tears. After all, the human race has discovered for itself that tears have a kind of human sanctity. The Egyptian religion was not all ridiculous; if it conserved cats and crocodiles or even human bodies, it had also its tear bottles, for remembrances and regrets. Jesus keeps an array of such. David supplied one: 'Put my tears,' he said, 'into thy bottle and into thy book'; but all the saints contribute a like parable of regret. 'Jesus has some of mine too,' they will say. And Mrs. Browning tells us that God turns these tears into pure crystallines which other workers may wear for amulets.

Now let us go on to the third figure, the one that is bearing a cross and holding it up before the Crucified. As you know, the prophet had foretold that the Suffering Servant should be numbered with the criminals; it is just conceivable that a hostile criticism might say that the prophecy was responsible, in a non-historical manner, for the event. What it is not responsible for, and cannot be, is the conversation that is reported between the two robbers, and between this particular robber and the Lord. You can watch him reading the inscription in the darkened day, and those letters which we abbreviate into INRI (Jesus of Nazareth, King of the Jews); he fixes his attention, not on Nazareth, not on Judæa, but on the letters I, R, and the words Jesus—King, and he believes the statement which the libel or label was meant to confute. He turns his belief into a prayer: Remember me; Think of me, Jesus. The faith and the prayer make the poor wretch into one of the shining figures of the gospel. When Jesus says, 'To-day . . . with me . . . in Paradise,' he turns Calvary for this poor soul into Tabor, and death into martyrdom and into glory. How could any artist of fiction ever have produced such a scene, even if he were told to take Isaiah for a text? The man has become a great human representative of sinful and penitent people; in his own way the chief of sinners, and, in the order of accomplished redemption, the first of believers. Is it any wonder that he has a place in the hymnology? We may not always like the versification when it tells of a fountain filled with blood, but if we replace it by a Fountain flowing with Love, we can pass from the doubtful æsthetic of the first verse of a hymn and go on with:

The dying thief rejoiced to see
That fountain in his day!

And now we come to the fourth figure among our group of penitents. We have no difficulty in deciding who she is, though when I say that it is *Blessed Mary*, the critics may interrupt and ask questions, and say, 'Which Mary is it?' To them at the present time we give no other answer than that 'It is this one.' And may we not call her *Blessed Mary*? Yes, that is what George Herbert calls her:

When blessèd Mary wiped her Saviour's feet
Whose precepts she had trampled on before.

Some of us will remember, too, some lines written about her by a sixteen-year-old girl, named Christina Rossetti:

She came in deep repentance,
And knelt down at His feet
Who can change the sorrow into joy,
The bitter into sweet.

She had cast away her jewels
And her rich attire,
And her breast was filled with a holy shame,
And her heart with a holy fire.

Her tears were more precious
Than her precious pearls—
Her tears that fell upon His feet
As she wiped them with her curls.

Trembling betwixt hope and fear,
She sought the King of Heaven,
Forsook the evil of her ways,
Loved much, and was forgiven.

I wonder what Mary, the Blessed, will say when she comes to the choir or the place where they sing? That will depend, partly, upon the Church with which she is affiliated. If she is a Primitive Methodist she will sing:

My Jesus, I love thee, I know thou art mine.

A very lovely song too, in the judgment of all true penitents; but if the music and the words do not fit our traditions, we might ask her to lead our devotions and lift our thoughts by singing:

How sweet the name of Jesus sounds.

In the Study.

Virginibus Puerisque.

Little by Little.[1]

'And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.'—Dt 7^{22}.

The other day I read about a working man in India who never, all his life, had a bigger wage than fourpence a day. That isn't much, is it? You wouldn't get much of a bag of sweets for that; and he had a home to keep, and a wife and family to clothe and feed, and all out of that poor fourpence a day. And yet, do you know that when he died he left twenty-five thousand pounds that he had saved. Well, to begin with, I think that he was a very foolish fellow. On to the end he was just a working man (that may have been all right), who lived in the same little house (that may have been all right), and slaved as hard as when he had only his fourpence wages (that may have been all right). But, if my paper was correct, he made his wife slave too, which, I think, was a pity, and gave his children nothing more than when they had been very poor, which sounds to me as if it were rather a shame. What was the use of all that money lying doing nothing? What is the good of anything, unless you use it? You have got rows and rows of books you never read. You used to love them long ago, when you were very wee. But they are baby books, and you don't care about them now. And there they stand and only gather dust and are no use to you at all. Why not give them away to other children who would love them? I would keep some of them just for the old times' sake. I think that Dad would miss them, if you gave them all away. For sometimes he looks at them even yet, and they bring back to him the old days long ago when Somebody was very small, and always early, early in the morning, as soon as it was light, there used to come the pattering of little feet, and then the door handle turned so very cautiously,

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

and a small head peeped in, and a wee figure stole into the bed, climbed up so carefully and lost its balance and fell on the top of him, and a small fist pulled at his hair, and a wee voice breathed in his ear, 'Wake up, Daddy, and I'll read to you'; and then you sat and read the pictures, for you were too wee to read the writing, and for the thousandth time told all about Flopsy and Mopsy and Cottontail and Peter, and the other lovely rabbits in the Potter books. Yes, I think Dad would like some of them kept. But why not give the rest away to some child who has got no books and who has never been out in the country, and has never seen a rabbit bobbing off to its hole, with its little white tail showing. What's the use of them to you? And she would love them just as you did once and read them over and over and over again. Or what's the good of a bat if you never play cricket; or of golf-sticks if you never golf; or of that brain of yours if you never use it, never learn your lessons really, but just pretend; or of your life at all, if your days are just heaping themselves up, and no one is the better or the happier for them, if you are making no use of them? I think that man was an old silly. What is the good of having things if you allow them to rust, and make no use of them at all?

And yet it was a wonderful thing he did. To have only fourpence a day and have to keep a family on that, and yet heap up twenty-five thousand pounds. How was it done? How? By little and little, there was no other way: by saving a farthing to-day, and another to-morrow, that for a start. And after a whole week he would have less than twopence. And then one of his girls would go and tear her bonnie sari—the bright-coloured clothes they wear out there—and all that he had saved would have to go to get another, and he would need to start again from the very beginning. It must have been slow work, heaping up, now a farthing, now a halfpenny, now nothing at all. It took him years and years and years to save the first five pounds. But after that it grew quicker and easier. He bought a little house and sold it for ten pounds, and then he got a bit of land, and sold it later for twenty pounds, and so, little by little, but faster and faster after the first while, it grew, and grew, and grew.

That's how most things grow, little by little. You remember when you started spelling how you thought that you would never learn whether the 'e' or 'i' comes first. Have you got it yet? Quick now. Is it 'piece' or is it 'peice'? Of course, you say, I know, I'm not a baby now! And then, in reading, when you started weren't the words in 'ough' the limit? However could any one remember them; that 'enough' is 'enuff,' but that 'though' isn't 'thuff' but 'tho,' and 'plough' isn't 'pluff' or 'plo' but 'plow.' Wasn't it all real muddly? And later when you saw the pages on pages of irregular verbs in Latin, it did look so hopeless; and yet ten to-day and ten to-morrow, little by little, you did get them up, till now you can do without thinking, even the real teasers like 'cado' and 'caedo' and 'cedo' without one slip. Little by little, that's how most things grow. And so it is with far the biggest and the hardest thing of all. What are you going to be? A taxi-driver! I know, I sometimes think that I would like that too. A car conductor! Well, it would be nice to make that little ting of his whenever you chose. But do you know what Mother hopes that you are going to be? No, she won't tell, you say. Well, come near and I'll whisper it. She wants you to grow up like Jesus Christ. But how, you say? Well, it is going to be a business to make this tousley, grubby, grumpy little person, all fists and temper, into that. But, little by little, we can manage it. And there's no other way. This time let some one else go off with Father, even if it is your turn, that's one farthing saved: this time bite your lips, and get up, and don't cry, even though it does hurt. Good, that's another farthing put away. So, little by little, you must learn the way of it. Sometimes you'll have bad days like the one for that Indian man when his girl tore her sari, and all his savings had to go to get another, and he had to start again. Sometimes you'll drop the ball you have been winding slowly, and it will all unroll again. Sometimes you'll forget, and blaze up into a temper, just as you used to do, and be as far away from Christ as at the start. Oh yes, the other side will often score. But it's a poor team that crumples up because the other lot have got ahead. A good side plays the harder after that. And so must you. Begin again: start off once more; and by and by, little by little, it will grow easier and easier, and things will really move faster and faster now, and one day if you keep on at it long enough, that tousley, angry, sulky little person will have really grown like Jesus Christ, and have no sulks or temper any more.

Losing the Taste for Heavenly Things.[1]

'We remember . . . the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now . . . there is nothing at all, beside this manna, before our eyes.'—Nu $11^{5.6}$.

The Bible often calls us to 'taste and see' how good God is. It speaks of 'tasting the heavenly food.' How do we taste anything? It is a matter of the palate, which is the hard upper roof of our mouth. We put things against that with our tongue and taste to see if it is good. If it is not we say it is 'unpalatable,' that is, our palate does not like it.

Now, although the palate is a hard thing, it is very delicate. We can train it until its judgment is very fine; we can waste and spoil it until its judgment is very bad. Our taste may become very coarse, and our palate dull until it takes very strong flavours to make it feel at all. That is what had happened to the people of Israel.

In the desert God gave them manna. At first they liked it, but soon they found it unpalatable, insipid, that is, it had no taste. They began to grumble and say, 'We remember the leeks, and the onions, and the garlick, and now there is nothing before us but this manna!'

Something had ruined their palates so that food from Heaven had no taste for them. What was it? It was the spicy, highly flavoured food they had eaten in Egypt. They had been slaves there with hard work and long hours, but their task-masters were wise enough to give them 'tasty' food, hot, full-flavoured feeding, and they had liked it. Now they were free men, they forgot all the hardships of slavery, their strained muscles and weary bodies and the crack of the whip. They only remembered the hot spicy food; and the food which God gave them was not inviting. They said it had no taste!

It had a taste. It tasted like honey, and I think most of you would much prefer that to leeks and onions and garlick. The truth is, they had lost the power to taste. Their palates had become dull, and wholesome food couldn't waken any feeling in them.

This often happens. People who live out in India get fond of hot Indian dishes, curries and things that burn the mouth. Then they come home and must have the same sort of thing. They must have everything covered with pepper and deluged with mustard, and sometimes they are very peppery and mustardy themselves. They have ruined both their palate and their temper.

People who are always drinking whisky and brandy lose their taste for tea and milk and wholesome things like these. They are insipid. Sometimes indulgent mothers let their children ruin their palates by too many sweets and too much pastry and cakes. They don't like plain bread and butter, and they 'just hate milk-puddings'! which are ten times as good for them. At Christmas time we all enjoy turkey and stuffing and mince-pies, and when it is all over, it seems a dreadful come-down to plain food again. 'We remember the stuffing and the mince-pies and the plum pudding; and now there is nothing before us but this rice.' So we think, just like the Israelites.

The mind has its palate as well as the body. It, too, can be trained, and then we say, 'So and so has good taste in books and music and pictures.' It can also be degraded. If one keeps on tickling it with sensational stories and vulgar tunes, one loses the taste for good books and good music. That is a very big price to pay for 'Nick Carter' and 'Paddlin' Madeleine Home'! The great music becomes a closed book, and the great books you can't read. Beethoven and Mozart are tiresome; not enough comic stuff on the saxophone, no banjos, no hiccoughing syncopation, no jazz effects!

Dickens and Scott are dull: no revolvers, no wonderful crooks, no sleuth-detectives that sniff the air and at once give the villain's age and address! Alas! we remember Nick Carter and Raffles and Club-Foot, and the thrills they gave us, and now there is nothing before us but this—David Copperfield and Jeanie Deans!

Boys and girls, a little of these is all very well. I like detective stories, but I don't feed on them. I read them once and never again; but the great books I keep and read over and over again. I like pastries, but I know man lives by bread. It is a sad thing to feed one's mind on trash until one has lost the taste for what is best.

It is saddest of all when the palate of the soul is destroyed, so that wickedness is interesting and goodness is dull. There are books and newspapers which can do us this mischief. Their subjects are evil and their news is nasty. There are pleasures that are hot-tasted and destroy the taste for all that is noble. Even innocent pleasures, if we have too much of them, can have this effect, so that after a diet of cinemas, church is dull, and after a week

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

of nothing but amusement, the worship of God is tedious. It is possible to feed on what the Bible calls 'the pleasures of sin, for a season,' so that the Bread of Heaven, which is Jesus Christ, is insipid.

So the Bible says, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things.' Feed your soul on the highest and best so that its taste shall be good; so that you shall not prefer cheap sensations to deep emotions, and thrills to the satisfaction of a good conscience; so that you will never be found saying, 'We remember the thrills and excitements of sin, and now there is nothing before us but this Christ.'

The Christian Year.

Rogation Sunday.

The Energy of Prayer.

'And he said unto them, This kind can come forth by nothing, but by prayer.'—Mk 9^{29}.

Most men find themselves at different times in two sharply contrasted moods towards prayer. In one mood prayer is our easy, inevitable, and most natural speech. When a man is walking with God it is his irresistible impulse to speak with Him. Or when we are in the depths of sorrow or of shame, prayer is our almost involuntary cry.

But in the other mood prayer becomes a mystery and an effort. The difficulties seem so dark and insuperable that our very breath is caught when we attempt to pray. So many petitions seem to remain unanswered. The reign of law in the universe seems so absolute that the mind cannot reach any certainty that an answer to prayer is even a possibility. The most deadening and disheartening barrier lies in the moral difficulty. Why should a man require to pray to a loving and merciful God? A man that is a father does not wait till the child who is lying on a bed of pain cries out for his sympathy and his healing. Why should prayer on the part of man be the indispensable condition of the working of God? Is prayer an energy for God?

1. In the first place, *prayer makes us more deeply conscious of God.* In the rush and stress of life, and never more than in these days when the song of speed is on every man's tongue, we tend to lose a sure and clear consciousness of God. It is not that men disbelieve in God. Never was faith in God and a submission to the authority of Christ so unquestioning as to-day. But in this busy and engrossing world, when the mind is filled every morning with all the news of the ends of the earth, and the interest of the heart is held, as the eyes are held by a drama on the stage, God falls out of men's thoughts. If men will not sometimes think of God, He will become merely a name to them. It is in prayer that we have the sure consciousness of God. Even although a man may kneel with a haze over his mind and a chill upon his spirit, he will not kneel in vain. Sailors have called out of the mist and fog as their vessel has approached some hidden shore. They did not know how far off the cliffs were which were marked upon their chart. Still they called, and as the responding 'hail' came back, they knew that eyes were watching and hearts were beating for them. In the same way men become sure of God when they pray to Him.

2. In the second place, *prayer brings us into sympathy with the mind of God.* It is a sad commonplace that there are evils unnoticed, wrongs unremedied, poor unpitied and unhelped, miserable, uncomforted, not because men do not know, but because they do not sympathize. Their eyes look out daily on scenes of poverty and of pain. Their ears are filled with the cries of those who suffer. But they do not seem to see or to hear, because their hearts have not been touched to sympathy. Travellers in Africa all dwell on the callous way in which a band of bearers look upon one of their number who is carrying his load in utter exhaustion. They will leave him behind them on the trail, well aware that next day his bones will be bleaching in the sun. They will obey any command to care for him with a sulky discontent. They will meet the order to carry him almost with rebellion.

All the great leaders in the philanthropies and redemptions have been men of prayer. As they have continued in prayer they have come to learn the mind of Christ. They have begun to think His thoughts. They have become one with Him in spirit. He has lived and breathed within them. As the tide of sympathy with the mind of God has risen in their soul while they prayed, they were endued with the power of God.

3. In the third place, *prayer surrenders us to the energy of God.* In surrender we open our whole being to God as a flower opens itself to the sun, and we are filled, up to our measure, with His Divine energy.

There is a strange deep saying of the Old Testament, in which a psalmist charges the Hebrew people with limiting the Holy One of Israel. We limit God when we think meanly of Him and teach men an impoverished doctrine of His grace. We limit God when we will not keep His commandments and do His will. We limit God by every act of rebellion which blocks His way. But there is one way in which we limit God most effectually of all. That way is by our prayerlessness. Because we are not surrendered to God in prayer, the might of His energy does not pass into us. Every faculty a man has, every talent God has given him, every fibre of his heart, and every cell in his brain, may be energized by the energy of God. 'He giveth power to the faint, and to them that have no might he increaseth strength.' Men whom others have despised, teachers whom the strong have scorned, humble and lowly and unlearned men and women have done great things for God, because they have been so surrendered to Him that His energy has been a swift dynamic in every faculty of body and of soul.

4. In the fourth place, *prayer works on the will of God.* No error has done more to paralyse our faith in prayer and to make the prayer of faith a wistful observance than the strange conception that God is fixed and inexorable law. But God is not law. God is will.

The orderliness of Nature does not prevent us, with our will-power of free spirit, from initiating movements which, by means of the strict working of the laws, will produce results that we desire. If a bowler sends down a straight ball it will hit the wicket, according to the laws of Nature. But the batsman, by the free action of his will, can initiate a new movement, a new chain of (what we call) cause and effect. By the laws of Nature the ball will hit the wicket, and yet, by the laws of Nature, it will be prevented from hitting the wicket through the free, creative action of will. Each one of us, a thousand times a day, causes something to happen which Nature would not have brought about if we had not determined it. And if we can do it, it is quite certain that God can do it a great deal better. If we have prayed for some physical result—supposing it has been real and true prayer—we have not simply dictated to Him our desires; we have united ourselves to Him to want what He wants. And it is perfectly clear that we shall not persuade Him to do something that He doesn't want. So the only question is whether the result that we should like is what He wants. *What He wants is always spiritual,* to draw men to Himself in love; anything else in heaven or earth or under the earth is of value only as a means to that end. If, in any physical matter for which we have prayed, He knows that the manipulation of the laws of Nature will help towards that spiritual purpose, then it is something that His love is longing to do; and our prayer, our voluntary union with Him, has placed our will in conjunction with His on the matter, and His power is set free to work. His omniscience knows, and our ignorance does not know, whether a given physical event will help to work out His spiritual purposes or not. So that 'Thy will be done' must, of course, be the condition attaching to any prayer. That is the same as wanting what He wants; and nothing else is true prayer.

The conception that lies behind much of the seemingly wise writing of many clever men is that God has no other laws than those we know, and no higher methods than those we use. But God is a sovereign will with infinite resources. God's will as an eternal purpose in Christ cannot be finally thwarted.

And yet God's will, as Jesus tells us in the prayer He taught us to pray, is not always done. A man can resist His Holy Ghost. As a man can thwart and check the will of God, so also can he move that will and work on it to his blessing and his help. As he brings his desires and his will to bear on the will of God, he moves God, and alters His method and His ways. The issue is often seen in what men call miracles. But there are no miracles with God. Yet the answers to a human prayer are signs and wonders which seem to interrupt the course of Nature, to divide the seas in their beds, and to keep the sun from going down.[1]

SUNDAY AFTER ASCENSION DAY.

Round our Restlessness His Rest.

'My presence shall go with thee, and I will give thee rest.'—Ex 33^{14}.

It comforts us, lesser men and women, to discover that even Moses had his tremors. But how well he understood the cure for them! He carried them immediately to God. Those labours that transcended his skill, those disappointments that saddened his spirit, those uncertainties that hung over his head like baffling clouds—he spread them

[1] W. M. Clow, *The Secret of the Lord*, 294.

before his Lord. And, talking with Him, he was again Moses of the shining face and the untroubled heart. For God would say to him: 'My presence shall go with thee, and I will give thee rest.'

The promise is old and new; lofty and near; universal and particular. Innumerable multitudes have leaned on it, and it has not failed under their weight. But we must learn to comprehend its preciousness one by one. It is not for the crowd; it is for the separate heart, and for the single and solitary life.

1. God's assurance carries a hint of two unescapable elements, two deeply inwoven features, of our human nature.

The *compulsion to journey is one.* We are impelled on and ever on. We cannot remain stationary, any more than the Israelites and their leader could linger in the hot and waterless deserts. Circumstances are our goads and drivers, hurrying us from childhood to youth and manhood and age, from health to sickness, from gladness to grief, or, contrariwise, from winter and its gloom to summer with its warmth. And, besides circumstances, there is that within ourselves which will not let us continue in one stay—the coveting to have more, which is a poor motive; or the passion to know more, which is a worthier quest; or the longing to be more, which is better still. Is there any one absolutely satisfied?

But, in closest alliance with this compulsion, is the other characteristic—the hunger for rest. A craving for home haunted the pilgrims across the tiresome and peril-haunted wilderness—home with its security, its fixedness, and its quiet. So it is with us. If our circumstances change, and if in ourselves aspirations are planted that incite us unceasingly onward, we covet a stillness, a strength, and a repose which are independent of the whirl and strain. We open a poet of to-day, and we find him, in the roar of London, thirsting for the Lake Isle of Innisfree, where 'peace comes dropping slow.'

I will arise and go now, for always night and day
I hear lake water lapping with low sounds by the shore;
While I stand on the roadway, or on the pavements grey,
I hear it in the deep heart's core.

2. Now, God's assurance shows us how the twin elements in our nature are reconciled.

He told Moses, long ago, of the satisfaction for both of the soul's needs; and the ancient word is yet truer for you and me, to whom Jehovah and Jesus are One and the Same. 'My presence shall go with thee,' God said then and says still, 'and I will give thee rest.' Thus, at once, we have the guarantee of a limitless progress and of a perfect peace.

Let us consider what happens when we are led first into His friendship. *My presence*—that signifies, in the hour when 'the great transaction's done,' the Sin-bearer, the Good Physician, the Lord who sees no iniquity in those for whom Christ died; and this Presence, recognized, welcomed, is the fountain of profoundest rest. We wanted to have, and His treasure makes us rich beyond the dreams of avarice. We wanted to know, and His wisdom leads us into marvellous light. We wanted to be, and His grace cures our hopeless evil and lifts us into new life. The weary journey of our seeking hearts has ended, and ended most delightsomely. But as surely another journey has begun. For who that has been brought to God in Jesus Christ does not feel himself on the verge and brink of unspeakable possibilities? He cannot fold his hands and go to sleep. The mightiest transports move him, thrill him, urge him forward.

Yes, and let us consider what happens as the friendship is confirmed and increased. God's presence goes with us step after step and mile after mile; and our journey prospers, and our rest gains in its completeness. You may put it in this way: The more progress, the more peace. The longer I study God, and the nearer I press to Him in ardency of desire and meditation and prayer, I am not fatigued, I am exhilarated; the air is fresher and the prospect finer, and my soul walks and does not faint. Or you may turn the phrase round, and say: The more peace, the more progress. The simpler is my reliance on Christ and on the God whom Christ discloses, the more unquestioning my reception of Him to be my Wisdom for righteousness and for sanctification and for redemption, the farther I am certain to travel in the knowledge of the mysteries of the kingdom, in the beauty of holiness, and in the fulfilment of the Father's will. Thus it comes about that the journey intensifies the rest, and the rest helps and promotes the journey. The two act and react on each other; and both of them are very good.

3. Furthermore, God's assurance prophesies a goal in which both features of our nature will have their highest manifestation.

We seek a city which we cannot fail to reach, since we are Christ's, and Christ is God's. Its rest is more triumphant than that of the saintliest now and here.

But is the journeying finished then, and over for ever? Will the compulsion be unfelt any longer—the compulsion to forget things behind and to reach forth to things before? We cannot think so. 'The Lamb shall feed them'—there is the rest which is supreme. But 'the Lamb shall lead them to living fountains of waters'—there is the progress under the teaching and guiding Presence which goes on still. The thinker of the *Colloquia Peripatetica* did not care for Lessing's famous saying: 'If the Almighty, holding in His right hand "Truth" and in His left "the search after Truth," deigned to offer me the one I should prefer, I would, with all humility but without hesitation, request "the search after Truth."' No, John Duncan protested, that is the maxim of revolt. That is the pride in the unimpeded exercise of human faculty.

It may be that Lessing was only preferring an intelligent discovery of truth to a blind reception of it; yet there is force in the protest of the Scottish scholar and saint. But in the future Christ will make over to us both the right-hand and the left-hand gifts, both the Truth and the search after Truth which is ampler and vaster. One sight of Him, when He receives us to Himself, will expand and hallow and enrich our souls inconceivably; and then to live with Him in the house not made with hands will be an unending education and a perennial growth. There will be the eternal journey; and, joined with it, there will be the eternal rest.[1]

WHITSUNDAY.

The Permanence of Love.

'Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.'—1 Co 13[8] (R.V.).

This Christian chapter of 1 Corinthians falls quite naturally into three sections. In the first the Apostle declares that without love all other gifts are worthless. In the second he describes the various qualities of love. In the third he asserts the supremacy of love over all other gifts because love is permanent and abiding. This third section begins with our text.

1. In the opening sentence of this section the Apostle seems to be continuing the thought of the previous verse, carrying the daring of his claims for love to a point higher still. 'Love,' he says, 'never faileth.' Dr. T. C. Edwards, indeed, says that the thought in this clause is suggested by that word 'endureth' in the preceding sentence. And, taken by itself, the little phrase would serve for another touch in the picture of the qualities of love. It adds the final and finishing touch of splendour to it—'love never faileth.' The word translated, 'faileth' means literally to 'fall to the ground.' Love never 'falls out'; love never 'falls to the ground.' The picture the word summons up is that of a company of soldiers marching through the heat in some tropic land. And as the weary miles lengthen out and as the heat intensifies, exhausted Nature reveals itself, and one after another faints and falls by the way—until at last out of all the company only one is left doggedly, patiently marching on. 'Love never falls out.' Friends, acquaintances, one-time comrades may by degrees drop away, worn out by disappointment—but love holds on, love never faileth.

That is always one of the characteristics of real love—it lasts. The best love of all is the love of God in Christ. That is the pattern, the ideal love. And this is one of the marks of the Divine love—it never fails. 'Having loved His own which were in the world,' says one of the Evangelists, 'He loved them unto the end.'

But we will make a vast mistake if we think that word 'end' refers simply to the end of our Lord's earthly life. He loved them on through death. He loved them when death was passed. He loves them still. 'He loved them unto the end!' That is true, but the end is never reached. 'I am persuaded,' wrote St. Paul, 'that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' We are creatures of this time-world and can only think in the categories of space and time; we cannot help using finite words when we attempt to describe infinite things. And when we use such phrases as loving 'to the end,' 'to the finish,' 'to the very last,' we

[1] A. Smellie, *Out of the Desert a Gift*, 137.

really mean loving through time and into eternity —just keeping on loving, loving all along.

That is certainly true of the love of God in Christ. And it is true of human love in so far as it partakes of the nature of this holy ἀγάπη of which the Apostle speaks in this chapter. That is the difference—at any rate one of the differences—between ἔρως, the love of passion, and ἀγάπη, this sacred and holy love which is born of God. The love of passion dies, but this sacred and holy love endures.

That is how God loves. Death makes no difference to Him. 'I *am* the God of Abraham, and of Isaac, and of Jacob.' The happy, friendly, loving relationship continues through the eternal years. Those friends of God had long disappeared from these earthly scenes, but God had them still in His keeping—they were still the objects of His love. And all true love is of God, and possesses that eternal quality which belongs to the Divine love itself. 'Love never faileth.' Beyond death as on this side of death, in eternity as in time, love goes on loving, loving all along. How, in face of a statement like this, can any one have a doubt about the possibility of recognition in the eternal world? Scripture never seeks to prove it, it simply takes it for granted. But a sentence like this quite clearly implies it. For love is a personal relation, and it is a reciprocal relation. As the philosopher would say, it implies subject and object. It would be foolish to talk about such a personal thing as love if there, as here, we did not exist as persons. The fact of love ought to banish all hesitations and doubts on this point. For love is not temporal, it is eternal. Most of us have dear ones on the other side; we haven't ceased to love them, and they have not ceased to love us. Love never faileth. It was a true instinct that made Charles Kingsley wish to have those three Latin words engraved on the stone which marked the place where he and his wife lay buried, 'Amavimus, Amamus, Amabimus'—'We have loved, we love, we shall love.' We *shall* love! For love never faileth.

2. Now it was this very quality of eternity, inherent in love, that made it so vastly superior to those other gifts by which the Corinthians set such store. The Corinthians made a great fuss about the gift of tongues, and the gift of prophecy, and the gift of knowledge. They were proud and puffed up if they possessed the one or the other. They set little or no store by love. For they were jealous of one another, and they envied one another, and they divided themselves into factions, with the result—to use the Apostle's own vivid phrase—that they bit and well-nigh devoured one another. Love was a sort of Cinderella in Corinth, disregarded, ignored, and neglected. And yet the Apostle declares that tongues and prophecy and knowledge are nothing compared to love. For the word 'temporary' was written across the gifts on which they prided themselves so much. But love was eternal. He illustrates and enforces the superiority of love in a series of contrasts.

First of all, he contrasts it with *prophecy*. Now prophecy was a gift which the Apostle highly valued. For it was a gift that contributed to the edification of the Church. That is almost the last word he says in the chapter succeeding this one in which he discusses the worship of the Church. 'Wherefore, my brethren,' he says, 'desire earnestly to prophesy.' Prophecy, then, was a great and precious gift. And yet it is nothing compared to love—for 'whether there be prophecies, they shall be done away'—'done away' in the sense of 'being brought to an end.' Now, in what sense will *prophecies* be done away? Well, it is quite obvious that *prophecies* in the sense of *foretellings* are 'done away' when they are fulfilled. The Old Testament, for example, is full of prophecies that have been 'done away.' In Isaiah and Jeremiah you will find *prophecies* of judgment and doom. They were 'done away' by their fulfilment in the Exile. In the second Isaiah you will find glowing prophecies of restoration: they were 'done away' by their fulfilment in the Return.

And even when prophecy is interpreted in the sense of preaching—there will come a time when it shall be 'done away.' It is a great thing to be a preacher. It is the greatest calling in the world. But even the preacher's work will be done away. In its very nature it is transient and temporary. Preaching presupposes an unconverted world. But we read of a time coming when the earth shall be full of the knowledge of the Lord as the waters cover the sea: when it shall be no longer necessary for a man to teach his brother, saying, 'Know the Lord,' for all shall know Him from the least to the greatest of them.

'Whether there be tongues,' the Apostle goes on to say, 'they shall cease.' The gift of tongues was a gift of ecstatic speech. The Apostle did not rate it very highly for the simple reason that the speech was unintelligible to the ordinary Christian, and

did not therefore minister to his edification. The Corinthians, on the contrary, were inordinately proud of this particular gift. They rated it above prophecy. It was more startling, and therefore attracted more attention, and perhaps brought its possessor more glory. But of this gift, too, the Apostle says that it is temporary, 'Whether there be tongues, they shall cease.' This particular gift of tongues was just a sign for the unbelieving—to constrain their attention to the Church and its message. When the Church had become sufficiently strong to command attention without these adventitious aids, they simply ceased.

Suppose we give a wider meaning to the phrase and interpret it of languages in general (though, of course, that interpretation was not in the Apostle's mind), it still remains true. 'Whether there be tongues, they shall cease.' 'Tongues' are all the while 'ceasing.' Living languages become dead languages, and some pass clean out of the knowledge of men. F. W. Robertson puts the question: Suppose a man had known fifty languages in the days of St. Paul, how many—or rather how few—would be of use now? On Pentecost the assembled people heard the Apostles speak in their own language—Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and in Asia. All these dialects are obsolete to-day. 'Whether there be tongues, they shall cease.' Nothing, indeed, in the history of the world is more striking than the temporary character of 'tongues.' The language in which Paul wrote this letter—that Greek language which was the Corinthian's native speech—it has 'ceased.' Latin, the language of Imperial Rome, the official language of the world—as a spoken language it has 'ceased.' Indeed, the phenomenon of a 'ceasing' language is one that can be witnessed within the limits of these islands of ours. The Gaelic language is losing its hold in Scotland. One of the religious problems of our day is caused by the disappearance of the Welsh language from the mining valleys and the industrial towns of South Wales.

'Whether there be knowledge, it shall be done away.' There were those in Corinth who prided themselves on their 'knowledge.' They felt they had an insight into the mysteries of the faith which was not given to others. They were the 'intellectuals' of the Church, the people who considered themselves above the rest in intelligence, and who rather looked down upon them in consequence. They, too, were neglecting the permanent for the temporary—for whether there be knowledge, it shall be 'done away.' 'Done away,' the Apostle means in the sense of being superseded and made obsolete. Knowledge is progressive. There is no such thing as a stock of knowledge, fixed, defined, and complete—so that when once a man mastered it he could feel that he knew all there was to be known. Knowledge is a growing, expanding, developing thing—so that the learned man of one day may be completely behind the times the next. There is scarcely need to illustrate the truth of this, it is so perfectly obvious.

Think of geography. It is not a bit of use producing a map of Europe ten years of age—almost every national boundary has been altered in the meantime. Or think of science. Darwin, Huxley, Tyndall, all of them are superseded and out of date. Henry Drummond mentions a striking fact about the medical library in Edinburgh. When Sir James Simpson, the discoverer of chloroform, died, he was succeeded by his nephew. The new Professor was asked by the librarian to go through the library and pick out those books on his subject which were no longer needed. And his reply to the librarian was this: 'Take every textbook that is more than ten years old and put it down in the cellar.'

And as it is in the realm of secular knowledge, so is it also in the realm of *religious* knowledge. The learned theologian of a generation ago would find himself hopelessly out of date to-day. For in the interval the critic and the historian have been at work. They have given us a new view of the Bible; they have given us a new conception of the environment in which Jesus lived; they have given us a new apologetic in face of the new science. And not only is our knowledge of the facts connected with our religion a progressive thing, but our apprehension of religious truth is a growing thing too. We grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We get truer and larger views of God.

There is no disparagement of prophecy and tongues and knowledge. They are good things in themselves. Their only fault is that they are temporary. It is strange how people pride themselves on transient and temporary things still. On wealth, *e.g.*, though we know quite well that as we brought nothing into this world, so we can carry nothing out. On fame—though we know quite well that the judgments of earth do not carry with

them the judgments of heaven, and that there are 'first who shall be last, and last who shall be first.' On social position—though we all come at last to a coffin and six feet of earth. There is nothing wrong in these things, but we ought not to give our strength to them for the simple reason that they do not last. 'Love not the world,' said John, 'neither the things that are in the world'; not because it is sinful, but 'because the world passeth away and the lusts thereof.' Nothing deserves the homage and devotion of the immortal soul except something which is itself immortal. That is why love is supreme above all other gifts. Love never faileth. Love is imperishable. It is never outgrown. It never becomes obsolete. It is never done away with. It is as much at home in heaven, as it is here upon the earth.

To love God, to love one another—that is to know God and to be born of Him. That is to share His eternal life. That is to carry within ourselves the pledge and promise of immortality—for love never faileth. Love is the supreme gift—for love is never lost. The love you gave and give your loved ones within the veil is not lost. They receive it and respond to it, and one day it will reunite you in blessed fellowship. The love you give your fellows is not lost. It will meet you again. 'Inasmuch,' Jesus will say, 'as you did it to one of these least, ye did it unto me.' The love you give to God is not lost. It binds you to Him in gracious bonds that neither life nor death can sever. Wealth, position, fame—all these things pass. But the man who is rich in love is rich to all eternity. Therefore with all your getting in this mortal life get the loving heart.[1]

Trinity Sunday.

The Day of the Spirit.

'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.'—1 Jn 5^7.

We have become accustomed now to the idea of the progressiveness of God's revelation. Let us then think of one God, whose will it is progressively to reveal Himself to man. There is not much He can say at a time, for men are not wise and their knowledge grows from less to more. He must speak to them at sundry times, and in divers manners, and in varying forms and fashions.

Is it too much to suggest that if the one God willed to reveal Himself progressively to men He would do so in the order of the Trinitarian formula, first as a Father, then as a Son, and then as the Holy Ghost? In other words, His first revelation would be of Himself as the Creator, as the Living and Righteous One. Then we would expect that He might reveal Himself in terms of human life. He would show us what human life ought to be if it were in accordance with His will, and, finally, we might expect that He would cause man to understand that He is an immanent Spirit, indwelling all things, co-operating with man in the accomplishment of purposes that are mutually desirable.

This is indeed the method of the Bible. In the first part of it, which we call the Old Testament, the revelation is of God as the Creator. 'In the beginning, God.' That is its first great word as it has come down to us, and slowly, as the centuries pass, more and more content is put into that word. Slowly does God appear to men, not merely as their Creator, but as the Righteous One. With ever-deepening fullness and richness and glory this content is expressed, until the first book, as it closes, leaves men with the word 'Father' trembling upon their lips, though as yet they dare not utter it.

The second part of the Bible, that which we call the New Testament, focuses its attention upon a man—the man Christ Jesus, a veritable man, the most man-like person who has yet lived upon the earth, the kind of man whom all men desire to be, and to whom all men dimly aspire.

This is the second part of the book—the book of the Son, the book of the Living Word.

But the Bible does not end there. It is, indeed, incomplete. Before it closes, it makes clear to us a third manifestation of God in the power of the Spirit. The New Testament speaks of the coming of God's Spirit. The Church is the vehicle of the Spirit, and individual Christians live by the power of the Spirit.

These personages whom we see, as it were, for a few moments in the light of these pages, are men and women who believed themselves to be inspired with a living Spirit, and they are seen going out into the world to capture it for Christ. Then the curtain falls, and the book leaves you believing in the dispensation of the Spirit.

It baffles our imagination to try and think where the world would have been to-day without Moses, without the witness of the chosen people. In

[1] J. D. Jones, *The Greatest of These*, 179.

Moses' heart there was this great passionate belief, that there was but one God, and along with him humanity has marched; and all the best things that have come to the world have come in the track of that great and sublime belief that God is One.

It seems an easy thing to us to think there is but one God, but as a matter of fact it is a very hard thing. The Bible makes it clear how strenuous a task it was to preserve this faith, for the chosen people themselves slipped back over and over again into polytheism. It was the people of the Book who brought that dynamic belief out of the shadows of time, holding it aloft where other nations had failed, and saved it for the world.

And then away down the track of the centuries, after this great truth has been progressively revealed and strenuously fought for, the people are found waiting for another manifestation of the Deity. There is a feeling in their hearts that they want to see Him now in terms of human life, they want to know how life should be lived here on the earth according to His will and design.

The greatest thing that ever happened in history, absolutely the greatest, was the faith that became credible and powerful that there was a Man, who lived upon this earth, making clear to the world, at least, what a man ought to be, and, whatever theories we hold apart from Christ, we never expect to see a greater than He. The book is closed—man, if he become what we dream and hope, can only approximate to *the* Man, Jesus Christ.

Now we have the third phase of the eternal truth about God being manifested to men. These are the days of the Spirit.

Take the books of the philosophers, for instance. The old materialism is dead—one may say that with confidence. The effort to interpret the phenomena of life in terms of mere materialism is wounded as if to the death. There are not many men nowadays who believe that you can explain the higher by the lower, that you can explain the mind and conscience by mere matter and force. This is the day of psychology. It is the mind, the soul, that absorbs the thoughts and interests of men in our time—it is the day of the Spirit.

There is a sense in which we may say we know enough about God now. We are but tiny children on the edge of the great sea, but the vital question to-day is not the existence or non-existence of God, it is not the character of God. If men worship at all they worship a Father! God is not demonstrable. He will never be found out absolutely. He cannot be weighed and measured, put in a crucible, or reduced to a formula. It is not that the world is wanting. There is a sense in which we may say, with bated breath and great reverence, that it is not in the Person of Christ that the real problem is centred. Men are not arguing so much about Him now.

But what the world is wanting, and for the want of which it is dying, is life lived as it ought to be lived with a God who is a Father; life lived as it ought to be lived with a Lord like Jesus Christ. It is the manifestation of the Spirit of Christ that the world is craving for.[1]

Heine, in a memorable passage, says: 'Ah, my child, while I was yet a little boy, while I yet sat upon my mother's knee, I believed in God the Father, who rules up there in heaven, good and great. When I got bigger, my child, I comprehended yet a great deal more than this, and comprehended, and grew intelligent; and I believe on the Son also, on the beloved Son, who loved us and revealed love to us. Now, when I am grown up, have read much, have travelled much, my heart swells within me, and with my whole heart I believe on the Holy Ghost. The greatest miracles were of His working, and still greater miracles doth He even now work.'[2]

First Sunday after Trinity.

The Enterprise of the Family.

'As for me and my house, we will serve the Lord.'—Jos 24^{15}.

If we were set to the task of drawing up a list of Christian axioms, one of them would be that the Christian family is one of the best gifts of earth. And that for various reasons.

Such a household is a centre of gladness; and he that develops gladness is one of the chiefest benefactors of men. There are certain homes which have a very curious effect upon a stranger. As soon as he enters them, he feels inclined to be cheerful. He cannot himself precisely say why; but he observes gradually a kind of oxygen in the air, that exhilarates him, so that, if he shall have seen life through smoke-coloured glasses before, he removes them and sees it as it is; if, indeed,

[1] F. W. Norwood, *Moods of the Soul*, 30.
[2] J. Kelman, *Ephemera Eternitatis*, 148.

he be not inclined to put rose-coloured spectacles in their place.

Such a household provides a unity to face life's testings. A common loyalty to God seems to develop a common loyalty to each other in the members of a house. A thoroughly united family is a very fine thing to see. And folk are certainly no weaker for life's battle, when they recognize that they do not stand alone, but that there are others with them to defend and to be defended.

Such a household is the best guarantee for true manhood and womanhood for the future. The State, no doubt, can do much; but it will never in this world take the place of the family. The ideal before us should be a state of affairs, in which it will be possible for all men to form right households, if their wills are set that way. Surely we will admit that membership of a Christian home has, under God, been our chiefest preservative from evil. The attitude towards the Most High, towards right and wrong, towards honour and duty, and towards our fellows, that imperceptible and all-important tone, formed in our early years, has been the possession which has been our rod and staff, and will be, please God, until the end.

Now it is important to regard the formation and retention of a household of such dignity and importance as that, as an *enterprise*. That is to say, it is to be an object continually held in view, and recognized as requiring foresight, understanding, patience, and will. Enterprises are not to be entered upon lightly. A man would not set out upon some great venture in his business or professional life in any haphazard spirit. We have no notion what kind of noble men there might be in this land in the next generation, if there was a development of strong, family religious life; if men and women, when joined together by God and given the lofty responsibility of a home, set themselves, with hearts made strong by faith, to the great, dignified, and splendid enterprise, suggested by these words in which will is so manifest, 'as for me and my house, we will serve the Lord.'

Our text contains within it instruction as to how that enterprise is to be carried to success.

1. First of all, there is *example*. 'As for *me* . . . I will serve the Lord.' Joshua gives body and sincerity to his vow by dedicating himself first, and his house afterwards. And, indeed, example is more potent than precept. Admonition must be preceded and succeeded by example. He, who would keep his house for God, must lead as well as direct. Do you remember how, in the biography of Dr. Cairns, two of the most potent influences in his young life are recorded? They were the hearing of his father at prayer, and, in the early morning, the observance of his mother at work. No doubt, there was instruction and to spare in that house; but it was the example that bit into the boy's mind.

And the example that tells is the example that is unknown, that comes from a life directed by a determination—'as for me, I *will* serve the Lord'—the example that comes from a man that prays in secret, and goes steadily on and up the staircase of duty, uncomplaining. Do we ever imagine that a child does not observe his parents? Or that the discovery that his idols (for he worships them) may have feet of clay does not come with a strange, unnerving shock?

'Some one must teach him religion,' a man said to me once, 'that the little fellow may have a chance to get what his father has missed.' It was an eloquent, and so far worthy, testimony coming, as it did, from an agnostic. But the desire was not so very likely to be gratified. 'Some one must teach me religion, that the little fellow may get what his father has got so late,' would have been a better way of it. As for me, I will serve the Lord; and then, please God, my house.

2. There is a note of *authority*. 'As for me and *my house*.' There is a touch of grim resolution in these words. A child of Joshua, I take it, would have had an uncomfortable time with his father, if he proposed to disobey. One is inclined to think that some modern educationalists are a trifle astray, when they emphasize development in distinction to obedience. We shall remain old-fashioned enough to believe that soldier-like obedience, apart from satisfaction as to the reason for the act, is the first requisite in a good man. It is on these lines that God rules His world, and, I take it, that it is on these lines that He intends us to rule our families. We have something to learn from those old family ideals where children were taught to obey and to trust.

3. Further, there is the note of *service*. 'As for me and my house we will *serve*.' A home, in which work is the ideal, is the ideal home. Pity those who are in homes where play is the ideal, and are brought up to regard honest toil as menial. There would be fewer fine ladies, who are useful to nobody

on this earth, and fewer miserable males, who flit from golf-course to hunting-field and back again, if written large in every home were these words, 'as for me and my house, we will serve the Lord.'

Finally, there is the great qualification, 'we will serve *the Lord*.' The thought of God is to dominate the home life. Each man must settle for himself how he is to fulfil that condition.

What an enterprise a Christian household is! It requires such powers of continuance and of faith, that it is not wonderful that men often fail in their ideals. But the greatness of the enterprise must not make us afraid of it. Rather it should inspire us to see what great things can be done in common lives. And if a man and woman shall take up this Christian burden, and at the end of life be able to say nothing, except that they played a true man's part and a true woman's part to their own, it will go hard if they hear not God's 'well done,' and if He who has sustained them be not the God of their succeeding race.[1]

[1] J. R. P. Sclater, *The Enterprise of Life*, 261.

Contributions and Comments.

James iv. 5, 6.

This passage has long been a *crux interpretum*. The R.V. translates: 'Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?' The difficulty is, of course, that the Scripture nowhere says anything in the least like this. We think at once of the many Old Testament passages which speak of Jehovah as a jealous God, but the LXX everywhere translates God's 'jealousy' by the word ζῆλος, which is capable of a good as well as a bad meaning (cf., *e.g.*, Θεοῦ ζήλῳ [2 Co 11[2]] and Gal 4[17], where the distinction between an interested and a disinterested ζῆλος is brought out). Here, however, the word used is φθόνος, only used twice in the LXX, and each time with an unmistakably sinister connotation. Moffatt translates: 'What, do you consider this an idle word of scripture?—"He yearns jealously for the spirit he set within us."' Here τὸ πνεῦμα has become the object of the verb, and ὁ Θεός is understood as the subject; but here again φθόνος is predicated of God, and φθόνος means 'jealous envy.' Nor are we any nearer the desired haven of an Old Testament text. Windisch suggests corruption, and other commentators, old and new, emend πρὸς φθόνον to πρὸς τὸν Θεόν, 'yearns for God,' but this emendation seems to take away all point from κενῶς, and also from the contrast which follows: '*but* he gives greater grace.' Perhaps we may be allowed to try a simpler emendation. In Ja 4[2] Erasmus, followed by most modern expositors, has emended φονεύετε, 'ye kill,' into φθονεῖτε, 'ye envy.' The suggestion I wish to make is that we try the reverse change here (a less difficult one) and read φόνον for φθόνον, boldly translating 'The spirit that took up its abode in you (when your contentions began) is yearning for murder, but he gives greater grace.' This suggestion involves reading (with Souter) κατῴκησεν for κατῴκισεν, in accordance with old Latin and Syriac versions and many Greek MSS. The 'Scripture' referred to will then be Gn 4[7]: 'If thou doest well, shalt thou not be accepted? and, if thou doest not well, sin coucheth at the door: *and unto thee is its desire*, but thou shouldst rule over it.' On this passage Driver comments: 'The text is open to suspicion; but, as thus understood, it teaches a profound psychological truth, the danger, viz., of harbouring a sullen discontent; it is a temper which is only too likely to lead to fatal consequences, and which, therefore, as soon as it begins to show itself, should at all costs be checked.'

The advantages of the suggested emendation may be summarized as follows:

1. We have a definite and lively reference to the sense, if not the exact words, of one Old Testament text.

2. The teaching agrees with that of Jesus describing anger as potential murder, homicide in the heart.

3. Full value is given to κενῶς, which leads us to expect a strong warning.

4. The whole section becomes a unity, for we begin with 'wars and battles,' and pass on first to their motives, and then to their possible consequences.

5. '*But* he gives greater grace' becomes full of meaning. 'Thou shouldst rule over it.'

J. A. FINDLAY.

Didsbury College.

'Sowing with Tears.'

THE explanations of Ps 126[5f.] in the current volume (p. 44) of THE EXPOSITORY TIMES are certainly very interesting. But are they not a little unnecessarily far-fetched? Must we suppose a reference here to very primitive or polytheistic notions? In India to-day, so I am informed, a farmer frequently finds, when the time of seed-sowing comes, that it is a case of him and his children going very short of food for many weeks, or his not sowing his field at all. It is only because the second alternative, if adopted, would mean certain starvation later on that he takes the bread out of his children's mouth for the time being and sows his field. To do that, even with the hope and prospect of more abundant food later on, must be a very painful thing for any father. I seem to remember having seen it stated somewhere that that is how it used to be in Palestine. May it not more reasonably be supposed that we have a reference to that fact here than that we have any such allusions as Mr. Canney suggests?

A tearful sowing and a joyful reaping, all the more joyful because of the previous tearfulness, was a very common experience of the Israelites. That experience was seen by them to be illustrative of many experiences throughout their history. Paul seems to have the experience in the back of his mind as he writes Gal 6[9]. To engage in good works often seems a sheer, if not a criminal, waste, and the inclination is to give up, to 'faint.' But if, in spite of this inclination, this seeming worthwhilelessness, we persist, the joy of fruit, of success, will certainly be ours.

F. CHILTON.

Watford.

Entre Nous.

Torrance of Tiberias.

The latest romance of the mission field comes from the pen of Mr. W. P. Livingstone. It is entitled *A Galilee Doctor* (Dr. D. W. Torrance, of Tiberias), published by Messrs. Hodder & Stoughton (6s. net), and is a wonderful record of what may be achieved. In 'Trance' of Tiberias as he was familiarly known, not only on the shores of the Sea of Galilee but throughout the waste places of Arabia beyond Jordan, we have the case of a young doctor of exceptional gifts who was invited by the Jewish Committee of the Free Church of Scotland to go to Palestine and start 'The Sea of Galilee Medical Mission.' There was strong family opposition to a young man of exceptional gifts burying himself at once in obscurity, but on thinking it over, he was captured by the idea of being the first Christian physician to walk in the footsteps of Jesus of Nazareth by the Galilean lake, and also by the hope of building the first Christian hospital there. This record tells the moving story of how this ambition was literally fulfilled. He was appointed to Tiberias in 1884, and there in 1923 he laid down his life. What a strenuous career of self-sacrifice he lived for Christ's sake and the Gospels, for the Jew first, and also for the Muslim and the Arab, for the children, for the mothers, for the diseased near and far! It was an incredibly difficult task that confronted this young and inexperienced missioner, but life was an adventure. He ignored the discomforts—not the least being the extreme heat, the abounding filth, and the bad water—faced the strange problems presented by these mixed races, amongst whom he worked for nearly forty years. The wonder of his work and personality passed from mouth to mouth and patients began to pour into the courtyard. It made no difference to him what creed they professed. One thing which he felt very forcibly was that it was essential to lift the Jewish and Muslim minds out of the stupor of their environment and to train them to think for themselves. He felt that the hospital did this and that it stirred their interest, gave them a wider vision that made them realize the forces at work in other lands and among other races, and supplied them with an historic sense. In many insensible ways it prepared their minds for utilizing the Christian school.'

'"Not easy work is done there," wrote Professor Dalman. "Romantic ideas about service in the Holy

Land soon fade under the burning sun of a shadowless country. Only whole-hearted faith enables men to work with fevered nerves and aching head."'

It is an intensely interesting and inspiring life-story that Mr. Livingstone tells with abundant detail, full sympathy, and with the skill of an experienced biographer.

What it costs the Jew.

In the course of the years thousands of Jews passed through the wards. 'Occasionally one more intelligent than the others would quicken the Doctor's attention. To speak to him, to watch the words sinking into his mind, to see the light dawning on his face as if a curtain had been drawn back was ample reward for all his patience. There was a lithographer who printed Gospel texts for the walls, and on leaving, said, "I would like to be a Christian, but it would mean that I would lose my living and my wife and children."' Ay, that was what becoming a Christian meant.[1]

Education in Giving.

'It was notable that the patients who gave him the most trouble were not the poor but the wealthy. From a village came a woman with her boy, who was operated on. She was destitute, but from her head-dress she took out a coin worth a sixpence and placed it in the hospital box. From the same village came a sheikh. "Well," said the Doctor, "what are you able to pay?" "Oh, the same as other people—a sixpence!" "That," replied the Doctor, smiling, "is surely too much for you to pay; you had better go to the native surgeon; he will operate for less." The sheikh caught the sarcasm and said truculently, "I thought the work here was the work of God." "Quite so, and what are you going to put into His box?" "I have no money." "Well, I cannot operate until you bring a proper fee." By a subterfuge the man managed to enter the hospital, and was being put under chloroform when it was discovered that he had paid nothing. The Doctor was ruthless; he ordered him out, and only operated on him when he produced the fee he was quite capable of giving.'[2]

Dean Inge.

The contents of the latest volume of *The Christian World Pulpit* (volume 108; James Clarke; 7s. 6d. net) are as usual very varied. There are some Meditations and some Selections, and there are Sermons by over one hundred men and two women. The latter are Violet Hedger, B.D., and Winifred Kiek, B.A., B.D. It is good to see them there, and it is hardly the fault of *The Christian World Pulpit* that their number is so few, but of the churches who have not yet thought that to be 'a minister' is a right and fit form of service for women. The largest number of sermons by any one person in the volume is from Dean Inge, and we naturally turn to them with our usual sense of anticipation. As we read we have picked out some of Dean Inge's thoughts.

Self-satisfaction.—'Self-satisfaction may be the result of putting our achievements too high or of setting our standard too low. The second is, I think, more common than the first. Christianity is a heroic religion, and we are satisfied if our career can be summed up in the words which we see sometimes on old tombstones: "He lived respected and died lamented." St. Paul, however, had a very different standard, not only for himself, but for all his comrades, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Be ye therefore perfect, even as your Father which is in Heaven is perfect." We must understand these words in a sense which makes them reasonable, because God demands nothing of us which He will not enable us to perform. A Divine command is always a promise of help. Perfection in a human being is not absolute, but relative. It is the fulfilment of that kind and that degree of excellence which each of us was meant to exhibit. But in a sense the standard is absolute, is one which we can never suppose for a moment we have reached. Those who have scoffed at Christian humility as a starveling, nerveless virtue, unfitting us to take a manly and active part in life, have totally misunderstood its nature.'

Life in the light of God.—'To-day it seems to me that nearly all the writers who are most popular give us a very grey world. They give us plenty of sordid vice, mean conduct, and these are described without indignation, as if human nature were just like that, and there is no nobility about any of the characters. The whole effect is of a much poorer thing in real life than most of us have seen it. We

[1] W. P. Livingstone, *A Galilee Doctor*, 209.
[2] *Ibid.* 209.

have been unfortunate if we have not known in our own experience more noble characters than could be gathered from all the books of our most popular novelists. And it is much to be desired that some great writer may arise who has seen life in the light of God, with all its glory and all its shade.'

Repentance.—'We say that the Germans showed no signs of penitence. Did we make it easy for them to repent? The human heart is like water; it freezes at a certain temperature, and melts under the influence of warmth. The Christian method is to overcome evil with good. I do not say it will always succeed; I am afraid it does not; but the opposite method of driving out devils by Beelzebub, I think, invariably fails. As far as I can gather from those who have travelled lately in Germany, our former enemies are rather less bitter and less fierce than we should be if we had met with the same treatment. I do not want to dwell upon that. I have no wish to talk politics; I merely point out the obvious fact that if one of a pair of gamblers has won a heavy stake and exacted full payment, and then says, "Now we will play for love for the rest of the evening," this proposal is not likely to find favour with the loser. It is a terrible state of things.'

'He that hath seen me hath seen the Father.'

Mr. Edward Grubb has made a discovery about hymn-books in use in our churches. It is that they omit almost entirely a central thought of our religion, that Jesus Christ was 'the image of God,' and that it is His personal character that gives us a clue to the qualities of Him whom 'no man hath seen nor can see.' It is the idea of Whittier's 'Our Master':

> O Love! O Life! Our faith and sight
> Thy presence maketh one:
> As through transfigured clouds of white
> We trace the noon-day sun.
>
> So, to our mortal eyes subdued,
> Flesh-veiled, but not concealed,
> We know in thee the fatherhood
> And heart of God revealed.

It is in the oft-quoted lines from 'Saul':

> 'Tis the weakness in strength, that I cry for! my flesh, that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A Face like my face that receives thee; a Man like to me,
> Thou shalt love and be loved by, for ever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!

And so Mr. Grubb has published through the Friends' Book Shop a small paper-covered volume with the title *The Light of Life* (1s. net) as his contribution towards filling the blank. The hymns are simple and are intended to be sung at public worship, suitable tunes being suggested. This is the time when the contents of many hymnaries are being reconsidered, and we would recommend this little book of Mr. Grubb's to the attention of those who are so engaged. The first four hymns voice our need for a revelation of God, and suggest that He has not left Himself without witness. The following hymns indicate that the true God is the Father whom Jesus Christ reveals:

> Not as warrior, girt with sword,
> Hosts of wickedness to smite;
> Not as angel from the Lord
> Sent, the wrong by force to right;
> Hands that laboured, lips that blessed,
> Feet our common ways that trod—
> Man, complete in love, expressed
> That eternal Heart of God.

'He is touched with a feeling of our infirmities,' one with our ideal selves, and using us for the redemption of the world through the same 'way' of faith and obedience that Jesus perfectly trod.

> God's might is Love. No bolt from heaven
> The hosts of evil smiteth;
> His Kingdom spreads like inward leaven,
> And wrong in secret righteth;
> He gains the world by suffering loss,
> And, one with men, upon the Cross
> By love man's sin requiteth.
>
> More wise than men God's 'folly'—strong
> His 'weakness'—brave and tender;
> He bids us help Him right the wrong
> By faith and self-surrender;
> Renounce the arm of flesh, and prove
> In all our ways almighty Love,
> Our shield and our defender.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'A RESTATEMENT of some of the old problems of life concerning women, æsthetics, religion, evil, ethics and personality' is always welcome. In one form or another these themes have been the subject of high debate ever since man began to reflect upon life at all; and while some of the problems, such as those that gather round personality are relatively modern, others had already received as masterly treatment at the hands of some of the great thinkers of the ancient world, notably Plato, as they have ever received since.

But every age has its own approach, and a restatement is not only welcome but necessary. Such a restatement has been offered by Mr. J. W. T. MASON in a book called *Creative Freedom*, published at 15s. net by Harper & Brothers, and the first words of the last paragraph are from a statement in the Preface in which the author defines the purpose of his book. Six subjects so stupendous as those with which he proposes to deal constitute an ambitious programme; and the table of contents, which includes chapters dealing with the Spirituality of Matter, Heredity and Free Will, Evil and Nature's Cruelties, the Golden Age, the Search for Pure Spirit, the Evolution of Love, etc., sufficiently proves that the author means to be taken at his word. His discussions are neither parochial nor perfunctory, they are at once thorough — as thorough as is possible within the compass of five hundred and thirty-eight large pages—and comprehensive.

The title suggests the influence of Bergson, and Mr. MASON generously acknowledges the stimulus he owes to that distinguished thinker and his philosophy of Creative Evolution; but he goes his own independent way. It is not exactly an easy way. Mr. MASON is very conscious of lying under the necessity of using arbitrary definitions to describe the unfamiliar, and until these definitions are mastered the book will not entirely disclose its secret.

The definition of most consequence for an intelligent grasp of the writer's argument is naturally that of the phrase which gives its title to the book. Creative freedom is defined as 'that condition of existence which permits creativeness to express itself by external, objective, individual self-realization which absolute freedom's disintegration prevents,' and the issue of it is a self-development in ever deeper and more versatile forms. A predominantly mystical religion would not, from this point of view, be satisfactory, but only a religion which maintained a lively interest in self-expression and in the expression of other personalities whose conjoint action weaves the fascinating web of history. A merely waiting and receptive attitude would not be enough.

The ideal for which the writer contends is a rebuke to all that is passive and anæmic, and a stimulus to what might be called a certain healthy materialism. It is committed to being practical, to seeing that things are done, and that is one of the characteristic features of Christianity; or, as Mr. MASON puts it, 'Christian principles in their purity sustain man's materialistic power.' The principles, for example, of brotherly love and goodwill to men, he contends, if they were to be adopted by the world at large, would permit spiritual creative activity to progress in terms of utilitarian prosperity, beyond any known basis for comparison.

He illustrates his point from the field of history by showing that the devotees of other faiths had sometimes a better apprehension of the implications of creative activity than the adherents of Christianity itself. In the Crusades, for example, Christians had lessons to learn from the Muhammadans. The former went forth in an expectant mood, trusting to the help of the Divine omnipotence, the latter trusted rather to creative activity. The disasters of the Crusades were therefore of immense value in forcing the Christians to put their faith in themselves and not in miracles. The whole theory of trust in omnipotent determinism for materialistic advantages had to be revised, and in the revision Christianity moved towards creative freedom, 'which movement we call the Renaissance.' This is undoubtedly an interesting interpretation of that great historical phenomenon.

The characteristic mark of Christian nations, we are told, is materialistic creative activity, coupled with an ever-expanding desire to spread economic prosperity among increasing numbers of people. Many would demur to this description; but Mr. MASON goes on to substantiate his point by citing the efforts of Christian missionaries to stimulate utilitarian production among the people to whom they preach in foreign lands, and to establish schools, hospitals, and similar institutions. It is not enough to save the souls of the converts, they have to be taught how to make the most out of their lives in utilitarian terms.

Mr. MASON quotes an interesting comment, made by a Chinese scholar, on interviews at which he was present between Christian missionaries and Chinese officials. Never once was righteousness taken as the topic of conversation: all the talk was about railways, science, finance, medicine, technical education, and anti-foot-binding. We venture to think that the experience of the Confucian scholar must have been either limited or unfortunate, for surely no Christian missionary would be either ashamed or afraid to discuss the deep things of his faith with earnest men who were willing to listen to him. But Mr. MASON prefers to see in the scholar's comment traces of a misapprehension of the true nature of Christianity, which involves precisely such materialism—or materialistic idealism as he elsewhere calls it—as is indicated in those topics of conversation. The missionaries know their business, according to Mr. MASON, better than their critic: they are 'trying to stimulate creative activity.'

Incidentally one learns a good deal about the mind of the East from Mr. MASON, who in his exploration of Buddhism and Shinto, enjoyed the help of Japanese friends, and one of the aims of his book is to create a better understanding between East and West. Yet, when in his discussion of Art and Reality, he tells us that a typical Japanese poem may be limited to three words, we begin to feel that East is East and West is West and that they can only meet in souls of exceptional imaginative sympathy. The three words that constitute the poem he quotes indicate (1) a locality, (2) drizzling autumn rain, (3) a wild goose. That is all; but it is enough to stir the Japanese imagination to its depths: it creates the impression of solitude, dreariness, age, loss of friends, despair. Perhaps, as Professor Page suggests, 'it is, in a way, the Japanese equivalent of King Lear upon the heath.'

Not the least attractive part of the book is the discussion of Woman and Love. Man, we are told,

is a utilitarian, 'a centre of utilitarian creative activity'; woman, on the other hand, is a mystery about which the one thing which it is safe to say is that she is not utilitarian, and the more she tends to become so, the less does she retain her womanliness. Her interest is primarily æsthetic creativeness; and where, as in the inevitable household work, she becomes or seems to become utilitarian, this is only incidental to her real personality. 'Woman is the perpetual goddess, man is the perpetual materialist.' But materialism and utilitarianism, as we have seen, carry no objectionable connotations on the pages of Mr. MASON: 'utilitarianism is itself a spiritual movement,' and is one of the essential expressions of creative freedom. Or, as he puts it elsewhere, 'æstheticism develops only part of man's personality. It is utilitarianism that chiefly carries forward the movement of creative activity, with æstheticism serving to remind man that matter, nevertheless, is not all of life.'

In a large book treating unconventionally of many topics there are bound to be points at which some readers will feel a considerable measure of disagreement, and such points are not lacking in the volume before us. In the chapter on Ethics, for example, Mr. MASON argues that while we should all consider it immoral to boil a rabbit alive, we should not have the same feelings about a lobster; for 'we do not know whether the lobster suffers pain, *nor are we interested in knowing*.' And again, if a rabbit is killed by a cruel trapping device, 'we are undisturbed by this fact, *for we are too far removed for our imagination to be stirred to protest*.' We should be sorry to think that this represents the attitude of ordinarily humane, let alone Christian people. Such acts spring from a—shall we say—culpably neglected imagination, and the latter of the two sentences we have italicized almost admits as much.

Nor can we yield unqualified assent to Mr. MASON when he pictures what he calls the Danger of Internationalism. He thinks that it would suppress, or at least imperil, versatility of personality. Certainly internationalism, as he defines it, would be unlovely and uninspiring enough—as 'a single world-wide commonwealth, each individual citizen similar to all others and all seeking an international standard'; it would involve 'a disquieting tendency towards standardization of character and the mechanical sameness of life' in the different countries of the world. But it is difficult to see why personality need be jeopardized within the great group which we call humanity any more seriously than it is jeopardized within the smaller but still very large group of human beings that go to make up a nation. So far from standardization of character being inevitable, personality might conceivably be indefinitely enriched by contact, or at least familiarity, with so many different types. But such criticisms are only part of the tribute we pay to a deeply thoughtful and stimulating book.

More than two years have elapsed since the Right Rev. Arthur C. HEADLAM, Bishop of Gloucester, published the 'Life and Teaching of Jesus Christ,' being prolegomena to a study of the life of Jesus, and a discussion of the earlier part of the ministry. A promise was given that questions left over from that volume would be treated in a later work, and that promise has now been fulfilled in *Jesus Christ in History and Faith* (Murray; 6s. net), the contents of the book having been delivered as the William Belden Noble Lectures before Harvard University in 1924.

As in the former volume, the Bishop shows little sympathy with the destructive criticism of the gospel story that has been rampant in recent years. He seems, however, inclined to avoid even constructive criticism, with the result that he has not very much to say to those who wish to cling to historic Christianity but who are dissatisfied with the traditional expressions of the faith. He represents the conservative wing of those who adopt critical methods; the book belongs to the literature of apologetic, and the position defended is that of 'the

Christian creed,' though it would be a reasonable question to ask: Which Christian creed?

A concluding paragraph sums up the author's own estimate of the sections of Christology. 'I have not attempted to do what people have sometimes aimed at, to distinguish the Divine and the human elements in Christ's life. I have not attempted to say what were the limits of His earthly knowledge. I do not believe that in His earthly manifestation His knowledge was more than might be that of a man inspired by the Spirit of God. His earthly teaching, His earthly life, His earthly personality, were entirely real, but I believe the true interpretation of all that experience and of the experience of mankind may be best studied and summed up in the words of the Christian creed.'

Mark's Gospel is accepted as being, in the main, a reliable account of Peter's reminiscences, and, further, as giving us a clear conception of the sequences of the main stages of the ministry. What we have in the teaching is not an echo of later ecclesiastical doctrine and discussions, but the tradition of the Lord's teaching as it was preserved in the Church between the years 30 and 70, little influenced, if at all, by the history of primitive Christianity.

Of the truth of the latter assertion we have three tests. In the record there are few or no anachronisms. We are in the Palestine of Herod Antipas and Pontius Pilate, the problems and the phraseology are those of that age, and later events like the Fall of Jerusalem leave hardly a trace on the story. Then, too, the utterances ascribed to our Lord are those of one who had been born and had grown up in Galilee; and, further, the teaching bears the impress of a single creative mind.

The difficulties of the Fourth Gospel are not fully faced, but few will quarrel with the conclusion that, while we cannot use it as a substitute for the other three, we may, with discretion, employ it to supplement them. Another subject on which one could wish the Bishop had been more explicit is that of miracle. When Jesus came to the disciples, walking on the sea, 'immediately, we are told, the wind ceased.' What is the exact significance of 'we are told'? A quotation of Mark's account of the Transfiguration is followed by the comment: 'I do not doubt that we have here a truthful account of a real spiritual experience, and I do not care to speculate as to what exactly were the objective facts.'

Yet the author hints, if he does not exactly say, that he accepts the stories of miracles as they stand in the Gospels, even of the Nature miracles. Rationalizing or semi-rationalizing explanations of these are bluntly declared to be obviously impossible. Either the report is incorrect, or we are up against something that cannot be explained on naturalistic lines. (But the Bishop's comment on the Transfiguration suggests that he is well aware that there is a third alternative, at least in some cases.)

If we look at the world not from the point of view of physical science but from the point of view of God's purpose, what appears as a breach of the normal method of the Divine working will represent just what would harmonize with that purpose. Dr. Headlam seems to imply, if he does not say so in so many words, that he accepts the story of the raising of Lazarus as literal history, inasmuch as it provides a consistent and adequate account of the incident and prepares the way for the end.

It will hardly be said that this somewhat hesitating acceptance of traditional views is very helpful. There is insufficient recognition of the way in which we can see miracle growing more miraculous even in the pages of the Gospels, and of the history of the allegorizing exegesis that preceded the Fourth Gospel.

Little sympathy is shown for the idea that primitive Christology was an amalgam of various conceptions that had had different histories; such as Servant of God, Son of God, Lord, Wisdom of God,

Logos. Rather, the conception of Christ was there to begin with, and the categories which were applied to Him represent the attempt to unfold this conception. Historically, Christian theology has been the continued effort to explain and define the inherited Christian thought, in the language and according to the philosophy of each succeeding age.

Can we apply any tests of the worth of this revelation? In the developing thought of the Old Testament we find first henotheism and then monotheism; the thought of God is moralized; Israelites are conceived as being called to the service of the nations, and finally Jewish ambitions and dreams concentrate on one figure. In the New Testament Jesus Christ is represented as the embodiment of these Old Testament ideals and aspirations. Further, if we study the conception of the Christian religion as revealed, say, in the Corinthian Epistles, we find that there is nothing like it in pre-Christian times, not in the Jewish writings nor in Plato, not in the contemporary Seneca nor the later Marcus Aurelius. The Church is the product, not the cause of the gospel of Jesus.

Another proof is the inextinguishable vitality of the Christian faith in history, its all-conquering adaptability to every change in environment. The Bishop is prepared to accept the challenge even of our own day. The blight that falls where Turkey rules and the break-up of society at the French Revolution are but two illustrations of the principle that a nation broad-built on Christian lines can develop a higher type of civilization than a non-Christian people has ever attained.

Some one has said that if you tell the average Englishman that Mr. A. is the finest landscape painter in East Anglia he will be quite unmoved; but if you tell him that Mr. A. gets £1000 for a picture that he paints in four hours, he will, metaphorically speaking, fall down and worship him. A reviewer would be more than human if he could, without an unusual sense of awe, take in his hand a book which bears on the front page of the jacket cover the intimation that it won a prize of $6000.

There must have been much gnashing of teeth among the theologians of two continents when the winner of the Bross Prize for 1925 was announced. They had pictured the trustees as saying in effect to all intending competitors: 'Come, curse me Jacob; and come, defy Israel,' Jacob and Israel representing in this case the modern way of looking at the Bible. Even the prospect of unlimited messes of pottage would not induce them to curse Jacob and defy Israel. And lo! when the result of the competition was announced, the prize-winner had blessed Jacob and Israel altogether; for no one will accuse Professor Douglas Clyde Macintosh of Yale of being an obscurantist.

If any more thoughtful or more timely book than *The Reasonableness of Christianity* (T. & T. Clark; 6s. net) was offered for this competition, it must have been a book of uncommon merit. It is a volume of Christian apologetic for the end of the first quarter of the twentieth century. In several respects it breaks away completely from the older apologetic. In the first place the newer apologetic realizes that it is no longer necessary for the Christian to defend everything that is written in the Old and New Testaments. That is a yoke which our fathers were increasingly unable to bear, and under which we decline to put our necks.

Further, we no longer make the credibility of our religion depend on the trustworthiness of the miracle stories. For one thing, once the claim to inerrant inspiration is given up, as it must be, it is exceedingly difficult to prove the historical truth of some of these stories. Further, if we could always vouch for the facts, we cannot prove that special Divine intervention is the only possible explanation.

But Professor Macintosh would go far beyond this. If God sometimes intervenes to get us out of our difficulties, we are entitled to ask: Why does

He not do so oftener? If our dilemmas were regularly solved by Divine intervention, we should never know anything of the way in which the things of Nature really work, and should never learn to adjust ourselves to their working. The development alike of our intelligence and of our moral nature would become impossible. 'We must take our choice: we may believe in miracles in the sense of arbitrary Divine interventions, or we may find a reasonable solution of the religious problem of evil; we cannot do both.'

Not only are pain and error not forestalled by Divine intervention; it is not desirable that they should be. He who would understand Christian prayer must keep this fact in view. It is human experience that the heavens are as brass towards any petition that asks for suspension or contradiction of the laws of Nature. Prayer is more than words, more even than sincere desire; it is the right religious adjustment, an adjustment, moreover, which does not leave the world as it was; for objective effects follow the right religious adjustment, which would not take place without it.

The essence of the old miracle faith is contained in what the author calls 'the new Christian supernaturalism,' the consciousness that we live in a responsive world. There is nothing esoteric about the experience; it is available for all who fulfil the necessary conditions. True answer to prayer is the sense of spiritual uplift that comes from right religious adjustment. This experience is not primarily emotional; it lies in the realm of the will. Thus the old antithesis between natural and revealed religion is overcome. The revelation of the reality of God that those have who respond to the leading of God is as natural and as normal as any other kind of cognition.

More fundamental is the other departure from the methods of traditional apologetic. We have been accustomed to assume that Jesus Himself is the rock of the Christian religion, the foundation on which the Church is built. Professor MACINTOSH is keenly sensitive—too sensitive, many will think—to the extent to which a religion that bases itself on historic fact gives hostages to fortune. Is there no such thing, we may ask, as historical certainty about the past? At all events, it is only in the ninth chapter, the last but one in the main argument, that we reach a discussion of the historic Jesus. Still less may we expect any earlier reference to the theological Christ.

The method employed is to ascertain and establish the reasonableness of the essential Christian faith, and then to show that this faith was the faith of Jesus; for Professor MACINTOSH is of those who believe that Christianity is the religion *of* Jesus rather than the religion *about* Jesus. The essence of Christianity he finds in moral optimism, including a belief in freedom, in immortality, and in God. All these subjects are discussed in a frank and fascinating way, and on all of them the conclusion is that the Christian view is the reasonable view.

Where, then, does Jesus come in? We are given what is called 'a new Christian orthodoxy.' In the first place Jesus was Divine; He was Divine in His quality, in His personality, inasmuch as, through His dependence on and responsiveness to God, He achieved in exceptional measure the true moral life, the ideal life towards which the Divine activity was and always is directed. Moreover, if we sincerely appreciate the Divine quality of Jesus, and whole-heartedly respond to His spiritual appeal, if through Jesus we come to God in trust and love and self-surrender, the result is our moral salvation; so that Jesus is Divine in function as well as in quality.

But if Christ is Godlike, then God is Christlike. God is not only in Christ, but in the Christlike. This is the Christian doctrine of Divine immanence. God has revealed Himself in Christ as nowhere else; He has become *incarnate* in Christ. In the ever fuller discovery of God in Nature and in the Christlike, there is evidence of a Holy Spirit, a God of religious experience and moral salvation, who is

nevertheless not different from the Father God, the God of moral optimism. Thus, the author believes, a Trinitarian Christianity can be stated in terms that will appeal to those acquainted with modern historical scholarship and present-day philosophical concepts.

Recently there has been a happy revival of interest in the Old Testament, as well as a clearer sense of its value and importance. For some time it seemed as though the opinion that it was religiously negligible had gained wide acceptance. In educational quarters, for example, the fact was emphasized that the teaching of Jesus about God was the only teaching that ought to be given to children. And similar emphasis was laid on the undoubted imperfections of the Old Testament ideas. In these circumstances what was the good of teaching the Old Testament narratives, and thus giving to confessedly immature conceptions of God's character the authority of Scripture?

Fortunately a better standpoint has prevailed, largely through the work of our Old Testament scholars. And, though educationally the centrality of the teaching of Jesus is sound, we have not been allowed to lose sight of the real contribution which the Old Testament makes to our religious faith and knowledge. That may be summarized under four heads.

The Old Testament is precious to us for its own spiritual worth. We have only to think of the Psalms. Here you have religion, and not only religion but revelation, in the most practical and convincing form. A deeply exercised soul in its perplexity or sin or despair turns to God, and through this experience lays hold of God's grace in guidance or strength. You actually *see* God revealing Himself through the whole spectrum of human experience. This is religion in exercise, and at the same time the best and the most fruitful revelation of the reality of the living God. Think, also, of what the narratives in Genesis tell us of practical religion. In the lives of Abraham and Jacob we see what fellowship with God means in the simplest and most concrete fashion. In the New Testament we have a great deal of *teaching* about life in God. In the Old Testament we see it being worked out in experience.

Then it is from the Old Testament we discern the actual truth of a Divine Providence in the affairs of men. You witness God intervening in the concerns of individuals and of nations. You discover a purpose being wrought out age after age. You find a people protected, enlightened, trained, delivered, punished, and led on from truth to truth, and faith to faith. And you see instruments being chosen, raised up, fitted and used in the service of this purpose. Abraham, Moses, David, Elijah, the Prophets—here in the lives and labours of these men you see a Divine Hand, a Divine Will, a Divine Meaning behind events. You are *told* all this in the New Testament. In the Old you actually witness it being done.

Again (and this is a point of extreme importance), the Old Testament reveals to us the meaning of national religion. In the New Testament we are dealt with as individuals. It is for the most part personal salvation that is in view. The individual is the unit. It is true that the principles of Jesus are social in their implications. Love, brotherhood, the Kingdom of God, the fulness of life—these imply a social system. But the New Testament deals directly with individual souls. There was no nation of Israel, at least no State, to which to apply religious truth. And besides, the New Testament period is but a moment of time, as it were.

In the Old Testament it is different. The unit was the nation. The great truths of revelation were applied to national life. The will of God was declared for Israel. In the Prophets you can read what a really religious national life should be. You can read the true nature of a Christian people, for the principles and truths that ought to govern

national life are all to be found there. Justice to all, the dangers of intemperance, equal opportunities for citizens, the truth that every nation is the servant of God's will, the peril of excessive wealth and excessive poverty, all this is in the Prophets. And to-day when the dangers and evil results of a one-sided individualism are realized, and the social factor has come into fuller view, this contribution of the Old Testament to Christian political practice is of supreme value.

Finally, the Old Testament is the key to the New. You might as well think of the bloom as the whole of the flower, and neglect its root in the soil, as think the New Testament complete in itself with no need of the Old. Christianity grew out of the Old Testament. Jesus was rooted in the Prophets and Psalms. You cannot understand a page of the New Testament if you ignore the Old. Besides, if you wish to know how God revealed Himself to men you must look at the whole process in which and through which God made Himself known. Here you have a fact unique in history—a long course of events through which God was gradually and progressively making known His nature and His will. The climax was Christ. That is true. And it is true that He was the starting-point of a fresh course of events. But the revelation was made through and in the whole process, through the experiences, the incidents, the personalities of Israel's history. The Old Testament period was as essential and as revealing as the New.

The Midrash in the Gospels.

By the Reverend Professor Alfred Guillaume, M.A., Durham.

The terms of reference of the MacBride Foundation are 'the application of the prophecies in Holy Scripture respecting the Messiah to our Lord and Saviour Jesus Christ, with an especial view to confute the arguments of Jewish commentators and to promote the conversion to Christianity of the ancient people of God.' There is a robust vigour here which is absent in Old Testament scholarship to-day. There is a certainty, almost naïve, that Christian interpretation must be right, and Jewish interpretation wrong. Underlying these terms there is a presupposition which is fundamental. It is implied that there is in the Old Testament a stream of prophecy pointing to our Lord. This need not mean that all that Christ has become in Christian experience was prophesied aforetime; nor need it mean that the prophets contemplated the incarnation of a Son of God. But it does imply that the Old Testament is the basis of the life and teaching of the Giver of the New Testament.

It has often been urged in reproach against the Jews that they looked for an earthly kingdom and the reign of God's vicegerent here on earth. How far were they justified, from a reading of the prophets, in looking for such a Saviour; and how far is it possible to sympathize with their disappointment and ultimate rejection of One who failed to realize those hopes? These are questions which strike at the root of the difference between Jew and Christian. The story of our Lord's slow and painful education of His disciples in the tragic import of the Messianic mission implies that the teaching of the prophets on this matter was obscure or obscured. It can hardly be denied that the disciples were deceived by preconceived ideas of the mission of the Messiah. If their views were in any way typical of the views of the average Israelite of the first century, then it is clear that the general expectation was not fulfilled in Christ. The Jews did not accept Jesus as the Christ because He did not seem to them to fulfil the conditions that current Messianism required. Inasmuch as they were the heirs of the theological and eschatological speculation of the previous centuries, they can hardly be held responsible for failing to recognize in the lowly figure of Jesus of Nazareth that Messiah with whom they had come to associate

the power and dignity of an irresistible monarch. Our Lord's earthly life was lived at a time when several views of the mystery of the Israelite's relation to God were fiercely struggling for the mastery. It would be a mistake to suppose that there was any clear-cut idea as to what the Messiah was to be. Though only one dominant idea of the man after God's heart has survived in orthodox Judaism, there is no lack of documentary evidence that most of the teaching of our Lord found an echo in the hearts of the Rabbis. The great prominence which is given in the Gospels to the controversy with the Pharisees, and the apparent confirmation of a somewhat narrow view of man's duty to God and to his fellow, must not blind us to the many-sided life of the religious Jew. He had many beliefs and hopes, inherited with the rest of his spiritual patrimony, which are only faintly warranted or foreshadowed in the Old Testament.

The one dogma on which there was general agreement was the infallibility of Holy Scripture (always excepting the one or two relatively unimportant books which remained on the border line of the canon for some years to come). Yet Scripture obviously afforded countless opportunities for difference of interpretation or exegesis. In an organized Church sooner or later one, and only one, system of interpretation must prevail; and in its turn wield an authority equal, and in effect superior, to the documents it claims to explain. Thus, orthodoxy in the Church does not consist in accepting Holy Scripture as the basis of belief and conduct; but in accepting the traditional interpretation of the Catholic Church; and similarly in the first century, and indeed in contemporary Judaism, orthodoxy demands that the traditions of the elders be accepted.

A constant conflict goes on in all progressive religions; new knowledge, new experience, new philosophy, all demand new theology or, at least, a re-statement of the old. Such crises in the religious history of Judaism have been frequent: the covenant relation between Jehovah and Israel taught by Moses; the reaction against Canaanitish Baalism during the monarchy; the ethical preaching of the writing prophets; the drastic reforms of Deuteronomy; the rise of the priestly caste; and the dominance of legalism, are faithfully recorded in the Hebrew canonical scriptures. The canon has imparted sanctity to innovations or alterations in theology which were only accepted after years of strife and bitterness. The generation in which any such crises as these occurred was marked by dissension and doubt which only time could assuage. It must be accounted one of the tragedies of the world's history that the Roman arms allowed little or no time for the Christian interpretation of the sacred Scriptures to make its way among the chosen people.

In every one of the religious crises in the history of the Jews the prophet or teacher had to appeal to the past, and to show that the course taken by the mass of people from a given point was wrong. Our Lord was a reformer who appealed to the past; and that past was the history of mankind as it was then known from Adam down to the last book of the Old Testament (Mt 23^{35}). He reaffirmed the sanctity of the Law as well as the teaching of the prophets; but He rejected the authority of the oral tradition. How much of the Talmud was then binding on the ordinary Jew it is impossible to say; but the Rabbis' insistence on the fulfilment of certain laws, *e.g.* the Sabbath and Ablutions in the way tradition prescribed, provoked His anger. (Whether He objected to the regulations on the ground that they ought not to have been invented, or whether He was one of many who objected to the exaggerated importance attached to such regulations, is a question which has not received the attention it deserves.)

Jesus taught His disciples that the Old Testament had an inner meaning. Moses and the prophets had prophesied of Him, and He had come to confirm those prophecies. Like all the great reformers, or schools of reformers, He claimed to re-interpret, to denounce abuses, to demonstrate where current belief and practice were wrong, and to lay down new principles of conduct. It is with His appeal to Scripture that we are now concerned. It is highly significant that, with the exception of the verbal coincidences insisted on by St. Matthew and St. Luke, there is very little indication of what *particular* prophecies our Lord claimed to fulfil. It cannot be supposed that the 'Christian evidences' adduced by St. Matthew, of which 'Out of Egypt have I called my son' is an oft-quoted and characteristic example, were the prophecies on which He based His claim. Were that the case it would be all but impossible to explain their absence in St. Mark. True it is that the First Gospel was intended for Jewish readers; and they were accustomed to expect such exegetical devices

from their own Rabbis; but still we are without an explanation of the comparative lack of prophecies in the Epistles on which our Lord is believed to have rested His claim to be the Messiah of whom the prophets spake. What reason, are we to suppose, accounts for this silence? Most probably it was because it was not our Lord's normal method to cite the prophets in such a way as to suggest parallels between their writings and *detailed events* in His life. Our Lord puts Himself in the line of the prophets by the assumption of the prophet's authority. The prophet of old stood in such a close relation to God that his words and those of Jehovah coalesced. 'I say' and 'Thus saith the Lord' became merged and interchangeable. Our Lord while modifying their message on occasions, nevertheless emphatically claims that they prophesied of Him. It has been said: 'Nothing is more striking, and yet nothing is more elusive, than the picture which the prophets and psalmists drew of the Individual in whom the ideal Israel could be summed up.' . . . If, then, but few individual prophecies (saving Is 53, though He quotes it but once) were cited by our Lord in support of His Divine ministry, we must suppose that the prophetic prototype was a general one. This, indeed, is almost certainly implied by St. Luke when he says, 'And beginning at Moses (*i.e.* Genesis) and all the prophets, he expounded unto them in all the Scriptures, the things pertaining unto himself.' In passing, it is well to note that St. Luke's reference to the threefold division of the Hebrew Bible, the Law, the Prophets, and the Writings, shows that our Lord's method was to take a general and comprehensive view of the whole range of Scripture. It is as though He said: Consider the general import of Holy Scripture.

It is now time to inquire what exactly is meant by the phrase 'then was fulfilled that which was spoken by the prophet.' The answer to this question should guide us in our endeavour to discover the mind of Christ, and also to follow the reasoning of St. Matthew and others. It is clear that in many citations St. Matthew wrenches phrases from their true context: it is not equally clear that he recognized that the words could only rightly stand where their author had put them. Trustworthy parallels from the Talmud show that the Jews saw in the words of sacred Scripture an ever-working force. Law, prophecy, and writings were no mere *obiter dicta*. The Law was created before all worlds; it was all but co-existent with God; prophets and writings, though in a subordinate rank, were the expression of the Divine will for Israel and contained the promises of ultimate national greatness and pre-eminence. Thus the Scriptures were dynamic, not static. They could be seen or felt in active operation in the past and present and would be in the עולם הבא, 'the age to come.' As a matter of fact 'fulfilment' is a false translation and a false idea for which we must hold the Greek language responsible. It cannot be an accident that no Talmudic Lexicon contains an etymological equivalent of *πληροῦν* used in this sense. The absence of such a word in the technical language of the original authors of Biblical exegesis is only explicable on the assumption that such an idea did not exist. Its absence is all the more significant because three times in the Old Testament, namely, in the Books of Kings (in all cases from the hand of one writer, the Deuteronomist), we do actually find מִלֵּא used in the sense of fulfilling a prediction. And there מִלֵּא is faithfully rendered by the LXX by *πληροῦν*. There can therefore be no doubt that *πληροῦν* is but another instance of the dominant influence of the LXX on New Testament Greek to which many scholars have drawn our attention.

But if *fulfil* was not demonstrably a contemporary idea, it is pertinent to inquire what idea and word it tried to express. The Talmudic equivalent is לקיים מה שנאמר 'to make to stand, that which is said.' קיים means to *make to stand*, and so to *establish* (so in the Gospels only Mk 16^{20}), to *perform*. It does not necessarily mean to fulfil in the sense that a complete and final significance or function is given to the original text of Scripture which it had until that moment lacked (cf. 1 K 1^{14}, Heb. and LXX). A few examples of the use of the word in the Talmud must suffice:

to establish . (*a*) *Keth.* 20*a*, a document can only be made to stand (*i.e.* be identified) by comparison of the signatures with signatures indubitably genuine.

to identify.

to interpret . (*b*) *R.H.I.* 21*b*. How am I to establish (*i.e.* bring out the true meaning of), Ecclus 12^{10} (which seems contrary to my own opinion).

to perform . (*c*) *Sot.* 13*a*. They said: This man (*i.e.* Joseph, who was then in his coffin) has performed what is written on the tablets which were in the ark.

This latter example is an interesting one, as it shows that fulfilment in the sense of filling up what was deficient is an impossible meaning here. The same holds good of the rather frequent statement that Abraham קיים performed the law.

Similarly in the passive voice, in which the formula more often occurs in St. Matthew, we have :

to be established . *Pes.* 68*b*. But for the Law heaven and earth could not be established (*i.e.* continue to exist).

to be established . to be identified. Let the genuineness of the document be made to stand (*i.e.* be identified by means of the signatures).

Macc 24*b*. As long as the prophecy of Uriah (Mic 3^{12}) was not established I was afraid lest Zechariah's prophecy (8^{4}) should fail to be established ; but now that the former has been established, it is certain that the latter will be established.

It is apparent how the idea of fulfilment, latent in this last example, ousted the other shades of meaning in the minds of those who rendered either thought or language originally Semitic into Greek ; but it cannot be right to isolate this one nuance to the exclusion of the others and to say with a recent writer : 'We must lay down in general that the New Testament thinks of fulfilment as occurring in detailed, mechanical correspondence with the letter of prediction.'[1] This is to ignore the evidence that the idea of fulfilment—if we are right in claiming קיים as its Hebrew and Aramaic equivalent—was only secondary. It meant to establish by scrutiny and examination, by exegesis, and by obedience to the spirit as much as the letter. Not without interest is the example of a pious leader like Mar b. Rabina (*Ber.* 67*b*), who long after our Lord's time was able to קיים the Scripture by exegesis and symbolic action simultaneously.

In the light of this interpretation let us now examine Mt 5^{17} : 'Think not that I came to destroy the law or the prophets ; I came not to destroy, but to fulfil.' Is there any general indication in the Gospels that our Lord *established and interpreted by word and deed the Law of Moses*?—it being remembered that by the Law the Jews understood not merely the Mosaic legislation, but also the narrative of the Pentateuch.

[1] *Dictionary of Christ and the Gospels*, sub 'Fulfilment.'

Now I believe that it is precisely this impression which the biographers desire to give by their faithfulness to the pattern of the Torah. A close imitation of the strange arrangement of the Pentateuchal Midrashim is responsible for the matter and arrangement of much of the Gospel narratives. *Midrash* means the drawing out of an inner meaning from the words of Scripture, and the derivation of interpretations not immediately apparent. In a Midrash new principles could be deduced from a given text, or a doctrine established from a phrase of Scripture ; or again, anecdotes and legends could be invented which illustrated a religious truth. An example of a midrash is our Lord's proof that the dead live, from the words, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.'

The persistence of the Pentateuchal *motif* with its accompaniment of Midrashic treatment, not only in Matthew and John, but even in Mark, is the most striking literary characteristic of the New Testament. Here I can hardly hope to do justice to a subject so vast and intricate ; but I give a few abbreviated extracts from a work which I hope one day to publish. The principle of selection which dictated the choice of the acts and teaching recorded of our Lord—the very heart of the Synoptic problem—has never been clearly demonstrated ; but I believe that the clue is to be found in the biographer's conscious and selective adaptation of the incidents in the life of Christ to the Jewish Torah with its Midrashic accompaniment. Thus, the Hebrew Pentateuch is divided into Parashoth, or sections, each of which has a catchword, chosen either from the opening word of the passage, or from some prominent word therein. The citation of The Bush in the Gospels attests the antiquity of this method of documenting Scripture. The first Gospel, which begins with the birth of Jesus, naturally cannot begin earlier than the section ספר תולדות (Gn 5^{1}), the book of the generations ; but the Fourth Gospel, with its doctrine of the pre-existent Logos, is able to go behind this to the first Parashah of the Law and to begin בראשית, 'In the beginning.' One more example out of more than a dozen I have noted gives us a catchword in St. Mark. In the story of the Temptation when Jesus goes into the wilderness ἐκβάλλει gives us the catchword of the Parashah, בשלח, wherein Israel goes forth into the wilderness, and wherein the temptations at Massah and Meribah are to be found. In the Midrashically expanded narratives of Matthew and Luke there

is an audible aside. See how the Messiah has triumphed in the wilderness over the temptations to which Israel succumbed: murmuring in hunger, seeking a sign, and idolatry! See how the Messiah overcame the tempter with words from the Sacred Law!

A large number of parallels with the Pentateuchal narrative are so obvious that references to them have appeared in the margins of the English Bible for years, *e.g.* the forty days in the wilderness, the Sermon on the Mount, the feeding of the multitudes, the Transfiguration, the lifting up of the serpent, the mission of the seventy. But all these gain in significance when they are put into their proper Midrashic setting, a significance which is anything but apparent on the surface. Two examples must suffice.

The superficial resemblance between the Massacre of the Holy Innocents and Pharaoh's slaughter of the Hebrew children in Ex 1^{15} is apparent. But to the Jews of the Evangelist's day the Midrash must have had a *profound* significance; for the chief point of it for the Evangelist lay in the question of the Messiah's parentage, a fact which hardly appears in our text. The earliest Midrash on Ex 1^{22}: 'And Pharaoh commanded *all his people*, saying, Every son that is born ye shall cast into the river,' explains that Pharaoh had to persuade his own people to drown their children, because the Astrologers knew that an Israelite woman would bear the Redeemer of Israel, but they could not tell whether the father was an Israelite or an Egyptian. When we think of the triple coincidence of the slaughter of the innocents, the intervention of the astrologers, the possible non-Israelite parentage of the child, and add to this the journey to Egypt with its sequel loosely quoting Ex 4^{19} the pentateuchal *motif* and its Midrash are surely beyond question.

A last example is Jn 6^{32}: 'It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.' . . . v.^{35}, 'I am the bread of life: he that cometh to me shall not hunger; and he that believeth on me shall never thirst.' The text of the Gospel does not explain why Jesus denied that it was Moses who gave the bread from heaven, for the people had not asserted it. But when we turn to the Midrash we find that it explicitly asserts that the first redeemer (Moses) had brought down manna from heaven, and that the second redeemer would likewise feed His people with manna from above. The Midrash on Exodus contains a statement—early enough to be commented on by a second-century rabbi—which explains the reason why God did not bring the children of Israel into Canaan by a direct route. 'I will make them go round in the wilderness forty years, so that they may eat manna and drink the waters of the well, that the Torah may be mingled with their bodies.' Incidentally it is interesting to observe the doctrine of the eating and drinking of the divine word of the Torah thus firmly established in Palestinian Rabbinism. It is as old as the Book of Proverbs, so that arguments for the influence of the Mystery Religions in this sphere must be very closely scrutinized.

Few nowadays would maintain that the Old Testament contains a catena of prophecies which can literally be applied to our Lord. Were there such a stream of clear unequivocal testimony, we should expect to find a much larger number of Jews embracing Christianity. There are not, and there never were, particular and individual prophecies which exclusively pointed forward to Jesus of Nazareth. There are not, and there never were, prophecies of the coming of a physical son of Almighty Jehovah. Even the Suffering Servant, whose life presents an amazing prefigurement of Jesus, goes forth to preach to the Gentiles, a fact never recorded of Christ. The fact is, that since the Christian era began, the simple, and I believe demonstrable, truth, that Jesus did fulfil in His life, death, and resurrection the *general* prophetic view of God's chosen Redeemer, has been tied down to verbal coincidences and isolated texts. And it is falsely supposed that such exegesis is Christian. On the contrary, it is more typically and characteristically Jewish than any other feature of the New Testament. Such points as are made by Saul, the quondam Pharisee in Gal 3^{16}, based on a single letter of the Law, are just those which the Pharisees loved.

The presence in the Talmud of a mass of material resulting from the employment of this method of interpretation supplies an answer to the question, Why did the early Christians seek for verbal prophecies of Jesus? Only thus could they hope to convince Jews. The prevailing school of theologians held, as Muslims hold of their Quran, that all knowledge was contained in the Scripture. It was an ever-expanding, all-adaptable revelation from God which contained all that had happened

from the beginning, and all that would happen till the end of the world. Thus it was not merely *desirable* that Christians should prove that their Christ had been prophesied of by the saints of old; it was an absolute necessity. They could not venture to lift up their voices in the synagogues unless they were prepared to make good their claim from the Scripture. The classic example of our Lord's use of the second lesson for this purpose is recorded in Lk 4^{16}.

Nevertheless we cannot regard the prophets as the enunciators of mysterious oracles which lay, as it were, inert for centuries. We must stand on broader ground. Comprehensive synthesis is not a habit of the Semitic mind. The Jews had no philosophy until they learned it from the Greeks. Philo and St. Paul are examples of what the Old Testament could become in the minds of men who saw it as a whole dominated by one *motif*. Paul saw Christ in everything, even in the Rock that followed the wandering tribesmen amid the arid wastes of Sinai. Doubtless there is over-emphasis in his writings; but his general thesis is the Christian position: Christ is that many-sided figure which inspired men of old depicted as the man after God's heart who should rule in the lives and hearts of men. From the beginning God had been leading His people by the promise of higher and better things to an ideal which was Divine. All that is irrelevant and alien to God's purpose is silently laid aside. Thus Abraham becomes an example of complete and utter surrender to God. Moses was another example of a man who dared all and gave all for a hope he was never to realize. More than any before him, he sacrificed himself for a people who would not hearken unto his voice. David, too, in the psalms that bear his name, suffered for righteousness' sake. Nor did the prophets escape a similar fate. Amos, the apostle of social justice; Hosea, of unrequited love; Isaiah, the would-be saviour of his land; Jeremiah, the peace-loving mystic,—all these battled against the inveterate sins of human nature, selfishness, and disregard of spiritual things. Yet all threw out a hope of a brighter future. All were so convinced of the reality of God and of goodness that it was to them unthinkable that God's will should not ultimately be vindicated.

Countless books have been written to explain the varying views of their authors on the subject of the relation of the Suffering Servant to the Messiah. But its unity with the earlier pictures of just men made perfect is unmistakable. Once more the mouthpiece of God is unheeded and despitefully entreated. He preaches, He is scourged for His obedience to the heavenly call, and He dies to rise again, satisfied with the results of His obedience unto death. This figure, partly historical and partly ideal, was the one adopted by our Lord as His own, and adopted deliberately. As we have seen, the underlying meaning of πληροῦν is really 'attested' or 'established.' The important fact is that it was Jesus who attested and established and explained the prophecies of the Old Testament: not so much that the Old Testament prophesied and foretold what manner of man He was to be. The revelation of God in Christ so far transcended prophecy that it would be folly to seek more than a dim uncertain forecast of the person of Him who is the light of the world.

Whatever may have been the expectation of the centuries preceding the Christian era, whatever the hopes and fears excited by the apocalyptists whom our Lord in some particulars corroborated, it is clear from the Old Testament itself that if the Messiah was to be a man of flesh and blood and to have anything at all in common with the saints of Israel, he must be 'made perfect through suffering.' There is a strong and persistent tradition dating from the earliest times that the Suffering Servant is the Messiah. The importance of this tradition is not minimized by the stream of Midrashim which interpret the passage as the sufferings of Israel. The Talmud (*Sota* 14*a*) prefers to leave the vicarious sufferer anonymous, comparing Moses (Ex 32^{32} and Dt 1^{35}) with him in his self-sacrifice and intercession for transgressors.

However, to confute the arguments of Jewish commentators is a thankless task and one which many will feel to be incompatible with the promotion of 'the conversion to Christianity of the ancient people of God.' Mutual understanding between Church and Synagogue must be preceded by mutual respect; and it would indeed be sad if we should hesitate to imitate that large-hearted sympathy and that sweet reasonableness which characterized the learned writings of that gifted Jewish scholar Israel Abrahams, זכרו לברכה, whose recent and untimely death is an abiding loss to Jew and to Christian alike.

The history of Christianity since the Jew abandoned it has not been a happy one. That all-

pervading sense of God which marks the pious Jew in all ages, that zeal which once made every Jew a missionary, have been lost to us. 'For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?' Laying aside all controversy, may we not say to Jewry to-day in the words of the sublimest of Christian apologetics: 'Holy brethren, partakers of a heavenly calling, *consider* the Apostle and High Priest of our confession, even Jesus; who was faithful to Him that appointed Him, as also was Moses in all his house'?[1]

[1] Preached before the University of Oxford on January 24th, 1926.

Literature.

THE LETTERS OF SYNESIUS OF CYRENE.

'A MAN of magniloquent and flowery style, not without a vein of self-conceit; yet withal of overflowing kindliness, racy humour, and unflinching courage, both physical and moral; with a very clear practical faculty, and a very muddy speculative one'—such is Charles Kingsley's description of Synesius in the famous 'Squire-Bishop' chapter, in *Hypatia*. On the whole, it is a just description even in the last reference; for Synesius, Bishop of Ptolemais, and Metropolitan of Pentapolis, appears to have been no more, on the speculative side, than a 'christianised Platonist.'

Mr. Augustine FitzGerald has rendered a great service to English scholarship in translating *The Letters of Synesius of Cyrene* (Milford; pp. 272; 21s. net), and in prefacing his translation with a learned and useful Introduction on the life and work of his author. There is much justice in his contention that Synesius was not, as is usually said, a Neoplatonist in philosophy, but was a follower of Plato himself, in however rough and inexact fashion: 'the wine of Synesius was too strong for the bottles of the Alexandrians.'

Attractive as are the Letters of Synesius, and illuminative of social conditions in the Roman Empire at the end of the fourth and the beginning of the fifth century, they have waited long for translation into our language. The translation before us is based upon the text given in Hercher's 'Epistolographi Graeci,' which is essentially the text of Petavius. The translator has done his work admirably. While keeping close to the original Greek, Mr. FitzGerald has succeeded not only in being most readable, but in catching the spirit of the author and reproducing the flavour, and more particularly the pointedness and vivacity, of the author's style. No doubt there will be differences of opinion as to whether his interpretation of certain passages is correct, but that is inevitable in the case of a text so full of difficulties as is the text of Synesius. It is good to learn that Mr. FitzGerald has also translated the other extant works of Synesius and will publish his translations. He will thus do for English readers what H. Druon did for French readers more than half a century ago.

The Letters are perhaps the most attractive of all the works of Synesius. Vivid and picturesque, abounding in allusions to Homer and the poets, Plato and the philosphers, they are at the same time revelational of a sincere, lovable, tender-hearted, and very human personality. In them we may see the writer in his many-sided interests and activities: as a country gentleman, who loved horses and dogs and the hunting-field; as a soldier and leader in battle, ever ready to play a valorous part; as a *littérateur* and a writer of odes; as a philosopher and man of science (owning grateful and affectionate allegiance to his teacher Hypatia); and as a Christian priest and prelate, forced for patriotic reasons to accept an office and dignity for which he had had no training, and possessed no particular aptitude. Indeed, Synesius was bitterly conscious that he should never have 'grasped the altars of God'; and perhaps the most lasting impression one carries from the perusal of his Letters is that of the contrast between the life he would have chosen for himself, which would have combined outdoor pursuits and philosophic contemplation, and the life of anxiety and care, embittered by spiritual distress, which as a Christian

bishop he was in his last years compelled to lead, that he might if possible save Cyrenaica from the miseries of Ausurian invasion.

MORAL PHILOSOPHY.

Professor John Laird, M.A., of the Chair of Moral Philosophy in Aberdeen University, has a number of books, large and small, to his credit. The minor essays (such as 'Our Minds and their Bodies') have been so suggestive and competent that one is glad to see him return to the more extensive inquiries with which he won his spurs. *A Study in Moral Theory* (Allen & Unwin; 10s. 6d. net) is an elaborate and careful survey of the whole ethical field, and, if it does not satisfy us on all points, it is at all points interesting and valuable. A book on ethics can be very dull, as numerous writers have demonstrated with little apparent difficulty. But this book is alive and engrossing from start to finish. Professor Laird has the gift which only real ability possesses of writing on profound subjects in intelligible and simple language. We cannot think that this book is beyond the compass of any fairly intelligent reader. And yet it is far from superficial. The secret of its fascination is that it deals quite directly and in plain terms with things that are vital to all of us. 'Plain terms' is hardly the right phrase, for the style possesses a distinction quite unusual in works of this kind, but the terms are plain in the sense that no one can mistake their meaning.

The book has four divisions. The first contains an analysis of the moral situation. There are certain values in existence, some of which are supreme, and these are commanding and, moreover, 'self-justifying.' The best is always enjoined, and this moral inspiration governs in its own right. Moral obligation is determined not by values but by the constraining nature of these values. The second part of the book is psychological. It is important because we must know how we stand in regard to our own resources, those powers which we are bound to use 'for the best,' and what response we can make to the admonition of the moral imperative. The third part deals with the application of these principles to the social sphere and handles the subject of collective obligation. The last chapter is concerned with the most important of all the topics handled, the basis of our moral life, the question of moral *philosophy*.

It need hardly be said that on the issues raised in the first three sections Professor Laird is both enlightening and convincing. It is with his position on the final point that we find ourselves dissatisfied. In the author's view ethic is autonomous. That is the blunt fact. It draws its authority from nothing outside itself. He rightly asserts that the autonomy of ethics and the absolute character of values go together. 'Ethical premises, and these alone, are able to answer the question, "Why should I, or any other being, be moral?"' Such a position, however, is more than doubtful. Ethic *is* autonomous if values are absolute. But there is no constraining reason given here for accepting them as absolute. It is asserted over and over again. But there is no ground for the assertion. If I ask, 'Why should I be moral?' it is not convincing to say, 'because you must.' If I choose to deny the imperative character of the obligation, what is there to urge against me? The only ground on which moral obligation can rest is that goodness is in the nature of things, that is in God. If this be true, then ethic is not autonomous. There can be no ethic without a basis in religion. There really is no such affair as an autonomous ethic. There are no such things as absolute values. Professor Laird's argument against Naturalism is cogent, but it holds against an autonomous ethic also which in the broad sense is just a form of 'naturalism.' This is our only quarrel, however, with a book which is worthy of its writer's high reputation and will find a secure place among works on this subject.

THE CHURCH AND WEALTH.

'Compromise is as impossible between the Church of Christ and the idolatry of wealth, as it was between the Church and the State idolatry of the Roman empire.' These words from Mr. R. H. Tawney's Holland Memorial Lectures—*Religion and the Rise of Capitalism* (Murray; 10s. 6d. net)—express the opinion of most observers who survey present-day social conditions in the light of the Christian ideal. How did it happen that in the formative period of the Industrial Revolution, the Church was so impotent to mould the new forces which were coming to birth? One answer is given in Mr. Eustace Dudley's book, *National Resurrection* (Longmans; 4s. net). The Church had forgotten the ideals which dominated the Middle Ages and

our land had become the victim of the teaching of Luther and Calvin. What other results could follow from Luther's teaching that 'neither works of charity nor moral life nor any effort of ours played the least part in our salvation,' or from the Calvinist ideal which 'stressing as it did individualism, has for our nation at least proved a dismal failure.'

The error of this answer, so frequently given by Roman Catholic writers such as Mr. Dudley, is obvious from an examination of Mr. Tawney's singularly impartial, well-documented, and remarkably interesting volume. He declares that the picture of Calvin as the parent of laxity in social ethics is a legend. Instead of departing from such standards of social justice as had been proclaimed by the wisest mediæval teachers, Luther continued their teaching and frequently denounced the heresy that a man's religion could be severed from his duties to society. With fine irony Mr. Tawney declares that the nearest analogy to the social teaching of Luther is to be found in the theories of Mr. Belloc and Mr. Chesterton.

While Luther was satisfied with proclaiming principles, Calvin sought to enforce Christian teaching through legislation. The mediæval Church had recognized the right of the workman to a wage, but had tended to discourage the profits of the tradesmen. Luther, who was more interested in the problems of the peasant than in urban questions, had carried the theory no further, but Calvin placed the reasonable profits of industry on the same footing as the wages of the labourer. *Laissez-faire*, instead of being an essential part of Calvinism, as some suggest, was forced upon it by the pressure of commercial interests. The sixteenth and seventeenth centuries, with which Mr. Tawney deals, do not therefore demonstrate a transition from one social ideal to another so much as the difficulty of making any ideals operative. The Church which 'often degraded itself without lifting the world,' and which 'could not dispense with commercial wickedness in high places' was succeeded by a religious system which found it very easy to come to terms with the world.

In its treatment of history Mr. Dudley's book is too partisan. There is a similar intolerance of the teaching of Bishop Barnes and Dean Inge of whom he writes—'to such Christ is indeed the great reformer and the highest example but to be God He is not admitted.' The author manifests an undue desire to criticise on every possible occasion the writings of 'A Gentleman with a Duster.' The most interesting part of the book is the account of the contribution made by Mussolini to the rejuvenation of Italy.

SINCE WELLHAUSEN.

For nearly fifty years the genius of Wellhausen has dominated Old Testament criticism, but during the last twenty-five years, and more particularly during the last ten, that domination has been seriously challenged. Positions which were supposed to be settled have been attacked, and there are voices calling for a very drastic revision of critical results that had almost attained to the dignity of a new orthodoxy. The attack of pure traditionalism, which is always with us, may be left out of account: but serious and far from negligible assaults have been made by representatives of both right and left, by liberal conservatives like Dr. Orr, by radicals like Hölscher, and by others, like Professor Welch, whom it is more difficult to classify.

In an article which appeared three years ago in 'The Expositor,' Professor Welch argued that the three cardinal positions of modern criticism, especially as it affected the Pentateuch, had been seriously shaken. In a little book entitled *Since Wellhausen*, the Rev. John Battersby Harford, Canon of Ripon, answers Professor Welch point by point, further taking into account his recent book on 'The Code of Deuteronomy.' The Canon is a noble controversialist: nothing could be finer than the manner and the spirit in which he conducts his argument. It is severely objective, revealing at every point the most intimate acquaintance with the problem, and it is a model of courtesy. As against Dahse and Wiener, who have endeavoured to discredit the critical analysis by discrediting the Massoretic text in favour of the LXX, the Canon, like the late Dr. Skinner, convincingly argues for its substantial accuracy, even in the crucial matter of the Divine names; while as against Kennett, Hölscher, and Welch he argues that 'the book of the covenant' which is said to have led to the reformation under Josiah, was at least the main part of the present Book of Deuteronomy. He further defends against recent criticism the thesis that P was once an independent literary entity.

All who are interested in Pentateuchal criticism but who have been unable to keep themselves

informed of its more recent phases will find not only instruction but guidance in this illuminating and inexpensive book, which may be had for 2s. either from the author or from any of the following publishers: Hunter & Longhurst, 9 Paternoster Row, London; W. F. Henderson, 19 George IV. Bridge, Edinburgh; Heffer & Sons, Cambridge; or B. H. Blackwell, Oxford.

THE MASTER-IDEA OF SAINT PAUL'S EPISTLES.

Under the title *The Master-Idea of Saint Paul's Epistles*, Dr. Rudolph G. Bandas has published (Desclée, De Brouwer & Co., Bruges, Belgium) his thesis for the Master's degree in the University of Louvain. Dr. Bandas claims that whereas it was one of the principles of the Reformation that the Scriptures were an infallible guide in doctrine as well as in life, the relative attitude of Protestant and Catholic to Scripture is now nearly reversed. Protestant theologians now claim a large measure of freedom from the bonds of scriptural teaching; but Roman Catholic writers, while not drawing their doctrine primarily from Scripture, believe that it must at least square with Scripture. Thus this thesis is a study of Paul's teaching on redemption as it may be gathered from the fourteen Epistles traditionally ascribed to him.

The author rejects the distinction commonly drawn between the religion and the theology of Paul. The evolutionary theory and the psychological theory of sin are alike found unsatisfactory; the explanation of sin is found in the disobedience of Adam, which in turn is traced to the wiles of Satan. No sympathy is shown for the idea that Paul derived his fundamental doctrines from Hellenism. Paul is credited with the description of Christ not only as the pre-existent Son, but as being equal to the Father and as being the Lord God. The essential elements in Redemption are moral reparation and penal expiation. Christ, the Head and Representative of the race, is our substitute, only in the sense that His sufferings were substituted for the punishment that we deserved. Christ's death was sacrificial; but from the conception of sacrifice we abstract the idea of punishment and of quantitatively equivalent suffering. The immediate effect of the sacrificial death is reconciliation and salvation from the wrath to come; salvation, too, from the power of sin, from death and from the spirit powers.

What Paul means by faith is a firm belief in the truths and promises of Divine revelation. If the Apostle ascribes spiritual regeneration now to faith and now to baptism, the explanation is that the two are mutually dependent and usually more or less synchronize. When the Church is called the mystic body, this is not a mere metaphor; nor is the mystic body a simple moral entity; it is a composite of the supernatural order, receiving a vital influx from the Head. The author has read widely and is well abreast of modern literature on Paul. His long thesis (four hundred and thirty-six long pages) is a reasoned, able, and courteous statement of the point of view which he represents.

THE PAGAN BACKGROUND OF EARLY CHRISTIANITY.

Under this title Professor W. R. Halliday of Liverpool has given us a study of great interest and importance in the 'Ancient World' Series (Hodder & Stoughton; 12s. 6d. net). The contents of the book were originally delivered as lectures on behalf of the Liverpool Board of Biblical Studies. The lecturer has the gift of spoken utterance which does not lose its vitality when it becomes the printed word. The purpose of the book is to bring out the historical, political, social, and cultural conditions in which Christianity developed during the early centuries. It is not a history of Christianity with reference to its environment, but a study of that environment itself; so that, except in the brief final chapter there is little direct apologetic.

Till near the end of the second century, while the growth of Christianity was of the first importance socially and politically as well as religiously, the movement went on practically unnoticed by the Empire as a whole. It was only when the Church was too formidable to be destroyed by imperial edict that the authorities awoke to its importance. The comparative freedom of Christianity from active political interference was largely due to this obscurity. It is characteristic that the first hostile official recognition of the religion of Jesus was the decree of Septimius Severus forbidding Christians to proselytize.

The past lives again in such stories as that of Felix Bulla, the Dick Turpin of the road from Brindisi to Rome; of Plutarch, who would not sell

a worn-out draught-ox, much less an old slave (as against Cato who advocated treating slaves as animated machines); or of Seneca, who sneered at the apotheosis of Claudius, calling it his Apocolyntosis ('pumpkinification'). It is all to the good to know that there were endowed Carnegie municipal libraries in the Roman Empire, and that Quintilian was sceptical of the value of corporal punishment as an educational method. The story is told (from the 'Apocryphal Acts') of St. John and his disciples spending a night in a deserted inn. St. John adjured the bugs, one and all, to behave themselves and leave the servants of God alone. Next morning, as a reward for their obedience, he permitted them to return to the bed, to which they had a prior claim. This they incontinently did, disappearing into the joints.

While in the main this volume is descriptive rather than apologetic, Professor Halliday, when it seems necessary, points out the bearing of his facts. Thus, while the temper of mediæval science is markedly different from and inferior to that of the Greek science which preceded it, he maintains it would be quite erroneous to suppose that Christianity is the main and primary cause of this decline. It was partly a revolt, not confined to Christian circles, against an arid intellectualism; in part it was an example of the way in which the pendulum swings from scepticism to incredulity. 'The growth of superstition is an almost inevitable revenge of imaginations which have been starved by a crude and sceptical materialism.' Is there any significance in the fact that it was in the age of the growth of superstition that professors enjoyed an unexampled popularity and prosperity, and that theses were written and admired on subjects which have a strong family resemblance to those sometimes prescribed for the higher degrees in a modern university.

Many will turn with greatest interest to the fine study of the Mystery Religions and to the chapter on Mithraism, a cult the importance of which the author thinks has been exaggerated, thanks to Renan. No attempt is made to underestimate the influence of the pagan Mysteries on the development of Christian practice, but the problem concerns early Christian liturgy rather than the value or truth of Christianity as a religion. There are, in fact, certain basic ideas which recur again and again in all religions. Progress in ritual is less continuous and less rapid than progress in idea; but the question is not where any particular religion gets its ritual or its categories, but what it makes of them. That Christianity used pagan forms of worship or pagan categories of thought is a fact of little more significance than that it used the pagan languages of Greece and Rome. In spite of the striking external similarities between Christianity and the world religions, Christians and non-Christians alike were acutely conscious of the radical difference between them.

STEWART HEADLAM.

In *Stewart Headlam: A Biography* (Murray; 10s. 6d. net), Mr. F. G. Bettany has dealt with a difficult subject both with the entire sympathy and loyalty of a friend and with conspicuous skill in using the ample and varied records of a man who lived a life of fierce controversy and provoked many enmities. 'Our home atmosphere was evangelical, and we had evangelical surroundings,' Headlam writes. In those circumstances the future High Church curate was reared who was constantly in 'hot water' either with his Vicar or with the Bishop of the Diocese, and who was twice deprived of his licence. Nevertheless, one of the last letters that came to him on his death-bed was from the present Archbishop of Canterbury, with the benediction 'God keep and bless you'! Endowed with considerable talent yet he could not work in double harness, his quixotic impulses driving him continually into false positions in his relations with his superiors; as, for example, when he wrote a letter of sympathy to Mr. Bradlaugh, not because he had a particle of sympathy with the Atheist, but because he detested what seemed the persecution of the man for his notorious irreligious opinions; and when he gave bail for Oscar Wilde under circumstances so open to misconstruction. Headlam was sure he was right in both these dubious cases, and was indignant that his official superiors should take exception to his actions. He failed to understand that what he might have done as a private individual or as vicar of a parish, he could not do as a curate, and that he could not hold the Bishop's licence and at the same time set his authority at defiance. We learn of the dominating influence of Frederick D. Maurice on his theological opinions, but the experiences of his first curacy in the Drury Lane district of London seem to have had greater influence on his subsequent career. He had done excellent work among the poor children in the schools; he had made himself at home among

the working-class of that peculiar district, but he had challenged religious prejudice against theatrical folk, more particularly by his attitude to the case of the ballet dancer. As was afterwards said of him and his 'Church and Stage Guild' he had given way to 'Balletolatry.' He refused to compromise with either Vicar or Bishop and had to resign his first curacy. He was afterwards, however, ordained as priest and was appointed curate under a Broad Church vicar in the working-class district of Bethnal Green. With this great district Stewart Headlam's best work is associated, not as a curate but as a social reformer, and an influential member first of the old London School Board, and later of the London County Council to which the control of popular education was transferred. Here we have Mr. Headlam during his best and most fruitful years. The London County Council has given his name to one of its schools in Bethnal Green. When all else in his chequered career has been forgotten this memorial of him will remain.

ROMAN CATHOLIC APOLOGETIC.

The stream of Roman Catholic literature in defence of 'Catholic' beliefs continues to run with unabated volume from the press. It concerns chiefly the authority of Scripture and the claims of the Papacy, and two fresh books on these subjects have just made their appearance. One contains a series of lectures delivered in Aberdeen under the auspices of the Catholic Truth Society under the general title—*The Bible: Its History, Authenticity, and Authority*, by various writers (Sands & Co.). The most interesting subjects dealt with are 'The Inspiration of the Bible' and 'The Truth of Holy Scripture,' both by the Rev. C. Lattey, S.J. Neither essay really faces the difficulties of the subject at all. They contain much quotation of authority, but they do not handle the issues which criticism raises, and, so far as non-Catholic readers are concerned, are nearly valueless. They also contain, however, assertions which sound curiously mediæval. 'The Church, of course, can never be for "the open Bible" at *any* price'; 'First of all we must accept the Church as our God-given teacher, and then she will explain to us inspiration'; 'The Word of God is of necessity true. It should be noticed, therefore, that we do not arrive at the truth of Scripture by a careful examination of every sentence that it contains. We come to Scripture knowing *already* that it is true; knowing it *a priori* as a fact of revelation, not *a posteriori* by induction'—these sentences will indicate the point of view, which is not helpful to inquiring minds. For the rest there is a good deal of information on the Canon and other points not without value.

The second book deals with *Catholicism and Papacy*, and is by Mgr. Batiffol, Canon of Notre Dame, Paris (Sands & Co.; 3s. 6d. net), and is entirely controversial. The antagonists are Bishop Gore and M. Glubokovsky. Mgr. Batiffol has his work cut out for him in replying to Bishop Gore's plain statement that 'If we read the New Testament as a whole, we see the idea of any official authority given to Peter, above that which was given to all the Apostles, has no support therein'; also to a further statement that what we find in the New Testament is churches, not a church. He does not appear to us to succeed in his earnest effort to justify the Roman position in face of these facts. But the spirit of his apologetic must be gratefully recognized. It is always fair and candid. And the learning he brings to the aid of his argument is admirable in its scope and accuracy. Mgr. Batiffol makes one amazing assertion to which attention may be drawn, namely, that it is not the Pope alone who is infallible, the bishops also share this enviable gift. The statement is made quite definitely and is certainly a novel one. Another statement is worth noting, this time from the translator of the book: 'A Catholic rests his faith not on his reading of history, but upon the teaching of what he believes to be the One Catholic Church of Christ; if then his reading of history should clash with the teaching of the Church, he will know that his reading of historical facts has in some way been deficient and erroneous.' It is rather remarkable that a writer should make such a naïve confession. It does not tend to increase our confidence in the independence of Roman Catholic inquiries.

A third book, which is not apologetic except indirectly, comes from the same publishers—*Christ the Ideal of the Monk: Spiritual Conferences on the Monastic and Religious Life*, by the Right Rev. D. Columba Marmion, O.S.B. (12s. 6d. net). We have had two similar volumes from the same pen, one 'Christ in His Mysteries,' published quite recently, and reviewed in these columns. This fresh series of 'Conferences' has the same qualities as the

two former. It is mystical and ascetic, very beautiful in some ways, as Romanist piety and sainthood at their best always are. It gives us an esoteric account of what monastic life is with its deep mystical devotion and its extreme moral abnegations. It will appeal to aspirants after this form of life. For the rest, it seems to have only a dim echo in it of the real Christianity of the New Testament.

The way to world-peace is still being investigated by many earnest minds, and there is a good deal of vague writing on the subject. In *Paths to World-Peace*, by Mr. Bolton C. Waller, B.A. (Allen & Unwin ; 5s. net), however, we have much common sense and candid criticism which should not fail of some result. Mr. Waller actually took part in the War as a combatant, and he realizes that there are things which men value more highly than peace, that in politics a clear and simple course is not always open, and that paper schemes may be wrecked by the passions of men. These admissions will help to obtain for the writer a hearing from some who are deaf to the pleadings of the pacifist. And his argument exhibits the same sane and level-headed sense. He criticises the League, chiefly on the ground that its aim seems to be more prevention and restraint than construction. He thinks that what we should aim at is the building of a world-society which will be the true bulwark against war. And his final appeal is for a change of heart on the part of the peoples of the world. This is the guarantee of peace which alone will be permanent. And Mr. Waller concludes his argument by an expression of faith that the necessary revolution in men's minds can be effected, and can alone be effected, by the religion of Jesus Christ. This is a sound and healthy book on a great subject.

Faith and Success, by Mr. Basil King (Allen & Unwin ; 7s. 6d. net), preaches a gospel with a very distinct American flavour. 'This is not a synopsis of religion, or a teaching of religion in any form. It is a personal record of the way Faith will help one in one's work.' The writer's limitations may be inferred from two sentences. 'Though in feeling my own way I have pondered much along spiritual lines I have read very little.' And, 'Rightly or wrongly on my part, my sins have never greatly troubled me.' Faith is treated as a means to success, 'the inspiration for the swinging of the job.' It is largely success of a material kind. The writer gratefully testifies to the efficiency of faith in his own experience. 'My work grew stronger at once. It became more acceptable to editors and publishers. Instead of being obliged to force a market I found one open. I was better paid. I had a richer fecundity. After ten years of wandering about Europe, largely for the sake of economy, I soon found myself back in America, with a settled and comfortable home.'

The writer is, however, far from ignoring the nobler elements of success, and he fully recognizes the supremacy of the spiritual. His strictures upon churches and church services are severe, but he is convinced that 'experience proves that the Eternal Good peeps through them all in spite of the poverty of the agencies.' 'The Churches form the only body of which the purpose is to keep the Eternal Good a living thing in the world. Turning our backs on them, we turn our backs on this vital effort, in the only form in which it is made a fixed intention. By just so much we weaken it.'

There is something pathetic in the labours of the Honyman Gillespie Trust to keep alive the memory and writings of William Honyman Gillespie. The present volume, *Memorial of William Honyman Gillespie*, by Mr. James Urquhart, F.S.A. (T. & T. Clark ; 4s. net), is to be the last of the series. For the past thirty to forty years these volumes have been freely gifted to students from time to time, and it is admitted here that most of them perished in the Great War when second-hand booksellers cleared their shelves at £17 a ton ! Gillespie was doubtless a high principled Christian gentleman and a sound thinker whose argument *a priori* for the being and attributes of God had a certain influence in its day, but his life was uneventful, and extremely little material for a biography is available. Mr. Urquhart, who has devoted himself so assiduously to the elucidation of Gillespie's writings, has spared no pains to bring fresh facts to light, but without success. The book is to be regarded as a convenient summary designed to 'keep Gillespie's memory fresh . . . and save time and trouble to the student who, otherwise, would be compelled to wade through a mass of much irrelevant matter.'

We have chosen a sermon for 'The Christian Year' from *The Quest of Youth*, by the Rev. T. B. Stewart

Thomson, M.C., B.D. (James Clarke ; 3s. 6d. net). Mr. Thomson says in the Foreword that he has a special desire to gain the hearing of the young. He has gone some considerable way in that direction already. In his earliest charge at Dalziel and now in Edinburgh, and also as vice-chairman of the Church of Scotland Young Men's Guild, he has succeeded in gaining their attention and enlisting their sympathies. This volume of twenty sermons, however, appeals to all ages. The sermons are short, have the modern note, and are well illustrated. The thought in each is clearly expressed with a simple earnest directness. An attractive and helpful book.

It is not so very long ago since 'Prehistoric Peeps' gave scope for the humour of a contributor to the pages of 'Punch.' In *Prehistoric London: Its Mounds and Circles*, by Mr. E. O. Gordon (The Covenant Publishing Co.), the reader will find that the facts are so much stranger than fiction as to be almost incredible. Within the last fifty years, however, entirely new light has been thrown on this subject by Schliemann's discoveries on the site of the ancient Troy in the north-west of Asia Minor. 'No longer,' we are told, 'need the story be regarded as fabulous, that Brutus the Trojan, grandson of Æneas (the hero of Virgil's great epic), gave the name of Caer Troia, Troynovant or New Troy, to London. In site and surroundings . . . there seems to have been considerable resemblance between the historic Troy on the Scamander and New Troy on the Thames.' It is the purpose of the author to support the statement that the earliest recorded history of the British race takes us to Central Asia, the fertile district watered by the Tigris and the Euphrates lying between Mount Ararat on the north and the Persian Gulf on the south. To this country, the cradle of the human race, the earliest settlers in Britain trace their origin. It is a fascinating story, vividly told in every aspect and in every chapter, especially in its full account of the spiritual character of the religion of our forefathers, and the meaning of such mounds and circles as those at Stonehenge and of such a festival as the Eisteddfod in Wales.

Faith and Life, by the Rev. R. E. Roberts, M.A. (Wells Gardner ; 3s. 6d. net), contains ten addresses in which the dynamic power of the gospel is set forth. The writer believes in 'the paramount importance of concentrating upon the central message of the Gospel,' and his teaching is evangelical in the best sense. Fresh and interesting in their treatment, direct and simple in style, these addresses are fitted at once to profit the general reader and to provide a model for the preacher.

Professor John Baillie of Auburn Theological Seminary shows himself in his volume, *The Roots of Religion in the Human Soul* (Hodder & Stoughton ; 7s. 6d. net), to be a master of clear popular exposition. Now and again there is a trace of magisterial self-consciousness in his style. The volume comprises five lectures recently given to ministers and religious workers at Union Theological Seminary, New York. The first lecture, which is of an introductory character, deals with the present situation in religion as illustrated in books and articles written about the religion of the British and American soldiers in the Great War. The main theme of the book is one which modern theologians have to consider (and Mr. Baillie is a modern theologian of the liberal sort), namely, the nature of religion and of Christianity. Religious conviction is said to arise always 'in the context of duty and of goodness,' and religion is described as being 'a confidence in the reality of goodness and the goodness of reality.' As for Christianity, the gist of it is said to be the belief that 'at the centre of the Universe there is that which is more like a father's loving heart than like anything else we know.' To be a Christian is, accordingly, to be rooted and grounded in love. We look forward with interest and high anticipation to a profounder and more technical treatment of the self-same theme from this writer's pen.

In *Evolution and Creation* (Hodder & Stoughton ; 3s. 6d. net) Sir Oliver Lodge seeks to reconcile the scientific and the religious attitude to the facts and laws of the universe. He reminds us that Creation is really a continuous process, not an act effected once for all, that Evolution represents, beyond any question, the method of Creation, and that mechanism, where it may seem to exist, not only does not exclude but actually implies purpose. The accounts of Creation in Gn 1 and 3 are appraised as poetry. There are in the book occasional reminders of the views Sir Oliver entertains about the world beyond death, as, for example, when he says, 'we are surrounded by a host of helpers, with whom indeed I know that it is possible to have communion,—not continually, but at times

and seasons.' The book is a fine spiritual tonic, the view it presents of the universe is, as the writer justly claims, 'full of hope.'

Books on prayer are often pitched in a tone which makes them unattractive to all but the very devout. This cannot be said of *The Soul's Sincere Desire*, by Mr. Glenn Clark (Hodder & Stoughton; 6s. net). It is a sparkling book, full of sound sense as well as spiritual intuition. In a most vivid and interesting way the writer shows the need for analysing the desires which prompt us to prayer, and points out the mistakes which are to be avoided if we are not to 'ask amiss.' His method of treatment is practical rather than speculative. 'Let me stand in the market-place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say: at the end of that time you will find yourself in a new world.'

The Anglo-Catholics form so large and influential a part of the Anglican Church to-day that it is highly interesting and profitable to get a clear statement of what they stand for. This is given to us by the Rev. Darwell Stone, D.D., the Principal of Pusey House, in a series of brief chapters—*The Faith of an English Catholic* (Longmans; 4s. net). It is surprising to find that considerable varieties of belief prevail in the Anglo-Catholic camp. But, however much variety there be in detail, there are certain things for which they all stand. One is loyalty to the Catholic faith of the Great Councils. Another is the sacramental principle in what may be described as an intense form. Dr. Stone writes moderately, but there does not seem to be very much to distinguish the typical Anglo-Catholic from the Roman Catholic except in regard to the Papacy. Even here the Anglo-Catholic would accept the 'Primacy' of the Pope in a reunited Church. As one reads this exposition of Anglo-Catholic doctrine and practice one asks with surprise why, when so much that is difficult is accepted (like the change of the bread and wine into the Body and Blood of the Lord, for example), Anglo-Catholics boggle at the Infallibility of the Pope. The answer, we suppose, is that this would carry the confession of the invalidity of their own orders.

A Guide to the Epistles of Saint Paul, by the Rev. Canon Herbert Newell Bate, M.A. (Longmans; 3s. 6d. net), is written 'in the hope that it may be a help to people who wish to read St. Paul's own writings, and to read them with understanding.' The work is admirably done. There is sound scholarship, fine historical imagination, and great lucidity in exposition. The intelligent English reader could not easily find a more trustworthy guide to lead him in his exploration of the world of Christian truth contained in Paul's Epistles.

Slowly but surely a little band of indefatigable scholars is putting the treasures of Buddhism within the reach of English readers. The Pali Text Society are issuing a series of translations of quite remarkable value. But for the general student who wishes to get quickly at Buddha's actual teaching, there is nothing like the series called 'The Sacred Books of the Buddhists,' edited in turn by Max Müller, Rhys Davids, and now by the latter's distinguished widow. Four of these volumes are devoted to 'The Dialogues of the Buddha'—three translated by Rhys Davids and his wife in a very fascinating way, dealing with the Long Discourses. And now there comes the first of two putting before us the no less famous Majjhima.

This is a book with many claims upon our attention. The translator, Lord Chalmers, G.C.B., is one of those men who explain the British Empire. Here is one who was once Governor of Ceylon, and who became so interested in its people and their religion, that he is now one of our foremost authorities upon it. The subject-matter is Buddhism at its most interesting and impressive. One reads with delight the masterly ease of this translation, and with a deep humility the lofty standard of character here set before us.

Full acknowledgment, as is most due, is made to the labours of that remarkable scholar Mrs. Rhys Davids, which have put life into much that was dry and meaningless, and opened many a window looking out over fair prospects in what had been a blank dead wall. If any one wants to know the teaching of the Buddha in one of the oldest extant forms, to learn the story of his life and to study his mind, let him get *Further Dialogues of the Buddha*, vol. i., translated by Lord Chalmers (Milford; 12s. 6d. net), and, or better still, it and the three preceding volumes—'Dialogues of the Buddha.'

How are we to explain Muhammad, and his remarkable influence upon so large a section of humanity? That is the problem which Professor John Clark Archer, B.D., Ph.D., of Yale sets himself in a little study which forms one of the Oriental Series of that University. He is of opinion that the pathological explanation has been over-pressed; that the theory which sees in him essentially a poet is not wholly satisfactory; that to give up the study altogether as an insoluble enigma is faint-hearted. For if the first biography is late, and the tradition is to be treated with caution, there is always the Koran with its revelation of the growth of the prophet's mind. The direction in which Dr. Clark Archer's own mind turns is sufficiently revealed in the title of his little work, *Mystical Elements in Mohammed* (Milford; 7s. net). He is of opinion that certain methods of self-hypnotism, of inducing trance-like conditions, were practised by the prophet in a crude way but in perfect good faith, until at last the result came; that Muhammad himself believed that the ecstasy was of Divine origin and intended to be the occasion of a Divine communication, and that while it lasted, his thoughts and words were Divinely directed; and that the fact that these 'fits' in production and duration came increasingly under the control of his own will did not affect their character as a means of God's revelation to him. The success of this effort was proof of his mission, and the doctrine of Muhammad the Prophet and the growth of a new sacred book were the natural outcome.

Broken Lights, by Mr. Harold Begbie (Mills & Boon; 5s. net), is defined in the sub-title as 'a short study in the varieties of Christian opinion.' Any book on religion by Harold Begbie is sure to be widely read. Those, however, who found most pleasure in 'Broken Earthenware' will probably find here less to stimulate faith, and more to perplex and distress. The book has grown out of certain articles contributed to *The Daily Mail* in 1925, and it retains throughout the confident style of the journalist. Most readers will probably feel this, and any one possessed of a tolerable acquaintance with Christian history and doctrine will be painfully aware that certain great subjects are being skimmed over rather than competently handled. Varieties of Christian opinion are outlined, but it is significant that the exposition of Modernism receives more space than all the rest put together. The writer seems to have missed the perception of that profound unity of Christians which underlies all diversity of creeds and governments, and which is made manifest by the fact that in their prayers and hymns, in their devotional writings and doxologies, Catholic and Protestant are at one.

Mr. Begbie is deeply impressed by the weakening of Christian influence which comes through the unhappy divisions of the Church, and he is earnestly desirous of unity. He sees hope if only the Churches would consent to recognize that 'each school of religious opinion is a beam of light broken from the white radiance of Eternity.' This is a wholesome suggestion with a large measure of truth in it, but if it means, as Mr. Begbie's whole argument implies, that Jesus Christ Himself is one of the broken lights, though the purest that has yet appeared, then it may be confidently predicted that unity will never be attained upon this basis, for 99 per cent. of those who claim the Christian name would be unanimous in declaring that this is not the historic Christian faith.

How can I Pray? by the Rev. R. O. P. Taylor, M.A. (Nisbet; 3s. 6d. net), is described as 'a new enquiry based on the Lord's prayer.' The writer, having found the frequent repetition of the Lord's Prayer somewhat of a problem, in respect of the fact that it did not appear relevant to many states and conditions, set himself to study the petitions of the prayer and found that they had indeed a relevance and adaptability beyond expectation. The subject is treated with considerable spiritual insight, and many will find the book an exceedingly helpful manual of directions as to the practice of private prayer.

Many efforts are being made to render the story of the New Testament interesting to young people by setting it in a dramatic background or by the use of imagination. We have had some good and not unsuccessful attempts of this kind quite recently, and one more has been added in *Paul the Ambassador: The Life-Story of the Great Apostle Retold for Young People*, by Miss Grace Winter (Pilgrim Press; 8s. 6d. net). Two features of this beautiful book may be singled out for special notice. One is the courageous attempt to make the Pauline letters both intelligible and interesting to young minds. In this Miss Winter has achieved something of a triumph, and it is no slight success. The other

is the imaginative treatment of episodes based on sound scholarship. Here, again, though this experiment was more hazardous, the result is excellent. In addition to these merits we must mention the fine coloured plates which really illustrate the text and adorn it as well. With a book like this the final test is to 'try it out on the dog,' and if the verdict of a child of eleven is accepted then we must pronounce this a 'ripping' book. That is surely conclusive!

Canon Sell's commentary on the Old Testament is drawing near its conclusion. The spirit which inspired the earlier volumes is just as manifest in the latest, the commentary on *Exodus and Numbers*, published at Rs.1.12 by the S.P.C.K. Depository, Vepery, Madras. The Canon happily combines the critical with the expository faculty. He believes in the documentary analysis, and he sets forth the sources in a simple and eminently readable way; but he knows that of far more importance are the actual contents of the Biblical books, and it is on these that he spends his strength, as is fitting in a series intended for preachers. Exodus and Numbers are wisely placed together in this volume, as the intrusion of Leviticus robs the story of its continuity. The variety of these two books, containing as they do narrative, ritual, poetry, and tales of miracle, puts a commentator's power to the test, but Canon Sell, who keeps his eye always on the things that matter, emerges from the test successfully. There is an appendix on the Priestly account of the Tabernacle, which is in itself a valuable lesson on Higher Criticism. The Canon has the art of presenting controversial matter in an ironical spirit. The English clergy, who can obtain the book at the Church Missionary Society, Salisbury Square, London, would find it no less helpful than the Indian clergy, for whom the series is primarily designed.

Fifty-Two Short Sermons, ii., by Bishop Gilbert White, D.D. (S.P.C.K.; 6s. net), though not commended by an attractive title, ought to prove a most useful book. It is intended for the use of lay readers, and each sermon should occupy about a quarter of an hour in reading. The writer, being a Bishop of the Australian Church, has principally in view the needs of colonial life. The deplorable drift into paganism of fine young fellows on the outskirts of the Empire is one of the grave problems of to-day, and one might venture to suggest that here is a remedy of some value. Where an organized service is impossible, a sermon from this volume, read by an individual, or better still by a small group, Sunday by Sunday, would do much to keep the soul alive. The sermons are robust, interesting, and full of ripe Christian wisdom.

Some Misunderstood Psalms.

By Professor Adam C. Welch, D.D., D.Th., New College, Edinburgh.

III.

Psalm xx.

This psalm carries us back into the life of early Israel, for it is the ritual hymn which was employed at the opening of a campaign. Every nation has sought to put its army under the protection of the god of its national destinies, and Israel was not likely to form an exception. Nor did it, for Saul, before he went out to fight against the Philistines, gathered his army in order to offer a burnt-offering and peace-offerings (1 S $13^{9ff.}$). Early Israel was less likely to omit some such form of religious service, because certain of its wars were called the wars of Yahweh, and the warriors, when on campaign, were consecrated or set apart to their task. The sacrifice, offered before going out to battle, may originally have served the double purpose of invoking the Divine protection, and of dedicating the fighting men.

This last feature, if it were ever present, has disappeared from our psalm. Yet the sacrifice not only remained, but formed the central rite in the ceremony. It is its presence as the culminating point in the whole, which explains the remarkable and otherwise inexplicable change in the hymn from the humble petition of vv.$^{1-5}$ to triumphant confidence in vv.$^{6-8}$. Without some reason for this

transition the sudden change remains a conundrum. The scene is the Temple at Jerusalem on the day before a campaign is opened. In the outer court the army, in whole or in part, is gathered in full war-array with the king at its head. Somewhat higher is the inner court, where the altar stands with the altar-fire ready. Facing the army, perhaps on the steps which led up to the inner court, is a choir of priests who chant the opening five verses of the hymn. Their chant is a solemn invocation of the help of Yahweh in the coming war, for the 'day of need' (v.[1]) is the day of peril in the actual battle. From the sanctuary behind them and from Zion may He send protection (v.[2]). And may He even now grant the assurance of that help by accepting the meal-offering[1] and burnt-offering (v.[3]). If Yahweh accept their gift and their self-devotion, they will triumph in victory and render fitting acknowledgment of His succour (vv.[4. 5]).

Here, in the earlier rite, it is probable that the king, advancing in person at the head of his army, brought his cereal and burnt-offering. Such royal offerings were customary at Jerusalem under the kingdom (2 K 16[15]), and on certain occasions the king himself officiated at the altar (1 S 13[9], 1 K 8[5. 22]). At least, whether by the king himself or by a priest, the sacrifices are brought; and a hush of expectation falls over the army, while the white-robed officiants carry out their functions. The culminating point in the ceremonial has been reached—will Yahweh accept the sacrifice, or will He, rejecting it, leave them to go without assurance of His help. Then, breaking the tense silence, a single voice is heard from the court: 'Now know I that Yahweh helps his anointed, he answers him from his holy heaven' (v.[6]). By some means the sacrifice has been proved acceptable, and men recognize that they go to battle with confidence in the Divine help.[2]

Yet vv.[6-8], which thus form an oracle, have their own history and receive explanation through comparison with earlier usage. When Ahab and Jehoshaphat reviewed their joint armies before the campaign against Ramoth-gilead, Zedekiah, at the head of a troop of prophets, promised them victory in the name of Yahweh (1 K 22). The incident, it is true, makes no mention of a sacrifice; but it brings the prophet into connexion with the opening of war, and that is elsewhere connected with a sacrificial rite. It is not improbable that, in the primitive period before such a rubric as our psalm became stereotyped, under the strain of the excitement at the thought of the coming war and at watching the ritual act, a prophet fell under the power of the Spirit and promised victory in Yahweh's name. When vv.[6-8] are construed as such an oracle, it is significant to note where all the emphasis lies. The weight is thrown on what Yahweh will do. Only His help can guarantee victory. While the king stands with his army at his back, and while that is as numerous and as well appointed as Judah can make it, confidence in the coming war comes from Yahweh alone. Even the saying that He will save His anointed wins peculiar meaning. For the king is more than the head of the people: as Yahweh's anointed, he is set over the nation for other ends than his own or theirs.

When the oracle has died away, the response of the army bursts out in the closing prayer of v.[9]: God save the king, and answer our prayer this day.[3]

Gunkel has drawn attention to the colourlessness of the psalm. It is full of touches which recall a more vivid, primitive life, but in itself it remains vague in the extreme. Thus there is no mention of any particular enemy. Yahweh is petitioned to further every plan of the king, but no special plan is mentioned. We are already far from earlier conditions. When Zedekiah promised victory, he said, 'Go up to Ramoth-gilead and prosper: for Yahweh shall deliver it into the hand of the king' (1 K 22[12]). When Miriam led her maidens out in a triumphal dance, she sang, 'Sing ye to Yahweh, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea' (Ex 15[21]). Instead of the concrete has come the general.

But the stereotyped character runs deeper. There is no longer room for the spontaneity of the prophet, roused by the presence of the army and the need of the hour. The oracle is supplied for

[1] Read כִּנְחָתֶךָ with LXX. Then the *minhah* and *'olah* correspond with Saul's sacrifice of burnt-offerings and peace-offerings.

[2] What the means of learning the Divine will may originally have been, whether the omen was drawn from the behaviour of the sacrificial victim or from the altar-fire, it is impossible to say with certainty. But the comparison of the Divine answer coming from heaven (v.[6]) with Elijah's saying, 'the God who answers by fire shall be God' (1 K 18[24]), seems to point in the direction of the sign coming through the altar-fire.

[3] So read with R.V. margin.

the occasion, and is chanted by one who has learned the words and their cadences beforehand. It has become possible to prescribe what the prophet is to say. There is no longer room for dubiety as to whether the sacrifice will be acceptable. It can be taken for granted that, since due precautions have been observed, the rite cannot fail of its effect. The hand of the ritualist is over all the hymn.

The theological attitude and language help to prove the same. Three times in the short hymn occurs the phrase, 'the name of'—our God, the God of Jacob, Yahweh our God. The use of the words, as Kittel suggests, gives the impression of their having been used as a battle-cry, much as the modern Muslim begins an undertaking *bismi-'llāhi*, in the name of God. And the selection of such a phrase serves to make more prominent that there is no trace of Yahweh going out at the head of Judah's army, either in person or through His surrogate, the ark. Instead, the petition asks that He send help, and, though He is still thought of as sending it from the sanctuary or from Zion, that is not because He is believed to have His dwelling there, for He hears and answers from His holy heaven. Evidently Yahweh is believed to have His abode in heaven. In the earliest battle-hymn (Jg 5) Yahweh still came from Seir to the help of His people. Yet men are conscious of His presence on earth, especially at certain holy places. And they are helping themselves out with the thought which is present also in Dt $12^{5.11}$, according to which God Himself no longer dwells on earth, but sends His name, His representative to the earthly sanctuary.

Everything points to the hymn being pre-exilic, since it dates from a period when the people still possessed a king who could lead his army to battle. Yet it must also belong to a time when the ritual was becoming stereotyped, and the theological thought was somewhat advanced. It may be set down to some date not far from the reign of Hezekiah. And then it becomes natural to notice the slight points of comparison between its thought and language, and those of Isaiah. In the psalm to count a burnt-offering fat (v.^{3} R.V.marg.) is a natural expression for regarding it as acceptable. The prophet (1^{11}) declares that Yahweh is satiated with the fat of fed beasts. What seemed to render it acceptable has no real efficacy. The psalm is able to say that neither chariots nor horses can ever ensure victory. Isaiah rises to one of the profoundest utterances of prophecy in declaring that 'the Egyptians are men and not God; and their horses flesh, and not spirit' (31^3). To set the two alongside suggests a background for Isaiah's work. But it does much more. It shows the cult borrowing from the prophets. In form vv.$^{6-8}$ are modelled, like many other utterances in the psalter, on the prophetic oracle. But in idea and in ideals the influence is more profound. For the priesthood are using the higher conceptions of God's nature and character, which they owe to the prophets, in order to drive out of the cult-hymns the primitive elements which clung about the rites.

The hymn gives an interesting glimpse into the period of Israel's life, when prophet and priest were still working together and both were recognized as contributing to the nation's guidance. The central feature is still the old cult-practice with sacrifice and altar-fire. The great events of the nation's life are accompanied by the outward acts of worship. These outward things are generally the last which a religious people will suffer to disappear. But every outward act is accompanied by a rubric of the spoken word, which dwells on the meaning of the rite. What may be the purpose of the sacrifice which an individual or the congregation brings, what its efficacy shall be, what is the nature of Him to whom it is brought, what is the temper and attitude required from him who brings his gift—all these cannot find full expression in the mere ritual-act. But they find it in the cult-hymn, which accompanies each formal rite. And these cult-hymns, which largely compose our psalter, both in their form and in their content, betray the influence of the prophetic thought. The prophets were not able to abolish the cult-practice, even if they ever desired to do it. But it is their thought that influences the accompanying words, which are as essential to the worship as the outward rite. And they bring it about that, though the formal acts remain with little change, they are all changed, for they are supplied with a new meaning and intention.

The Parable concerning Hospitality.

By the Reverend A. D. Martin, Danbury, Essex.

'Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him' (Lk $11^{5.6}$). That is the confession of a great embarrassment, for in Syria and in the East generally hospitality commonly has had a high ethical value. If once I have eaten a meal with a man he is my friend; in time of danger his tent is an asylum for me, or, if I am merely passing his way at nightfall, a temporary home. As the Arab phrase runs, there are 'terms of salt' between us. I may come even at midnight and ask for lodging and food. For my friend to open to me and set bread and salt before me is an insistent duty, to deny which would be a shame indeed. To have nothing to set before such a wayfarer is to fail in the service of God.

In the interpretation of this parable our first consideration is, To what situation in the life of the Apostles was it addressed? Jesus had appointed them, we are told, 'that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons' (Mk $3^{14.15}$). Accordingly their recognized connexion with their Lord must have exposed them to many urgent requests from troubled folk, and it is certain that occasionally they failed in their work. We have an instance of this only a few paragraphs back in the Gospel of Luke. 'Master,' said one to Jesus, 'I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him. . . . And I besought thy disciples to cast it out; and they could not' (Lk 9^{38-40}). Thus it happened at times that an apostle, suddenly appealed to for help in a case of acute need, might have to confess his incompetence and to turn the petitioner away, saying sorrowfully within himself, 'I have nothing to set before him.'

Just so we ourselves, who have to represent Christ to the modern world, might occupy a place far bigger than we do, if we were more successful in dispensing that higher hospitality which is concerned with moral rather than with physical needs. At times every Christian minister does get opportunities of solving personal problems which no one else can solve, cases of trouble which, if in part physical, are at heart moral and susceptible of spiritual treatment. But too often like others he fails to meet the need. Society, also, periodically turns its head to ask of the Church as a whole, Can you cast out the demons that afflict our social life and industry and politics? And with an immense volubility the Church, in its conferences, for the most part only paraphrases the ancient confession of embarrassment, 'I have nothing to set before him'; the resolutions passed on such occasions resembling the outcome of a famous conference between Anglican bishops and Puritan divines in 1661, when, after months of discussion, it was finally resolved to report to the King that they 'were all agreed on the *ends* for the Churches' welfare, unity and peace, and his Majesty's happiness and contentment, but . . . were disagreed of the means' (F. J. Powicke, *Life of the Reverend Richard Baxter*, p. 202).[1]

In this distressing situation it would seem that we must betake ourselves to more prayer. No doubt it is true of all our complex difficulties, as Mr. Oldham in his *Christianity and the Race Problem* so strongly insists with reference to colour questions, that we need to do some 'hard thinking.' This certainly ought we to do but not to leave the other undone. For the value of hard thinking depends largely upon the personality of the thinker, upon the manner of his life, his moral quality and spiritual receptiveness. Hard praying is an in-

[1] An illustration of our modern lamentable failure in the formulation of Christian counsel is provided by the recently issued report of a Congregational Union Commission entitled 'The Christian and War,' edited by Dr. Albert Peel. The Commission, which consisted of about twenty of the ablest ministers and laymen in the English Congregational churches, was directed to ascertain the true Christian attitude to War. They took two years to discuss the subject, and then confessed, elaborating the confession with great clearness and force, 'The members of the Commission, after a number of lengthy conferences, found that they remained fundamentally disagreed upon some of the main issues involved in the enquiry.' They might have said, upon *the* main issue, for whether it is right for Christian men to render military service or not the Commission was unable to decide. It may be questioned whether, in the present state of our spiritual life, any other Church, or group of Churches, would have solved this urgent and terrible problem.

dispensable prerequisite to successful hard thinking. The disciples asked their Lord concerning their failure to heal the epileptic, 'Why could not we cast it out? And he said unto them, This kind can come out by nothing, save by prayer' (Mk $9^{28.29}$).

This, then, surely must be our true way, and our Lord's promises concerning prayer are remarkable. Take these appended to the parable we are to consider: 'I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.' It should be remembered, of course, that these promises must be taken in their context, read, that is to say, in the light of the fact that they *are* appended to this parable. The story our Lord tells conditions them. In effect He declares, 'If your circumstances are like those of this man, ask as he did, and you will receive as he received.' Otherwise, *not* every one that asketh receiveth, as we know by experience only too well. In the outcome we shall see that this does not make the promises less splendid but only more truly weapons of precision in our spiritual warfare.

Now there are two features of our parable which are finger-posts upon the path of prayer. First, this importunate person's request was not a selfish one. In its final object it was not for himself he asked. It was that he might be made equal to his duty towards his guest. This is a very important feature of the story. Without it and judged from the viewpoint of importunity alone, the parable would appear rather unduly extended. One man asks of another for the benefit of somebody else. Importunate prayer could have been more simply illustrated from our many desperate petitions for ourselves, as, indeed, it is illustrated by the story of the widow and the unjust judge (Lk 18^{1-8}). But it is the very fact that the request of the friend at midnight was on behalf of another that makes this parable not simply an inculcation of importunity in general, but specifically of importunity in the service of others. Here falls a bright light upon prayer. There are a good many things one would like to ask for, about which assurance is lacking, things which would make a praying man's life more pleasant. But the prayer concerning which we may be confident is the prayer that we may be made equal to the duties of our calling as servants of Christ, as those who are to dispense for Him the higher hospitality.

The second feature in the story which qualifies the promises based upon it is that the man's request was a reasonable one. Then there were neither telegrams nor telephones, and travel was something of an adventure. Hence the hour of the guest's arrival was not foreseen. Evidently it was a surprise visit and the host could not be blamed for lacking the necessary food. If the need could have been anticipated the appeal might have had a different issue. A sense of annoyance at the man's improvident ways might have strengthened the refusal to help. As in that other parable about midnight borrowing (Mt 25^{1-13}) it might have been said, 'Go to those that sell and buy for yourself.' But the need was sudden and unforeseen, and the request was reasonable. So also prayer must never be a lazy man's refuge. Our improvidence is no tribute to the providence of God. The Christian worker must indeed think hard and long in all diligent inquiry and research, concerning the needs of his fellow-men around him and of society at large. But when it happens, as happen it often will, that some definite and complex problem confronts us in the needs of our neighbour, or in the public discussions of our time, and we are brought face to face with precipitate perplexities, surely the fact that we ask both unselfishly and reasonably justifies us in believing that the door will open, and as many loaves as we need be given, namely, all powers and competencies required for the Divine service.

Yes; and yet, just because our assurance seems so modest and rational, we are likely to fail in our prayer. Men are seldom energized by rationality. And because of this our Lord stresses the need for persistence in prayer. He seems to tell us that even when our case is a strong one we may not carry it easily. So we come to this matter of importunity.

Perhaps *importunity* hardly does justice to the homeliness of the language of the Gospel. One often feels that the stateliness of the English versions takes off something of the edge of the sword of the Spirit. Both in classic Greek and in the κοινή, ἀναίδεια is *shamelessness, impudence, effrontery*. The revisers of the Apocrypha render it in Sir 25^{22} 26^{11} by 'impudence.' So here our parable runs, 'I tell you . . . because of the fellow's impudence, waking all the village with his knocking, the door will at last be opened.'

And in prayer, even when it concerns the higher hospitality and seems so reasonable, there needs to be the boldness of impudence, without, of course, its irreverence. As in the Old Testament we read, 'I will not let thee go, except thou bless me' (Gn 32^{26}), and, 'Give him no rest, till he make Jerusalem a praise in the earth' (Is 62^{7}), so Jesus cries, 'Be impudent in prayer.'

Now let us clearly understand where lies the need for this insistence. It cannot be that God is really like the friend in bed with his children, or like the unjust judge. Our Lord guards against the supposition in each case by most gracious words: 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? . . . . And he is long-suffering over them.' That is not taciturnity. Surely the ground of this teaching concerning ἀναίδεια lies not in Him but in us. We are beings of a strange complexity and an unfathomed depth. There are secret movements of the mind undirected by the will. Our personal life resembles a big business concern of many departments, in which the manager controls operations through a central office, he himself seldom coming into touch with all his employees. In such a business, however, occasionally there arises a crisis—a big contract, perhaps, is at stake—and the manager then will not trust wholly to departmental heads, but personally visits the workshops and seeks to speed up all the workers by an urgent appeal. In like manner is the will related to the various energies of our nature. In normal times much of our mental activity, as always much of our bodily function, is automatic. And there is ever a tendency for more of our life to escape the control of volition. The manager's office becomes too comfortable. Hence we lose the concentration of our powers, and our output is poor. Especially is this the case in prayer. Usually when we pray only a small part of ourself is engaged. It is not 'with all our heart we truly seek him,' but with that divided soul which St. James compares to 'a surge of the sea, driven by the wind and tossed'—a few feet of moved waters above profound stillnesses. But prayer, which is to meet a big occasion and to level up our powers to the high demands of a famished world, needs to be a taking into every mental process of the Spirit of God. Richard Baxter in *The Saints' Everlasting Rest*, commending a certain spiritual method, says of its operation in him who shall employ it, 'Thou hast pleaded thyself from a clod to a flame.' That presents the measure of praying often required of us for the higher hospitality. It is not that God is half-asleep but that I am, not that He needs entreating but that I am casual.

Yet it is not a dervish-like frenzy which will avail us. Feelings are the very last things in the world to be manufactured. They must arise in us naturally from the realization of facts and the convictions of the understanding. Much will be gained in prayer by our conception of the importance of the thing desired. Shakespeare in *Measure for Measure* represents a woman pleading with a judge for her brother's life, and as she falters, one says to her:

> Give 't not o'er so: to him again, entreat him;
> Kneel down before him, hang upon his gown;
> You are too cold; if you should need a pin,
> You could not with more tame a tongue desire it.

How true is that of much of our praying to-day. Founded as it commonly is upon the theology of *Le bon Dieu*, the most feckless of all our creeds, modern prayer achieves little because it has dissolved the sense of the peril of the soul into a haze any gust of worldliness can sweep away. What we generally lack is a realization of the darker elements in our Lord's teaching. Our spectroscope in its analysis of the Light of the World seems to miss the red and the violet hues. And because we have no Christlike sense of the soul's danger we deepen the risk. The cheap optimism of Christian people is one factor in the cheerful sinning of the world. Had we the feeling which prompted those lurid passages in the Gospels that tell of future suffering, we should also have the daring and persistence of great intercessors, we should take hold of God by both hands, we should even wrestle with Him.

Often did He who thus taught men to pray commune with the Father in the perfect peace of sonship. But there came an hour when for Him too the watchword was ἀναίδεια. 'And being in an agony, he prayed more earnestly . . . saying the same words' (Lk 22^{44}, Mt 26^{44}). He was knocking at the Friend's door, and it did not at once open even to Him, so truly was He 'in all things made like unto his brethren.' But what He sought was not for Himself; it was for us. And also, with all His foresight, the heaviness of the demand was not wholly foreseen; 'he began to be greatly amazed, and sore troubled' (Mk 14^{33}). Nor in the nature of the case could He, a sinless man, have foreseen

it all. To holy natures there must ever be something incredible and foreign in the nature of sin, until it is actually tasted through the consanguinities of sympathy with the sinful. So was it with Him, until in this amazing experience of need He had knocked the third time. Then did the door open and loaves were given. He was made equal to the tragedy of a world that was dead in trespasses and sins; He rose up from his 'strong crying and tears' clothed with the majesty of God.

Recent Foreign Theology.

The Acts of the Apostles.

This volume[1] is part of the series 'Études Bibliques,' to which the well-known commentaries by Père Lagrange of Jerusalem belong. A massive volume of over a thousand pages, it is the work of a liberal Roman Catholic, who has already rendered good service to New Testament study by his learned and useful volumes on the text, canon, and other subjects of New Testament 'Introduction.' The long introduction is followed by the Greek text on the left-hand page, and a helpful French translation on the right-hand page, the comprehensive commentary being printed continuously below both of these. It would be hard to mention an important topic that is not discussed in the introduction, for it comprises a treatment of the following fourteen subjects: the history of criticism; the author; biography of Luke (author of the Acts of the Apostles); aim of the author; plan of the work; date and place of composition and the readers addressed; the text; the sources; the language and style; literary history; admission into the Canon; doctrinal teaching; historical value; chronology of apostolic times. Nine subsidiary topics are discussed in an appendix: Jewish sects in apostolic times; the Scribes; the Sanhedrin; the Synagogue; the Samaritans; the Jewish Dispersion; the Speaking with Tongues; the Conversion of St. Paul; the Apostolic Decree. The book concludes with admirable indexes.

The author has an extensive knowledge of the bibliography of his subject, though he does not know Dr. Still's suggestive volume, and sometimes employs editions that have been superseded. If any student wants an up-to-date commentary on Acts in which every aspect of the Book is fully discussed, he could not do better than use this work of Jacquier's.

A. Souter.

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[1] *Les Actes des Apôtres*, par E. Jacquier (Paris: Lecoffre, 1926; pp. ccviii+823; 100 fr.).

The Problem of the Word.

The purpose of this volume[2] is to explore the significance and to enhance the value of the Word—God's personal communication with man—in the Christian religion, and to relate in this way modern Protestantism to the fundamental conviction of the Reformation. The Introduction shows the need for a treatment of the problem. Faith attaches itself to the Word; and as 'theology leads from the life in faith to reflexion about faith,' its decisive principle must be the relation of faith to the Word. The theology that depends on the philosophy of religion ignores that relation; but a reaction is found in Karl Barth (*The Word of God and Theology*) and Emil Brunner (*Mysticism and the Word*). 'Theology is the science of faith, which is life and knowledge (*Erkenntniss*) of the Word, which awakens faith, and assures knowledge (*Wissen*).' In systematic theology one may expect the Word to be treated in the doctrine of revelation, and in regard to the means of grace, and in both respects a fresh treatment is necessary.

A hundred pages are devoted to an historical survey of the treatment of the problem in modern theology—a discussion of great interest and value which cannot be considered in detail here. The constructive part begins with an analysis of the conception of life as emotion, experience, history, and insists that life consists in a continuity in relations. The science of life must be sociological, and must describe life in all its ways and forms of association as economic, ethical, and religious.

[2] *Das Problem des Wortes*, von Wilhelm Vollrath (Bertelsmann, Gütersloh, 1925).

From this sociological standpoint the psychological and historical methods of dealing with the religious life are shown to be inadequate. As life is personal relation, the Word is that which distinguishes as it relates persons; psychologically the Word is an expression, and historically it is a tradition of life, but sociologically it is a *pontifical*. Why this term is used, and what it exactly means, the writer, as far as I can discover, does not make quite clear. But he seems to be referring to the original meaning *bridge-building*. 'As it unites, so it separates, as it associates, so it absolves, as it establishes relation, so it maintains distance' (p. 169). The Word does not exhaust itself in *speech*, but its end is 'the mutual disclosure of associated persons in some form of communal life' (p. 172). The *objective* spirit, embodied in science, arts, literature, morals, etc., must become a social interchange—the Word which makes history a present possession.

Religion is an intercourse of words, for it is 'the Word that brings God to men, and men to God' (p. 175). As a relation between persons in the Word, religion is distinguished from mysticism, which is no religion, for mysticism means absorption of man in God, and not as is religion a relation, in which difference is preserved of man and God. (This criticism applies only to extreme forms of mysticism.) The specifically religious functions of the Word are to bridge the gulf between man and God, as in the forgiveness of sins. As a relation religion involves conduct. Accordingly the Word has also an ethical function: man realizes his moral autonomy in the fulfilment of the will of God. As the Word of God is the instrument of God's will and power in man, to will and to do according to His goodwill, His power acts in man not *magically*, but spiritually and personally, for 'man can be overcome only as he is won as a person' (p. 202).

On this doctrine of the Word the conception of revelation must be based; for 'faith knows that it has all in the Word,' that the Word is the *principium essendi et cognoscendi*, and only in accordance with that Word can it understand nature, history, persons, and community as methods of revelation. The critical principle of all theological methods is the Word as the unity of living associations. Hence the sociological method must be combined with the psychological and the historical. The isolation of individual personality and the immobility of history must be corrected by the living community, of which the Word is the vehicle. As the Word of God to man it is transcendent as well as immanent, and thus offers a synthesis for all theological disciplines. *What is written* is the diffusion and the continuance of the Word; hence the Holy Scriptures in their universality and permanence are a symbol of the infinitude and eternity of the Word.

The book is written diffusely, but for a German work very lucidly. The sentences are surprisingly short. Without offering any comment on the details of the argument, I may express my entire accord with its main idea, that religion is a conscious personal relation between God and man, and that it is in the Word spoken by God and heard by man that the community of life, which transcends the differences, is realized. It is a needed and welcome protest against all the present tendencies to relegate religion to a sub-conscious region of magic, or sacrament, or mysticism. God speaks, man hears, and thus God lives in man, and man in God.

ALFRED E. GARVIE.

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Erigena.

Johannes Scotus Erigena, whom his orthodox contemporaries sometimes spoke of as a pretentious and garrulous person, is often still referred to as the most characteristic representative of Neo-Platonism in early medieval Christianity, and the aim of the present work [1] is to ascertain the precise relation subsisting between him and the late Greek philosophical school that bears the name of Plato with a difference, and especially its master mind, Plotinus. The comparison is wrought out under the six headings of the Doctrine of God, Cosmology, Matter and Evil, Man's Place and Constitution, Ethics, and Religious Ends, under each of which we get, first, the relevant teachings of Plotinus (mainly), and then those of Erigena. The author's conclusions are that while there are unmistakable points of contact between the two systems, yet in the mass each lies outside the other, and often in polar opposition. Thus, for Plotinus, God is one, transcendent, beyond human predicates; the world is an unreality; and the mystic way to union with God is to leave behind not only the

[1] *Zur Geschichte der Mystik: Erigena und der Neuplatonismus*, Von Lic. Hermann Dörries, Privatdozent (Tübingen: Mohr; M.4.80).

world, but reason itself, and even one's own soul and individuality. For Erigena, on the other hand, God, while one and doubtless transcendent, is at the same time that which pervades creation to its ultimate particle, so that the world is a theophany, created precisely in order that man may know it and its Creator, and in that knowledge attain to union with the One who is all. Herr Dörries has worked conscientiously at the sources, attesting every step by citations from the original Greek and Latin, and his book is fairly entitled to be called a model of thoroughness and sustained interest.

ALEXANDER GRIEVE.

Glasgow.

In the Study.

Virginibus Puerisque.

To Be Given Away.[1]

'He that hath no money; come ye, buy, and eat; without money and without price.'—Is 55[1].

THE other week I met a friend of mine who was just home from Spain. And he told me that one of the things there that had struck him most was the trees in the streets of some of their cities. We have trees in our streets too, hawthorns perhaps, a red one and a white one turn about. Bags a red one for me, a deep, deep lovely red one! But the trees yonder are—what do you think?—oranges, all covered over with great, glorious, golden fruit; and anybody, I suppose, can pick them, and one can picture rows of ragged urchins sitting on the curbstones, each of them getting inside a big juicy orange as fast as he can; far better ones than we ever get here. For ours have to be picked and sent off before they are really ripe, but there they are just perfect.

I know what you are thinking. To-night when it has got darkish, when you climb up into mother's lap, and wheedle a few minutes longer out of her, you're going to put your arms about her neck, and whisper something to her. It's a secret. Yet I know what it is. 'Mummie, let's go to Spain this time for our summer holidays!'

Well, it's a splendid scheme, but I'm afraid that it's no use. I know the poets tell us that the orange trees keep bearing all the year round. But do they, really? And if not, well, then, if they are at it now, will they be still bearing in your holidays? Hard luck! But, never mind, I have something to tell you better by far than that. Here is a man who knows of a market (he has seen it, he says, and has been at it often and often), full of such lovely things. All the shop windows are crowded with them, and he has stood staring in, not knowing what he would like best. For everything was nicer than the last. And then he looked at the tickets on them all. And what do you think he saw? Price—No pounds, no shillings, no pence, no farthings! It was marked in plain, clear figures. But, of course, he said, it must be a mistake. But he looked at the next, and it, too, was price—nothing; and the next, price—nothing; and all of them, price—nothing! What a lovely shop! It's not like that here. You have looked into the windows very hungrily at times, just itching to get something you saw there. The cover on that school-story was so dreadfully exciting. Did he really score; or, did that big chap, running across, get him in time? Or, that knife was such a beauty! You could almost build a house with it, you thought. Or, those sweets looked very good. And you felt in your pockets, the side ones, the inside ones, the little one, the top one. But they were empty, no, not empty; but there was never a coin, though you searched and searched among the twine, and the—what's this?—oh, that is or was an old lump of chewing-gum you had forgotten; and this?—oh, that's a bit of my bicycle; and this?—well, that was once a hanky, long ago—but never even a penny anywhere. And then you wished you hadn't got that other thing for which you used your money. It is all right, only these things in the window look so very thrilly. If only you still had that money now!

Ah, well! here is the place for you, a market where they give away things for nothing.

But, 'of course,' you say, 'you're only pretending.' No, indeed, I'm not. It's truly true and it's really real. God always gives for nothing, and all the best things come from Him. Just think it out.

To begin with, He gave you yourself, and a very

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

nice wee self it is. And you never paid for it, now, did you? The other week I was asking a dear little four-year-old where she got all that mass of yellow curls. And she looked at me pityingly, as at a very stupid person, 'I didn't get them, silly, they just growed.' And you, too, just 'growed'; you got yourself for nothing.

Yes, and you got the kind of you you are just for the taking. You might have been a little blackie! How would you have liked that? Oh, well, I fancy that would have been good fun too. They look fat and round and jolly; and you wouldn't have been bothered with many lessons—no tables, no horrid spellings. Yet, I think, like Stevenson's little girl, you would have grown tired in the end of always 'living abroad.' I'm nearly sure that had you got your pick, you would have chosen to be British. The French are very splendid. But I think it would have broken your heart to have to wear the kind of hats that their boys wear! And they don't seem to play games much. Oh, yes, they lick us fairly easily at tennis, and they are getting very good at football. But their boys seem to hang about a lot, instead of playing as we do. No, I think you would have chosen to be British. And you got that for nothing.

Then there is Mummie. You didn't have to go into a shop, and when the man asked you what you wanted, say, 'I should like a Mummie, please. But she must be a pretty cheap one'; didn't have to look at this one, and that one, and at last say, 'I think with a little altering this one might do; please put her aside for me. I'll have to save up a good while more; she is so dreadfully expensive. You won't be having a bargain sale, will you? I wouldn't mind much if she were a little soiled, if she would wash'; and come away, saying, 'I think she may make quite a nice Mummie when I manage to save up enough for her.' No, you got her for nothing. All the best things come like that, because God in His kindness gives His gifts to us for the taking away.

And so with the best thing of all. And what would you say that is? Your books? Your stamps? Your bat? Your—whatever you are going to shout out. All very good. But Paul thinks there is something better by far than that. If, he said, I had to pick something, just one, no more, out of the whole world; if God said to me, 'Now, what will you have?—one choice, but take whatever you like,' I would have—what would you say? He says there is no doubt about it: he would never think even a moment, would cry, Give me Jesus Christ. For He is far, far better than anything and everything else. And he talks so much about this wonderful Friend, and this glorious Leader, and this best of all Comrades, that we too feel that we would like to have a share of Him. Halfers! we say. But no, says Paul, I can't give up any of Christ; and I don't need to do that. For you, too, can have all of Him for yourself. But we ask, feeling in our pockets and feeling a little shy for there isn't much there, how much does it cost? What? says Paul, Jesus Christ!—this best thing in the world? Other things, if they are worth while, are apt to be so dear, What does Christ cost? And Paul says, Why, just nothing: He is a gift from God to us. All the best things are, and so is Christ. And if you want Him, you can have Him, just for love. Isn't that glorious?

Let them keep their old oranges! We can have far better things than that, the best even God has, and all of them for nothing.

The Umpire.[1]

'Oh for some umpire.'—Job 9^{33}.

You will find the word 'umpire' in the margin of your Authorized Version of the Bible, but I am reading in the translation made by Dr. Moffatt, and the whole verse reads—'Oh for some umpire over both of us, who might decide our case.' The presence of the Australian Test Team will give us some keen and interesting cricket matches this summer, and at each match there will be two umpires. No keen cricket match is played without an umpire. Here is Job asking for an umpire, because he feels unable to make the decision which the crisis in his life seems to demand.

Now the duties of an umpire can be generally described in three ways. First of all, a doubtful incident in the game has to be decided by the umpire. 'How's that?' is often snapped out at him by the bowler or wicket-keeper, and the suspense is only ended when the umpire says 'Not out!' or 'Out!' Very often in life something happens to us quite suddenly. We have acted on the spur of a moment, and said or done something we are not quite sure about, as to whether it was right or not. But our umpire is there all the time,

[1] By the Reverend Charles Dimond, Manchester.

quietly standing by, undisturbed by any excitement in the game, and our question is immediately answered by the umpire's voice inside saying 'Not out!' if we have done right, but if we have done wrong, the voice will say 'Out!'

Then, an umpire is often some one who is called in to decide between two parties who disagree. It is surprising how often this occurs in cricket. A bowler may think he has got his man out l.b.w.—you don't know what that means? Oh yes, I see by your faces that you know what l.b.w. means! And the batsman doubts it; I think he nearly always does. In fact there are nine different ways in which a batsman may be got out. Nine? Yes, nine! Ranjitsinhji once said that he had noticed two others—being 'umpired out' and 'talked out by the wicket-keeper'! But of all the nine ways in which a batsman may be got out, there is always or nearly always a doubt or dispute about eight of them. The only way of being 'Out' which never seems to be disputed is being 'clean bowled!' But when these disagreements arise, the one who decides the question is the umpire, and his decision is final. Sometimes we disagree and fall out with our playmates and friends, and it is hard for us. And often we lose our friends through quarrelling because we do not call in an umpire whose decision we are prepared to accept. That is because we have forgotten Jesus. When our heart-breaking disagreements occur we ought to go to Him, and imagine ourselves in His presence, for by so doing we should make Him our Umpire and get many of our disputes settled. Job and his friends did not agree in the view taken of his sufferings, and he wished to have some one who would decide between them.

In cricket an umpire has to enforce the rules. He watches most carefully the bowler's delivery, and if the ball is not correctly sent he will cry—'No ball!' So, in the great game of life, whether we think about Him or not, our silent Umpire is always watching, and if we do wrong He speaks, and gives His decision through the voice of conscience. If we do right He praises us in the same way, a thing which ordinary umpires never do. You have learnt the rules of the greatest game of all from your mothers in your early years, from your Sunday School and your Church, and Jesus is your Umpire watching you, expecting you to keep the rules. Don't forget, never defy the Umpire! A player who defies the Umpire is not a sportsman! I want you to think of Jesus as the Umpire of the game of life, and so live that you will never incur His displeasure by breaking any of the rules He Himself has taught us.

The Christian Year.

SECOND SUNDAY AFTER TRINITY.

The Magnetism of the Cross.

'And I, if I be lifted up from the earth, will draw all men unto me.'—Jn 12^{32}.

A more unlikely prophecy than this was never addressed to human ears. Jesus had proclaimed His Divine message, and it had fallen on deaf ears; He had performed mighty works, and they only credited Him with the help of Beelzebub. What greater thing would He do to change unbelief into faith, to transmute indifference into devotion and hatred into love? The reply was that the transformation would be brought about not by doing, but by suffering.

And it is matter of history that the prophecy has been accomplished both as to result and means. Jesus has drawn unto Himself, if not all men, at least representatives of all races and classes of the human family. He has brought into existence a spiritual society which links together nineteen centuries and holds the world in its embrace, and He wields this power because He endured the Cross.

The Cross of Christ has at least three different aspects, of which each makes a strong appeal to heart or mind, and which, in acting together, have invested it with a unique significance for the spiritual sense of mankind.

1. *The tragedy of the Cross.*—Beginning with its human aspect, we observe that the sufferings and death of Christ arrest our attention and claim our sympathy as the most tragical event recorded in history. Upon this earth there appeared once a teacher who preached a gospel of Divine and human love—who sought to persuade men to love the God who loved them in spite of their sins, and also to love one another, and to show their love by being kind, merciful, and forgiving. And as was His message, so was His life. He held communion with the Father in a life of filial trust and obedience and of stainless purity, while He spent Himself and was spent in preaching the glad tidings of the gospel to all, in saving outcast men and fallen

women from their degradation, and in assuaging, whether by the power of His sympathy or of His gifts of healing, the distress of many who had been sorely stricken by disease or left poor and desolate by the ravages of time and death. The world, with its burdens of sin and sorrow, had need of Him; there were reasons enough, one thinks, why it should have welcomed Him; but as a fact, it united its forces against the holy and loving Jesus, and condemned Him to suffer on the Cross the extremity of shame and agony which was reserved for the worst of malefactors. Little wonder, therefore, that when the world came to know the true facts, its heart was stirred to its depth with sympathy and remorse, and that the story of the death of Christ was burned into its memory as a crime which is without parallel for a combination of self-deception and wickedness.

2. *The discovery of the Cross.*—The sufferings and death of Christ have taken their place in history as the occasion and means of a stupendous discovery. The Cross of Calvary stands out memorably as the spot on which the human mind became assured of the certainty of the most sublime and important of all religious truths. In the same event which revealed the deceit and wickedness of the human heart was found the revelation of the truth that God is love. The world had before this some conception of the Divine greatness and majesty. That God was inconceivably great and infinitely wise was written upon the face of Nature. That He was just and benevolent was also disclosed in the realm of Nature, and His righteousness had been confidently proclaimed by the great prophets of the Old Testament. But was there reason to believe that in the Divine Being, mercy met with justice, and that He loved man with a love of the kind that is equal to self-sacrifice?

How did the death of Christ serve as a revelation and confirmation of the love of God? In two ways. In the first place, as is expressed in many passages in the New Testament, we can read the mind and heart of a giver from the nature of his gifts; and when we consider the gift of God to the world in Jesus Christ who lived to do good, and who suffered death in the discharge of His vocation of loving service, we can believe that that stainless and self-sacrificing life was the gift of a God who was holy as Jesus was holy, and who loved man as Jesus loved. This argument of faith is of the same kind as that which might be framed by some tribe of degraded savages who, coming to understand the work and to revere the personality of a devoted missionary, would draw a trustworthy inference as to the character and aims of the society which had sent him to minister to them, or as to the mind of a saintly mother who had dedicated her son to their service.

But besides the argument from the nature of the gift, it is an element of the faith of Christendom not only that God was witnessed to by Christ, but that God was in Christ—that He who suffered and died upon the Cross was in a unique sense Divine. What, then, is meant by affirming that the crucified Christ was Divine? There is one school which calls Christ Divine because in His person and life He revealed the character of God, and because in His influence upon men's souls He does the work of God. In Him, they say, we saw manifested the qualities that are highest in God—a power that had mastery over the world, a superhuman wisdom, a perfectly holy will and an infinitely loving heart. Those who hold the Divinity of Christ in this limited sense of His Godlikeness have seized a part of the truth, which is also a profoundly important truth, and which supplies a spiritual provision by which a soul is helped to live. But while the faith in the Godlikeness and godlike work of Christ may help us to grope our way through the darkness, and to struggle against the difficulties and temptations of the world, it is in the power of a fuller conception of the meaning of Christ's Divinity that the Church has done its enduring work, and that the saints have lived and died. For them the Divinity of Christ has meant that He who was born in Bethlehem and crucified on Calvary was not merely a manifestation in time of godlike qualities and purpose, but eternally God.

3. *The efficacy of the Cross.*—There is another feature of the Cross of Christ which has exercised a still more potent influence than its deep pathos and its thrilling discovery, and that is that it has been felt to possess a peculiar efficacy—to be the means by which unique benefits have been brought within the reach of sin-stricken and sorrow-laden souls. Let us touch briefly on two main aspects of the efficacy of the Cross of Christ as it has been experienced in relation to sin and sorrow.

(1) In the first place, the death of Christ is bound up with the necessary and comforting gospel of the forgiveness of sins. It is said that men of our

generation no longer have the same sensitive consciousness of the guilt of sin, and of the need of pardon; but I believe that deep down in the being of all of us there goes on an ineradicable work of conscience which brings home to us in our times of solemn self-communing that we have grievously offended against a just and holy God, and that the deepest need of our souls is the assurance of His mercy and forgiveness. And in the hour when we thus realize our unworthiness, not only do we say, 'God be merciful to me a sinner,' but we instinctively add, 'for Christ's sake.' We feel that we can more confidently trust in the pardoning love of God when we not merely plead our penitence and the grace of the Heavenly Father, and His own name's sake, but when we link our unworthiness to that of the altogether worthy, and urge the merits of Him whose soul was without spot or blemish, and who was obedient unto death in the sacrifice of Calvary.

(2) In the second place, it is evident that a new power comes into the life, in the battle with temptation, and in the bearing of our burdens of sorrow, through the gospel of the tempted and sorrowing Saviour. It is a trite observation that only those can truly sympathize with trial and grief who have themselves been shaken and harrowed by a similar experience. And there is nothing in the Christian gospel, save its message of a gracious forgiveness, which has so powerfully appealed to the heart of men as the truth that God can sympathize with us in our trials, because the worst which can befall in human experience has been gathered up into the life of God in the experience of the Son of God. We may find it difficult to formulate precisely in our own thoughts what is meant by the presence of Christ at God's right hand, and the ministries of His Heavenly Priesthood; but the practical significance is that we can trust God for a human heart as well as for infinite wisdom and power, that we can be assured that the way of the Cross, when appointed by God and followed in trust, is the way to the everlasting crown.

Let us ask how we are to make our own the benefits of our Lord's passion? With what motive do we stand before the Cross, and what response should it evoke? When we study the hymns which have this theme, we find that they express a variety of moods, and reflect different attitudes of soul. Perhaps the most edifying is that which voices itself in an appropriating and a triumphant faith:

How came the everlasting Son,
  The Lord of Life, to die?
Why didst Thou meet the tempter's power,
Why, Jesus, in Thy dying hour
  Endure such agony?

To save us by Thy precious blood,
  To make us one in Thee,
That ours might be Thy perfect life,
Thy thorny crown, Thy cross, Thy strife,
  And ours the victory.[1]

THIRD SUNDAY AFTER TRINITY.

On Judging Others.

'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.'—Mt $7^{1.2}$.

This searching saying of Jesus is a precept honoured even by professing Christians far oftener in the breach than in the observance. Some of the saintliest souls have sinned in this respect, especially in youth. As Frédéric Godet wrote in his *Journal* at the age of nineteen: 'Oh, how difficult it is not to judge! That is perhaps the reef that lies nearest to the haven, the rock on which the best and holiest strike: they judge.' His words are re-echoed by F. D. Maurice in a letter to his mother: 'Of all spirits, I believe the spirit of judging the worst: and it has the rule of me—I cannot tell you how dreadfully and how long.'

The verb 'judge' used here by Jesus does not, of course, refer to the legislation of the law court, which is a necessary part of our civilization in its present imperfect state. Nor does His command imply the suspension of the critical faculty. But it impugns the exercise of a harsh censoriousness in our survey of the motives and actions of others. It is only natural for us to take an interest in the lives of those we meet and see around us. Man is a social and gregarious creature; he cannot live in isolation. He is intimately and deeply affected at all times by the doings of his fellows: and he is therefore bound to compare them, whether favourably or unfavourably, with his own. But what our Lord here warns us so sternly against, is the practice of ill-natured criticism and hasty, half-formed opinion, the open or unconscious assertion of our own superiority, the sly innuendo, the venomous slander, the malicious gossip, the cruel sneer, which do so

[1] W. P. Paterson, *In the Day of the Ordeal*, 62.

much harm in the everyday relationships of human life.

1. The first reason for not judging others is our ignorance. In every other sphere of human activity and achievement, the critic must be an acknowledged expert. But when it comes to analysing the motives or exploring the impulses of that most delicate and intricate of all mechanisms, the human brain, it seems as though every person, however uneducated or inexperienced, thinks that he or she is capable of forming final and conclusive opinions. We are not only, for the most part, in ignorance of the simplest psychological truths, but we also fail in most cases to make allowance for the influence of heredity and environment and the facts of personal history. We know little or nothing of the history, the character, the hidden temptations, the silent aspirations towards something higher, of those whom we so glibly and confidently criticise. It is as though a child of six were to find fault with the mechanism of an electric dynamo. Little wonder, then, that our estimates tend to be superficial. The philosopher Locke has justly remarked that 'he that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.'

In a public law court the evidence is strictly analysed and weighed, the verdict impartially decided. In our own private tribunals we should exercise the same caution in our dealings with those whom we are too apt to condemn unheard, and often on the flimsiest of testimony.

2. The second reason for not judging others is our own unworthiness. 'Forbear to judge, for we are sinners all.' We behold the tiny mote of dust in our brother's eye, says Jesus, and adds, with a touch of keen though kindly humour, that we consider not the great beam of wood that blocks up our own. The first requisite for a judge is personal integrity and righteousness; his own hands must be clean; the pot cannot call the kettle black. Some words of Robert Burns in this connexion—that much judged and often misjudged man—have a pathetic interest all their own. 'No man,' he writes in one of his letters, 'can say in what degree any other person besides himself can be, with strict justice, called wicked. Let any of the strictest regularity of conduct amongst us examine impartially how many vices he has never been guilty of, not from any care or vigilance, but for want of opportunity, or some accidental circumstance intervening: how many of the weaknesses of mankind he has escaped, because he was out of the line of such temptation; and (what often, if not always, weighs more than all the rest) how much indebted he is to the world's good opinion, because the world does not know all; I say, any man who can thus think, will scan the failings, nay, the faults and crimes of mankind, with a brother's eye.'

Why is it, one wonders, that many so-called 'good people' are often censorious and harsh in their judgment of others? Our Lord, in this same chapter, sternly calls such Pharisees 'hypocrites.' He Himself, in all His purity and goodness, was ever tender and gentle and compassionate towards the fallen and the tempted. He told His impetuous disciples that even in the Kingdom of Heaven the tares must remain with the wheat till Judgment Day, and not be rooted out by human agency, since only God Himself could sometimes distinguish between the two. This great, wise toleration of His was attacked by the men of His own age, and is still for the most part ignored by His disciples, who forget that mere fault-finding and scandal-mongering are not virtues, or a proof of virtue, but are the most insidious of vices. When we think of our own exceeding unworthiness, our secret sins, our negligence and cowardice and infidelity in the service of God, we shall surely resolve to amend our own lives before we cast contempt on those of others.

3. This brings us to the crowning reason for not judging others—and that is, that we are given by God no right of private judgment at all in this respect. Even our Lord Himself refused to exercise so great and dangerous a power. 'If any man,' He once said, 'hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.' He came to us, not to condemn, but to deliver; and in our own humble way we His followers must seek to follow His example and imitate His wonderful charity. Only God in highest heaven, the searcher of hearts, is Judge of all the earth. He only, being perfect and holy, is in a position to amend His own creatures, to judge His own children, to apportion aright both the blame and the praise.

Consider this,
That in the course of justice none of us
Should see salvation: we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

In proportion as men have spent more time in the company of Jesus, they become more charitable in their dealings with others. Shallow people are always 'right'; they have never any difficulty in deciding the issues, whatever the evidence; their judgments are narrow and illiberal. But the life lived in Christ deepens human nature and sweetens it. We know that it is the judgment-seat of Christ, and not of Pilate, that is final. The last word is always with Him, who is Alpha and Omega, the Beginning and the End.[1]

FOURTH SUNDAY AFTER TRINITY.

The Problem of Pain.

'For we know that the whole creation groaneth and travaileth in pain together until now.'—Ro 8^{22}.

Let us admit that it is doubtful if any solution of the problem of pain is possible in our present stage of evolution: pain seems to be part of the general mystery of a universe which is too great for us to understand in our few years. We seem to hear the voice which Job heard out of the whirlwind, 'Where wast thou when I laid the foundations of the earth?'—there was no other answer to the complaints of the sufferer.

One thing, however, is sure: insensibility to the world's pain is the sign of a low and bounded nature. The suffering around us often seems unbearable: 'we hide, as it were, our faces from it.' But science forces us to realize the struggle for existence in both the animal and the human world. Christianity has quickened our unselfish powers. The tides of human pain and passion flow through many a heart. It seems as if the innocent are swept down more inexorably than the guilty, and to some there is the added suspicion of the justice of God.

Let us try and see, however, that pain is limited as far as may be, that it is utilized for the driving back of evil, and that God is Himself the greatest sufferer. Let us remember that pleasure and pain are polar forces. When we demand a world without pain, we may be asking for the removal of pleasure as we know it, which may have been given as compensation for the pain which entered through sin into the universe. The same faculties that are capable of pain are capable of pleasure.

Then, many pains are automatic danger-signals, without which we would mutilate or kill ourselves without knowing it. 'The burnt child dreads the fire'; but for the pain, it would probably burn its fingers off. Martineau says: 'Reason itself, were it universal, would be a poor substitute for this sharp reminder. If each creature had to study its own case, and, like an outside physician, prescribe its diet and its meals, where to rest and how and where to build, how long would it be before it slipped into some fatal forgetfulness, like the patient kept alive by art, and blundering among his medicines?' Take from human beings the sharp pain of hunger, and, the necessity of work being gone, the discipline of work would go with it.

Turn to the sufferings of the animals. The Cartesian school held that animals are mere automata, which go through the outward forms of pain, yet feel none. It is difficult to think how intellectual men could thus delude themselves. Yet we should remember the alleviations of their sufferings. They have neither memory nor anticipation to create the imaginative world of pain peculiar to men. We may take comfort to ourselves also in the idea that animals of prey so fascinate their victims at the moment of capture that they feel no pain. Livingstone, in his *Journeys*, tells us that he felt none in a lion's grasp. 'The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. . . . This peculiar state is probably produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death.' Again, the struggle for existence tends to bring the animal nearer perfection—giving swiftness, strength, quickness of the senses. The deliberate opinion of the great naturalist, Dr. Russel Wallace, is that 'animals in a state of nature have an almost perpetual enjoyment in their lives.' 'Given the necessity of death and reproduction—and without these there could have been no progressive development in the natural world—it is difficult even to imagine a system by which a greater balance of happiness could have been secured.' And of the struggle for existence he says, 'It brings the maximum of life and enjoyment with the minimum of suffering.'

In the human world the problem deepens. To us, as to the animals, 'painful sensations,' to quote Le Conte, 'are only watchful vedettes upon the outposts of our organism to warn us of approaching danger. Without these, the citadel of our life would be quickly surprised and taken.' But in man there enters in the moral element of pain. However

[1] T. B. S. Thomson, *The Quest of Youth*, 69.

we may account for it, all experience shows that nothing refines character like suffering—when nobly borne. No man has ever touched the world to fine issues who has not himself passed through the fire. 'Ease and prosperity,' says Martineau, 'may supply a sufficient school for the respectable *commoners* in character: but "without suffering is no man *ennobled*." Every highest form of excellence, personal, relative, spiritual, rises from this dark ground, and emerges into its freedom by the conquest of some severe necessity. In what Elysium could you find the sweet patience and silent self-control of which every nurse can testify? or the fortitude in right, which the rack cannot crush or the dungeon wear out? or the courage of the prophet to fling his divine word before the wrath of princes and the mocking of the people?' Thus suffering ennobles the sufferer. And it also teaches those around him the sympathetic virtues, patience, sympathy, compassion. It seems strange that the most beautiful qualities of human nature are ones which would scarcely need to exist, but for the misery and imperfection of the world. Certain it is that the principle, 'strength is made perfect in weakness,' underlies everything.

Very often, again, suffering is simply the punishment for wrong-doing. Penalty is the reaction of the nature of things against its own violation. If we could trace the origin of all pain, disease, want, hunger, rags, melancholy, restlessness, discontent, insanity, we would find that by far the greater part came from moral wrong-doing somewhere—from the inhumanity of man to man. And it is just here that the true problem begins. Why is not each individual made to stand by himself—to receive the good or evil he has personally deserved? Think, however, what this would mean on the good side. How much of good have any of us earned by our own personal merits? Our whole life has come to us from the earnings of others—social law and order, knowledge, science, art, education, ethical ideas, and great religious conceptions: whence did these come if not from that constitution of society which we call heredity? If you and I were condemned to possess nothing, mental, moral, spiritual, but what we personally earned and deserved, we would at one stroke lose that vast and unspeakable heritage.

Many a mystery doubtless remains—as, for instance, the ultimate fate of those who seem to be mere victims of this hereditary system. Perhaps those who have every advantage of heredity and training will be more severely judged for some slight meanness than these poor victims for what we count great sins. As Francis Thompson says:

> Heaven . . .
> . . . . .
> Must of as deep diversity
> In judgement as creation be.

But there is no final comfort save in the very being of God. The most important statement that can be made is that God is the greatest sufferer—that He takes on His own heart the heaviest burden. He that hath seen Christ hanging on the Cross, bearing the sin and suffering of the world, hath seen what the Father was doing all the time, is ever doing. 'The Lamb was slain,' not simply some nineteen hundred years ago, but 'from the foundation of the world.' Having made it, He would see it through the great adventure—would shrink from nothing to bring the whole creation into the liberty of the glory of the children of God. That is the meaning of Love—Love suffers for those it loves. Suffers, yet is happy; not to be allowed to suffer would be the unhappiness. Philosophers deny that God can suffer. They are right, in a beautiful way of which they do not dream. Even among ourselves perfect love transmutes suffering into perfect joy—as those know who have suffered for the sake of one they deeply loved. And so when you get infinite Love, you may get infinite suffering, and the suffering will be infinite peace and joy. And that is God, and He is Himself the solution of the problem of pain. He is solving it by bearing it, and if life offer you opportunities of suffering for the good of others, remember it is God offering to share with you His own life.[1]

FIFTH SUNDAY AFTER TRINITY.

The Revelation in the After Days.

'What I do thou knowest not now, but thou shalt know hereafter.'—Jn 13^{7}.

There are numberless things to which at present we have no clue. Many of the Master's words have no immediate significance for us. Many of the things which He does to us hide their secrets. But the veil is only for a while. In after days the dark word will unfold a wealth of strength and grace, and the confusing experience which perplexed us like a fog will find a minister of interpretation in some later experience and it will become transparent.

[1] J. S. Carroll, *The Motherhood of God*, 8.

And so revelation waits upon life. We cannot force its secrets by the strenuous grappling work of the intellect. We do not reach the most precious light of God by the venturous journeys of the reason, but by faithful commonplace pilgrimage of daily life. That is to say, later events hold the keys to present mysteries. When the later event arrives, it opens the lock of some perplexity, as though the puzzling thing had been touched by a magician's wand. It is not a bit of good struggling for a premature unfolding of the Divine mystery.

Let me recall to you the incident in which the words of our text occur. At a certain stage of the Last Supper, our Lord somewhat abruptly rose, took a towel and a basin and knelt down before each of His guests—to wash their feet. Why He did this we cannot say. It may have been that for Him, and for them alike, the moment had come when mere words fail; when it becomes too poignant, too harrowing, to go on speaking—speaking about something which cannot now be altered. It may have been that our Lord's own emotions were beginning to be too much for Him. Such times there are—when words fail. It is well for us if at such times we can arise and do something *with our hands.*

When it came home to the disciples that the Master was at their feet, they protested. But our Lord appealed to them not to hinder Him, and appealed to them with this saying: 'What I do thou knowest not now, but thou shalt know hereafter.' It is as though he had said: 'A day is coming when it may help you, to recall this that I am doing to you. At the moment it may seem little to you; but time and life will bring out its hidden value.'

That, I say, is a deep truth; but, I repeat, it is a very simple truth. It is something which we all learn in the school of life. We are poor judges of the value of the things that are happening to us or of the things in which we are taking a part—at the very moment when they are happening, or when we are taking a part. But time and the later necessities of life as they beat upon us may cause some little thing from earlier days to glow and flash with meaning—like a gem in the darkness.

This is the principle we follow in the training of our children. They have to receive many things whose inner secrets are hid. Many of their lessons are little else than words, and their treasures may not be realized for many years. Our children can bear the elementary lesson, but they could not receive the more profound explanation. The teacher could not unlock the words for his pupils; they can only be unlocked by the maturing years. There is a passage in *Sentimental Tommy* which says all this well. It is a reference to the Shorter Catechism. 'One of the noblest books which Scottish children learn by heart, not understanding it at the time, but its meaning comes long afterwards, and suddenly, when you have most need for it.' That is life's process of revelation.[1]

Now what were the prospects which, we may believe, our Lord had in view for those disciples—prospects of such a kind that He believed it would help them to meet them and pass through them with an unbroken spirit to remember that He had stooped down and washed their feet. At heart they are the prospects, the inevitable experiences which await us all. There is the prospect that one day we shall suffer; and the prospect that face to face with life we shall one day lose heart.

(1) Our Lord was well aware that those, who in His own day had taken His side and should hold to Him, would be called upon to suffer at the hands of the world. And so it was. For three hundred years indeed, off and on, to be a Christian was to run the daily risk of a cruel death. And all the time, even in the pauses of actual persecution, to be a Christian was to be in a minority, was to be living by hopes and dreams which the great world despised. Now that in itself is to suffer. We can overhear, in the later musings of Jesus, His anxiety as to what may happen to His followers when He is no longer with them. He is always recommending them to count the cost, to sit down and test themselves. At the same time, He welcomes those who think that they will be able to bear the strain. He cannot give them the kind of gifts which the world has at its disposal. He can offer them only a task. But with that task He can promise them a Holy Companionship, a deep and steady greatness of the soul. If they continue to love Him, such suffering as they may be called upon to bear will never seem too heavy. For they will never be called upon to bear what He their Master had to bear. And that He bore it all without bitterness they may well believe;—for here on this night in which He is to be betrayed, on the eve of sufferings so great that they will be taken by mankind for ever as the symbol of all human suffering—here He

[1] J. H. Jowett, *The Friend on the Road*, 175.

is not thinking of Himself, but of them, kneeling before them and washing their feet.

(2) The second prospect is not unrelated to that other. For there is another danger which besets all who are seeking to live for Christian ideals in this world. From time to time they feel that things are too firmly settled, and that the drift against themselves and against the things they seek, is all too strong. Thereupon they lose heart. It is not that they blame anybody. The finer sort in this world are almost too apt to blame themselves. They feel that if they were better, other people would be better and everything would be easier. But they lose heart. And was it not that they might not quite lose heart that our Lord stooped down and washed their feet? For nothing could ever deprive them of that experience. And as they recalled it in after days, and amid other scenes, that He, who through the sheer greatness of His Person had become the Lord of Glory, had once upon a time, in the crisis and preoccupation of His own darkest hour, humbled Himself to wash their feet, they might begin to see that that only is true greatness, this spirit which endures to the end, which stoops and stoops, never quite evading some triumph of this world, yet persisting for the love of God.[1]

[1] J. A. Hutton, *Our Ambiguous Life*, 115.

Theology and Archaeology.

By the Reverend T. Crouther Gordon, D.F.C., B.D., British School of Archæology, Jerusalem.

It might seem at first sight that Archæology has little bearing on Theology. It is open to the pure linguist and scholar to ask, 'What has digging an old hillock to do with the dogmas of the faith?' and approached in this way, as it has too often been, it admits of no dispute. The theologian in his study has never been identical with the trained excavator in the field and camp, and it is to be feared that both have as a result lost not a little. But if we give a broad enough meaning to Theology, we find that nothing human is alien to it, and no truth can finally lose its place there.

But the supreme fallacy in popular thinking lies in making Archæology a mere raking among old ruins, the doleful pastime of superannuated professors. The truth, however, is that no activity of mankind—aviation alone excepted—gives greater zest and thrill to the worker. Apart from the unspeakable expectancy of not knowing what the next spadeful will contain, the scope for the disciplined imagination is quite unexampled. At Tabgha in Galilee, for instance, we struck a deep layer of Mousterian cultural implements made of flint, and as these weapons came up out of the red earth, handful by handful, who could resist seeing once more the man who shaped them, smashing his bones to powder, pinning down his skins, stretching and scraping them, throwing his heavy missiles at a swooping bird, and staring pensively down the wadi into the rushing waters or the parched oleanders? And the same science which deals with earliest man takes in also the twin peaks of Roman and Greek culture, and nothing short of the tawdriness of the present is outside the scope of the archæologist. Here, at least, the two great sciences meet.

But the Holy Land is the happiest hunting-ground for the excavator, and here lies the chance for theology. The interesting fruits of the digger would be material for the thinker in any case, but coming as this latest work does, from the home and centre of the three great religions of the world, theology can neglect it only at its peril. And least of all can the Christian theologian afford to be blind to the chances of the present when archæology is touching the very vitals of his religion. One of the foremost archæologists has said that the Church is losing the opportunity of the hour in neglecting, as she is neglecting, the importance of archæology.

Not only in the results of excavating expeditions in themselves, is there material for Theology; not only in the fact of these being in the land of Jesus, but also, I believe, in the very nature of the present possibilities. We should not forget that the War has gone, and with it many of the hindrances to really effective work, so that now great ventures may go forward in Palestine, not only untrammelled by the authorities, but actually aided and en-

couraged by the Director of Antiquities himself. This is a great advance, and no brief is held for any nation or society. The result of this state of affairs is good, for two great American ventures are going forward here, and many more smaller ones by German and British efforts.

The other day I went up to Megiddo. Passing through the ancient Shechem, with Mount Gerizim and Jacob's Well, redolent of memories, on either side of the road, and stopping for a time at Jenin —where the lepers were cleansed—we passed along through Taanach (Jg 5^{19}) till we came to the renowned Armageddon, the greatest centre of military activity in the world. How quiet it was! and yet here in caves beneath the terraced hillock prehistoric men have fought like fiends, died like brutes, and been buried without remorse. Here the strangely mystical minions of the Pharaohs encamped and fortified themselves. Canaanites too have found this a key position of supreme value, and Israelites strove hard and long to secure it as their stronghold. Here Barak and Deborah wrought their victory, and on this very spot the good Josiah went down in honour before his enemies. It rings with memories. It cries with a hundred voices. For centuries wrapt up in these burning white sides of earth, the secrets of the ages have been hid. How the one culture, no less than the one army, clashed with the other, how temple after temple was plundered, how invader entered the walls only to be himself invaded, how the soldier sang on duty and the mother wiled her child to sleep, all these and much more will soon burst on the world. Dr. Fisher was engaged in excavating some very ancient caves, obviously rock tombs, when we arrived. Already it is no small discovery that prehistoric men used the tell for their home. A two-storied house is being built with thirteen bedrooms, two directors' rooms, a library, a safe-room for the jewels, which may or may not be found, store-rooms, electric light, etc. etc. It is quite a noble hill Armageddon to-day; in five years' time it will have gone completely, and the historic place will be no more. It is a great thought. Not all the genius of the eternities will be able to bring data from Armageddon. In a real sense it is the end of Armageddon, and yet before that it will have told its tale.

And yet a greater work than Megiddo is going on. Beisan has been the scene of much activity for the last three years, each month revealing greater and more interesting remains. On the day I arrived there, I found the chief excavator clearing a large and well-preserved Egyptian temple right on top of the tell, and there open to view were the door, the pillars, the altars, and the stately steps, dating back to Totmes III., over three thousand years ago. What bombastic commander of the archers left his pretentious stelæ for our day? What weary, homesick priest last slew his victim on these altars?

The temple of Ashtaroth, which, much to every one's surprise, had been discovered right above this Egyptian temple, had just been dismantled before I arrived. Inside this place, several exceedingly fine pieces of pottery were found, resembling that found at Asa, on which are representations of birds and serpents, houses and windows, men and women. The skill and patience shown by the staff in gathering and joining the broken pieces seems unbounded. Beneath the two central pillars were found two earthenware jars, which contained seventeen ounces of pure gold, and over forty of electrum. As one handled these large ingots, a new meaning came into the lines:

> It isn't the gold that I'm seeking
> So much as just finding the gold.

This, of course, is exceptional in archæology, although the Bedouin fancy gold is our only desire, while in point of fact it has little historical value. Beisan, however, has thrown a revealing light upon the forces that focused upon the borders of Palestine before, and at the time of Israelite occupation. Egyptian worship, no less than Ashtaroth, was a potent influence.

Although not on such a massive scale as either Megiddo or Beisan, the operations on the Third Wall of Jerusalem have proved important. Jerusalem, of course, is the home of archæology, and probably more than any other spot of earth has a tongue for every stone. Most excavators were already aware of a wall to the North of the Damascus Gate, but it remained one of those delightfully vague sites that every one knew and nobody understood. The climax came when, a house having been started in the open space, an old pavement was uncovered and, close by, the top of a thick wall. Dr. Mayer of the Department of Antiquities carried through digging operations, and exposed a massive wall, finding Roman coins about, with typically Roman sculpture work, and

measurements which satisfy the historian's account of the wall of Herod Agrippa. It could not but create a stir, for evidence of the Jerusalem of Christ's time is invaluable, and this is such. It means to say that by the most scientific methods, archæology is moving step by step to the very spot of the Crucifixion and the Tomb, a result which will both strengthen the faith and discomfit the sceptic. This is the relation that Archæology bears to Theology.

But the greatest archæological find of the year is undoubtedly the Galilee Skull. It was the writer's privilege to be second-in-command of the expedition, and to see the earth yielding up this priceless treasure, to the wondering gaze of excavators and Bedouin. Here, in the centre of the country of our Lord, in a wadi He must often have traversed, we found evidence of a race of humans with an immense culture, lasting for many thousands of years, a race and a culture that eventually perished. It seems very likely that the Mousterian culture of Europe, as so many other things, came primarily from Palestine. It seems most truly that Palestine is the Chosen, the Promised, the Holy Land.

And so it is not an unfair inference from these present results to say that right down from the earliest times, this country has been the meeting-place of races. The Mousterian man had to go down before the Aurignacian, who in turn had to meet the Solutrean. This was the place of impact. The days of higher culture dawned, and the same clash took place. If you want to see Egyptian religion, don't go to Egypt, but see it in Palestine grappling with the rites of Phœnicia. If you would value the faith of Babylon, compare it with the persistent practices of the Canaanites. If you have lost your admiration for the religion of Israel, see it at Megiddo amidst the sweeping tides of rival cults, lifting heroically the white banner of purity and hope. Just as isolation breeds degeneracy, and contact brings resource and progress, so it was in the very nature of things that out of Palestine, the meeting-place of the world, should spring the vital faith of mankind.

Another great truth comes home to the archæologist as to no other. When layer after layer is uncovered, and stratum after stratum examined, the significance seems almost always to be religious. It is true that many military achievements are recounted, on stelæ and seals, but all is under the ægis of the god. The pivotal point is ever the temple. When new and strange pottery is found, as at Beisan, the excavator finds the explanation only in religion. The non-religious works of man, both prehistoric and historic, seem to have been as nothing to his religious activities. The real point of this archæological discovery is not simply that religion is universal. That is a trite maxim of theology. The new truth that modern thinkers must absorb is very much greater; it is this, that the only thing of worth to the great races and cultures of men was the discovery of God. In this great rendezvous of the world's best deeds and thoughts the groping after God has ceased to be a habit and become a passion. Theology can stand up, fully supported by the excavator, and affirm that mankind is at its best and most progressive when it joins in the search for God.

The science of ancient things has likewise a gift to confer upon religious thinking, in the balance and poise of the long view. When an evanescent philosophy would beguile the soul from the voice within, this science can bring into view the unchanging verdict of ages dim and distant, and, despite the confusion of the hour, we can lift our heads and strike the stars, and say, 'What hath been, is that which shall be.' The gathering religious impetus of untold centuries will not be stayed by a passing theory, or an altered viewpoint. When it seems for a brief moment in the chilly atmosphere of early morn that men have lost 'the sense sublime of something far more deeply interfused,' the archæologist will not be abashed. There is a fine unperturbed pace in an archæological theology.

It is, of course, in relation to Christian theology that the gift has been greatest. Here there is a steady band of workers who show few signs of religion, and yet slave their minds and bodies on the archæology of sacred places, just because this is their religion and an enviable one too! There has been a tendency in literary circles to reduce a story to a tradition, and, having done this, to reckon the poor thing dead. Sitting in a quiet study in the north of Scotland this might seem plausible, but, in point of fact, as a tradition the thing assumes a new value. The showing of all recent archæology, from Joseph's Tomb to Jericho's Wall, from Jacob's Well to Moses' Birth, is to substantiate such traditions. Give to the excavator a good healthy tradition, and he will generally

confirm it. He may even go beyond the Bible tradition, as in the case of the Tomb of Joseph, and give us first-class historical material. That is the relation that Archæology bears to Theology.

Not only is it tradition that is thus confirmed, but, what is much more vital, the Bible itself. The days have gone when we strive to justify the Creation narratives; these are what they are, and not even archæology can change them. But when we come to Abraham and Lot, to Judges and Joshua, to Samuel and to Saul, we, with an archæologist's knowledge of the places, find that every story must have come from a kind of genius and bears the stamp of authenticity on its face.

Gideon's Pool and Elijah on Carmel no more admit of speculative doubt. No one who crosses Esdraelon and sees the villages through the hazy heat, will talk of corrupted texts, even when it says that the mountains 'danced.' In fact, both Old and New Testaments tremble with a new life when the archæologist speaks. In one place, as at Ophel in Jerusalem, where Rev. J. Garrow Duncan worked so patiently, you may take your Bible in your hand and let it guide you by conduit and tower, over the Jebusite wall and Hezekiah's rampart. In another, as at Capernaum, you can take your Gospel of St. Mark and it will lead you along the shores of Gennesaret. In the points that really matter the excavator is the Bible's best commentator.

It is the besetting fault of the present-day theology that it tries to live without an historic basis. Deeply tinged with a pseudo-transcendent philosophy, it is half ashamed of its historical figure, and here it is that the lesson of the trained archæologist is good, for he insists, and rightly insists, that Christianity is based on history, and Christ Himself a part of his science. The guns are not yet silenced that aimed at the person of Jesus Christ, robbing Him of His identity, and denying His very existence. But here is one who insists that whatever may be His place in a metaphysical system, there is also a place for Jesus in archæology, and the spots which He dignified by even a passing reference are legitimate sites for excavation. The fact is, that as the trained worker moves about from sacred spot to sacred spot in Palestine, possessing an acquaintance with the country such as none else can acquire, he finds that the only true history book of Palestine is the Bible, and the most trustworthy figure that of Jesus. To see the old ruins of Chorazin (Mt 11^{21}), high up among the Galilean hills, scattered far across the proud breast of the uplands, now dead and desolate, to notice how the ancient synagogue lies in fragments with never a voice uplifted nor a hand outstretched, but only the brimful silence of the wadi, and the mystic whisper of the hillside breeze, to feel the spirit of the cursèd place invading every sense and thought, this and much more is the privilege and prize of the true archæologist. Not the hectic tourist, and still less the unimaginative Bedouin, but the excavator alone can pronounce on the historicity of Christ, and the pronouncement is unanimous. The ingenious insinuations of nature-myths no longer have point, for not only does the New Testament thrill with a new life, but its Central Figure steps out from the pages with a new majesty, and the tremble of life is on His lips. Thus it is that seeing these holy places brings a new strength to faith, and a revealing light to the mind; not the congested ways of Jerusalem, where one lie out-tops the other to evoke the piety of pilgrims, where in the zeal of faith, both truth and religion are banished, a place which, in a word, Jesus hates as fervently to-day as ever; not there can you hear Him, but in His own beloved fields, along the Capernaum coast, far off beside the Galilean waters, where still, in the soothing silence, you may hear the plash of the net, and see the white sail rounding the point, and, in the purple mystery of evening, find Him standing on the shore.

Contributions and Comments.

The Arrangement of the Text in the Third Chapter of John.

The theory that the text of the Fourth Gospel has become disarranged seems to commend itself to most students; and seeing that one of the most unmistakable of the dislocations has to do with chapter 3, one's hesitation to suggest a further re-arrangement of the text of that chapter is not as pronounced as otherwise it might have been.

The hypothesis that in the traditional text of that chapter vv.[22-30] are out of their true place was first put forward by F. Warburton Lewis, in his *Disarrangements in the Fourth Gospel* (p. 25 ff.). His main argument is that when these verses are removed the rest of the chapter 'is restored to unity and consecutiveness' (p. 29). I agree that the removal of the verses restores the *unity* of the chapter, but as regards *consecutiveness* the statement is scarcely warranted; for the paragraph beginning with v.[31] cannot be said to attach itself to the passage ending with v.[21] any more naturally than it attaches itself to vv.[22-30]. If v.[31] follows immediately after v.[21], the expressions ὁ ἄνωθεν ἐρχόμενος and ὁ ὢν ἐκ τῆς γῆς are introduced with strange abruptness. The presence of vv.[22-30] immediately before v.[31] gave a tinge of plausibility to the view, once commonly held, that ὁ ὢν ἐκ τῆς γῆς referred to the Baptist. But that, as Lewis remarks, 'is a reference entirely due to the false context created by the displacement' (p. 25). (It is curious to find Lewis saying—on p. 29—that 'the paragraph 22–30, adrift from its first position, became attached to 31 because of the misinterpretation of 31 exposed above'! Surely this is to argue in a circle.)

Moreover, we are conscious of the lack of 'consecutiveness' when we attempt to make the transition from v.[13] to v.[14]. The latter verse cannot well be the opening of a fresh paragraph, and yet its connexion with v.[13] is by no means obvious. 'Der übergang zu 14,' says Holtzmann, 'ist noch immer Gegenstand planlosen Ratens.' Westcott remarks that 'the point of connexion between v.[13] and v.[14] lies in the repetition of the title "the Son of Man."'

Now the suggestion I would offer is that vv.[31-36] originally came between v.[13] and v.[14]. When this readjustment is made the difficulties just noted are both removed, for, in the first place, as is immediately obvious, v.[31] follows most easily and naturally after v.[13], and, in the second place, v.[36] forms a most appropriate introduction to vv.[14-21], for this paragraph expands the truths enunciated in v.[36]—the truths, that is, that the Son is the source of life to him who believes, but that the judgment of God abides on him who believes not. There is, as it seems to me, quite as much to be said for placing vv.[31-36] between v.[13] and v.[14] as can be said for most of the re-arrangements that have been proposed in the text of the Fourth Gospel. Is it possible that the occurrence of the phrase 'the Son of Man' in v.[13] and in v.[14] explains why vv.[14-21], after somehow breaking loose from their original position after v.[36], were placed in their traditional position after v.[13]?

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Entre Nous.

The Editors wish to express their regret that, owing to the calling out in the General Strike of the printers' staff, there has been a few days delay in the issue of The Expository Times for June. Under all the circumstances of the present case they feel sure that they can rely on the forbearance of its many readers.

The Pilgrim.

It was a real disappointment to find an editorial note in the last number of *The Pilgrim* asking its readers whether they seriously desired it to continue, and saying that that would be impossible unless the circulation greatly increases. *The Pilgrim* is a quarterly which is published by Messrs. Longmans (3s. 6d.). It is edited by the Bishop of Manchester, and has the marks of his forceful mind and individuality. This issue contains a number of excellent articles, and also a very delightful study by the editor himself on 'The Resources of Literature' in which he indulges in trifling, but finds that in the end even his trifling has led to the eternities. 'For literature is so varied and rich in its resources for soothing or rousing the human spirit, that to speak of it at all is to be led over the whole gamut of human interests and emotions. . . . The man who has really faced the terror of life in *Macbeth*, or its horror in *Othello*, or its dim mystery in *Hamlet*, or its vast grey gloom shot through with fires of anguish in *King Lear*, and has seen all this redeemed by beauty so that its very fearfulness becomes a mere element in its

sublimity, should be a braver man from that day forth.'

Dr. Burch on Josephus.

This month we have had sent to us the first number of the *Diocese of Liverpool Review*, published by the Liverpool Diocesan Publishing Company at 6d. A considerable part of the Review is necessarily of local interest, but at least one article attracts attention. It is by Dr. V. Burch, a Lay Lecturer of Liverpool Cathedral. The difficulty which Dr. Burch deals with is the old one, How are we to explain the fact that, at least in the Josephus which we have, based on a Greek translation, there is little mention of Jesus? Was His Life a matter of such little moment to a contemporary historian? Did Josephus when he turned his Aramaic book into Greek for the 'powerful and the educated to read' think it best 'to extinguish Jesus Christ by omission'? We could not have answered the question, says Dr. Burch, 'if that brilliantly ironical disturber of settled opinions, Discovery, had not disclosed new treasures of knowledge.

'A pile of manuscripts was found, written in the ancient church language of the Slavs, which contained a translation of the writings of Josephus. Both the *Antiquities* and the *Jewish War* are in them. We can blame the post-war period and the Tower of Babel—two over-burdened bearers of excuses for our indolence towards the labour of thought in these days—that so little notice has been taken of this discovery. For it is not only that there has been found another version of Josephus: this version is one in which are preserved long statements concerning Jesus Christ.' Dr. Burch then goes on: 'We will keep for the present to the text of the *Jewish War*. What are the notes there of the historian's account of Jesus? We may select four of them. There is nothing to avoid or twist in all of the notes. The selection is made for the sake of short and simple statement. Josephus tells us (*a*) that he knows all about the trial of Jesus before Pilate; (*b*) that in the time of the Emperor Claudius, and of the procurators Cuspius Fadus and Tiberius Alexander, many were the "slaves" of the wonder-worker, Jesus; (*c*) that these preached that their "Rabbi" who had died was risen from the dead, and as well they taught the *New Law* which is in opposition to the old Jewish law; (*d*) that these very early messengers of Jesus were teaching others who and what He was, and is by the help of the primitive "documentary" mode which He had inspired, and all His first messengers had used.'

What exactly has Dr. Burch done for us? Not, perhaps, quite so much as appears at first sight. Dr. Burch does not say where the manuscripts were found, but presumably 'those portions of the Old Slavonic Josephus' which he has in his possession have some relation to the Russian manuscripts of Josephus copied by Dr. Eisler a number of years ago. If that is so, we appear to be faced with a difficulty from the evidential point of view—that we are only dealing with a translation of Josephus and not a very early translation at that.

'The new Josephus,' Dr. Burch says, 'then, is the original version in Aramaic, untouched by Græco-Roman influences; our copies hitherto known have been the Greek edition expurgated to suit the taste of the Roman court. A full edition of the new text is being prepared; and its publication will bring the whole truth to light.' However that may be, Dr. Burch is doing a real service in making this northern translation available to the public.

The Massacre of the Innocents.

The Bishop of Winchester has just published a volume of addresses on the subject of the great tasks with which the English Church is confronted to-day. It is an inspiring volume, and one which we hope will be widely read. The title is *Great Tasks and Great Inspirations* (Nisbet; 5s. net). The first part deals with great tasks, and then more shortly Dr. Woods turns to the inspirations for these tasks, and we shall turn there with him. The first chapter is on 'The Enthusiasts of Bethlehem.' 'The massacre of the Innocents. But they must not be massacred; we cannot do without them. We know their names full well—Faith and Hope and Love and Goodness and Prudence, and many another. They will be the makers of the twentieth century, or it will not be made at all.' For the Innocents were not massacred, and Herod, though dead, has many incarnations. 'Mr. Holman Hunt has portrayed the triumph of the Innocents, and of all modern pictures of the scene this one holds the field. There you see the Mother with her child making her escape to the south, Joseph leading the animal on which she sits, and

watching with anxious face the line of Herod's watchfires. The Holy Child is calling her attention to the glorified spirits of the Innocents, to whom He points with His little hands as He joyfully recognises some of His late playmates. The babes are being borne along on streams of living water. The little ones in front already realise their bliss. They kindle incense and scatter blossoms before their Infant King. Others are garlanded in flowers, yet have not fully realised their translation into the spirit world. One gazes at the sword thrust that has been made in his dress, but is amazed to find no corresponding wound upon his glorified body. Following in the distance are three poor babes not yet awakened to the bliss of Heaven, and still wearing on their faces their grief and pain. Yet near them float shadows as of starry crowns. Herod has done his worst. Yet the babes are not dead.'

And what about Herod's incarnations? They are on every hand. 'All those movements, tendencies, interpretations of life, which seek to put the sword through Faith or Hope or Love—in them Herod comes to life again. There is, for instance, that pseudo-science which has slain its victims times and again, and does so still.' And there are force and avarice and the craze for cash and comfort. For this Heroding takes many forms. 'When Herod has given his orders the game is up, so many people seem to think. Faith, so we are told, is only one step removed from credulity, force is simply the verdict of common sense, and selfishness—why, we have it on the authority of statesmen and philosophers—is the only adequate key for the locks which admit to life's storehouse.' Yet this is not true, for the babes are stronger than they look. 'They are often taken in, it is true. But to be taken in is better than to be shut out. You remember Chesterton's magnificent passage about Pickwick, who "goes through life with that godlike gullibility which is the key to all adventures. The greenhorn is the ultimate victor in everything; it is he that gets most out of life. Because Pickwick is led away by Jingle, he will be led to the White Hart Inn, and see the only Weller cleaning boots in the courtyard. Because he is bamboozled by Dodson and Fogg he will enter the prison-house like a paladin, and rescue the man and the woman who have wronged him most. . . . All doors will fly open to him who has a mildness more defiant than mere courage. The whole is unerringly expressed in one fortunate phrase—he will be always 'taken in.'"'

And to-day Dr. Woods finds that the babes are indispensable. They are indispensable in politics. They are indispensable in the Church. 'In the clatter of ecclesiastical machinery and the busy hum of administration, their still small voices are almost drowned.' They are indispenable in our own private lives. 'Many a life has its massacre of the Innocents. Faith, Hope, Love, Purity, Unselfishness, in a thousand ways in your heart and mine—Herod is out to wound them, and, if he can, to kill them. Every slackness in devotion, every unthinking cynicism, every refusal of fellowship, every preference of self, and the knife is plunged into those babes on whom, if we did but know, our very life depends.'

What is to be done? If we think of the picture again we shall see that the Innocents are not killed. They can be revived. 'This is no mere fancy. It is fact. It is a miracle which can be proved.' 'Let all those in whose house the Innocents have been languishing, in whose lives the babes have not had their way, who have mistaken Herod for the wise counsellor instead of the beast that he was, gather round this scene.'

A Vesper.

'There is the senseless practice at the end of an evening service of singing what is curiously called a vesper. A well-known American preacher used to say, "What is the use of my preaching, and trying to make an impression, when directly I have finished a covey of quavers fly out from the organ loft and peck away the good seed?" I ask you to let the congregation have their silences—there are none too many of them—of which you are the guardians.'[1]

Three Conversions.

A number of years ago a good idea came to Mr. Boreham. It was to find the favourite text of well-known men and women, to describe how it came to influence them in the first place and work out its effect in their lives. He found so many that he has already published several volumes, and we were beginning to wonder if he would not soon be exhausted, but the plan of his latest volume—*A Faggot of Torches* (Epworth Press; 6s. net)—is the same, and we can confidently say that the sketches

[1] F. T. Woods, *Great Tasks and Great Inspirations*, 176.

woven round these texts and these personalities are equal to any that he has yet done. And some of the freshest are not from life but from literature. There is Robert Fuller's text, for example, and if Mr. Boreham has been able to get more sound teaching out of Robert Fuller than we would have done ourselves that is all to the good. 'In her *Green Apple Harvest*, Sheila Kaye-Smith tells in vivid detail the stirring story of Robert Fuller's three conversions.' His first conversion was at a revival service at the chapel which he and his brother Clem had gone to. '"Turn, sinners, turn to Me!" cried the preacher. Clem was wishing himself out in the lane with Polly, and, wishing it, fell asleep. Robert, on the contrary, leaned forward in his seat, drinking in every word. He sat with his eyes fixed on the preacher's face, his jaw dropping towards his flashing tie, a few beads of sweat on his forehead.' The result of it was that Robert was saved! 'Robert was a believer—he who had been brought home drunk only a week ago!' Clem felt a thrill go down his backbone, but he was alone in his admiration. 'Others were suspicious or critical or angry. On his return from the chapel, the family received Robert frigidly, and his father called him a fool. "You're that," he said, "if you're not worse!"

'Such treatment set up a violent reaction in Robert's impulsive breast. He felt that he had been victimized; and he felt, strangely enough, that God was to blame for it.

'"I tell you, Clem," he said, as they sat on their beds discussing the incident that night, "I tell you that it was God that spoke to me. He's played me a trick. He's angry with me because I like enjoying myself and loving girls and drinking at pubs and doing things as He don't hold with; so He's done this to pay me out. But I'll show Him as I ain't beat as easy as that. If anyone hereabouts thinks that I'm saved, he'll soon know different."'

So that is the story of his first conversion—'like apple-blossom, flimsy and light; it soon came fluttering to the ground.' And his second conversion was a green apple conversion—sour and hard. In it he 'grasped at the love of God in order to obtain deliverance from everlasting perdition. Under the influence of that conversion Robert set out to warn all the people of the countryside to flee from the wrath to come. He neglected his wife and child: he forsook his home for days together; he let the farm go to rack and ruin. He tramped from village to village, delivering at fairs, at markets and on village greens his stern and terrible message. He came on a knot of young girls gathered at the well, and he told them of the torments of that fire in which no tongue can be cooled and no thirst quenched. He looked in at the smithy, and, as the bellows roared and the flames leaped up, he told the smith of the day that shall burn as a furnace. And then he thought of Hannah!—a gipsy girl to whom he had paid attention, but who had married one of her own people. He must save Hannah's soul! He went. The gipsies, seeing their chance, left him alone with her. She knew her part and played her game most cleverly. Even as he preached to her, she used her old enchantments. The old feelings mastered him. He sprang upon her and smothered her face with kisses. The gipsies, watching, rushed into the tent. He fought with them and fell. They offered to be silent if he would give them gold. He refused them the money for which they hungered; and they sent him straight to prison.'

And then the third conversion. It was 'like ripe fruit, rosy and sweet; the reader closes the book with the taste of it still in his mouth.' In the third conversion it was through the beauty of Nature that God spoke to him. 'The whole countryside was unspeakably beautiful—the fields, the hedgerows, the farms, the cherry-tree in full blossom, the sunrise and the song of birds. Then, out of the beauty of the world, there came a voice: "I am your God: don't you know Me?" He was overpowered by a sense of the love of God. He had only thought of the love of God as an escape from hell; but here was God loving for the sake of loving! *Loved with an everlasting love!* Loved in spite of everything and loved all the time! He hurried home and told Clem.

'"And does this mean that you've been converted again?" asked Clem dubiously.

'"It does," answered Robert, "and I must go and tell men that He's a God of love and of everything lovely. I preached a hard gospel before. I said that Christ died only for the elect, and that everyone else would burn for ever in hell. I took away God's character, and I must make it right again."

'In spite of all Clem's arguments, and all Polly's entreaties, he set out. But the mob would not hear him. It laid violent hands upon him and did him to death at the horsepond. But he was quite happy about it. It was best, as he himself had felt, that he should die. And death had come to him very kindly. For he had died in trying to show men that *God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life.*'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Sooner or later every preacher has to face the problem of suffering. His business is the 'cure of souls,' and of every congregation it may be said, in the words of the evening hymn, 'some are sick and some are sad.' The sadness may spring from many causes, from personal failure or loss of friends or the slow progress of the world towards the noble life: but in sensitive souls that sadness is sure to arise also at the contemplation of pain and suffering. Much of it seems so needless, some of it even so unjust: what is the preacher to say to it?

He will speak of it to most purpose, if he speaks of it from within; that is, if he has himself been smitten, body and soul, with the pain and suffering whose meaning it is his business to interpret to others. But, even without any profound personal experience of suffering, he cannot have used his eyes or his heart to much purpose if he has not been touched to sorrowful questioning by the things he may see almost any day not only in the human but in the sub-human world. One day three baby thrushes are sleeping peacefully in their nest, the next they are torn from it by a cat and mutilated beyond recognition. The sensitive heart is stunned by so lurid a revelation of a 'nature red in tooth and claw'; and crueller still are the waste and pain in the human world.

It is easy to be optimistic if you are only ignorant enough or blind enough. The world is a very attractive place, when all the ugly facts are shut off: if you do not know of them, or if you close your eyes to them, the system of things is pleasant enough. But these things are there, whether you see them or not, and any optimism which has a right to exist must reckon with them. But there is a pessimism which is just as shallow as some optimisms, a pessimism which is as blind to the joy that is set before us and around us as optimism may be blind to the tragedies. Both pessimism and optimism may be purely sentimental and temperamental, and our only reasonable reconciliation with the world comes from seeing it steadily and seeing it whole.

This is what Professor W. Cosby Bell, D.D., does in his Bohlen Lectures on *Sharing in Creation*, noticed elsewhere in this number. His chapter on 'The Problem of Suffering' treats this world-old theme with considerable freshness. He reminds us, to begin with, that there is another side to the picture. 'Outside the window the bird is singing in the tree-top his full-throated melody of the joy of life, even though the shadow of the bird-hawk may presently still his song. "I vote for life," he seems to say, "even if there is a hawk in it." Inside the chamber the baby is splashing in his tub, and the mother remembereth no more her anguish for joy that a man is born into the world. Friendship

and love are at their daily work of enriching human existence; journeys end in lovers' meetings; and old men, with one foot in the grave, creep about taking an undefeated joy in one more day of life.'

To rail indiscriminately at suffering, he points out, is to assume that suffering has no value, and that the end of human life is happiness. But these are the very things to be proved. The whole course of experience, however, goes to suggest that the end of life is not happiness but a progressive enrichment of character, and to this end suffering can make a notable contribution. Many of the finest qualities which it is possible for human nature to exhibit could never come into being at all, were it not that the world in which we are set is a dangerous world. If Nature seems at times remorseless, it is not that she is really unfriendly or even indifferent; the very sternness of the demands she makes upon us is a proof that she means well by us. She will not be content with any flabby response on our part, still less with evasion—these things she will punish; but she invites us to conquer her, that by our victory over her we may win our own souls. The padded and the cushioned life were no life at all for a creature worth calling a man.

Or, as Dr. Bell puts it, 'a world in which no one could possibly get hurt, in which hunger always found food waiting at its elbow, in which ignorance carried no penalties and wisdom brought no rewards, in which carelessness and energy stood on an equal survival footing, might be a pleasant enough change for a week or so, but it may be doubted whether it would be good for us. It may even be doubted whether we should like it for any length of time. We might find that Elysium was but another name for boredom.' So the very system which seems callous to personal values is found in the end to nurture them, if only a heroic response is made to it.

Suffering has also its socializing effect. Joy brings men together, but not into so intimate a bond as sorrow. It is a commonplace that, when destitution invades the homes of the poor, their neighbours, only less poor than themselves, relieve their need with an abounding generosity; and sorrow has been known to bring an ancient feud to an end. Any experience can legitimate its claim to a place in the world-order which thus opens the flood-gates of mercy and pity.

Again, there is the faith which we cherish, at any rate in our deeper moments, that the brave and resolute endurance of whatever life may bring bears fruit somewhere, as William James says, 'in an unseen spiritual world'; the sense that this life is a real fight in which something is eternally gained for the universe by success. More particularly can the Christian, who knows that he is not alone in his fight, believe that there is no accident that is irremediable and no disaster that is irretrievable. By the help of God he has learned the art of transmuting the stern material of life, and with patience and hope he 'works the worst over into the best.'

It is by no means the lives most exposed to sternness and hardship that are always the saddest, often it is the very reverse. With the sorrow and the pain may go a joy unspeakable, the joy of experience no less than of hope. Dr. Bell skilfully concludes his argument by placing together two well-known utterances of Paul: that in 2 Co 11, where with moving eloquence he describes the hardships of his missionary life; and the other in Ph $4^{10ff.}$, where he speaks of his abounding joy in the Lord. 'Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. But I rejoice in the Lord greatly, for I have learned, in whatsoever state I am, therein to be content. I can do all things in him that strengtheneth me.' Such a confession, welling out of an experience so stern, is the everlasting rebuke of pessimism.

In one aspect of it, *Christ's Gospel of the Eternal and the Divine Manifestation in Christ*, by the Rev.

W. L. WALKER, D.D. (T. & T. Clark; 7s. 6d. net), is a plea for honesty in religious thought. It is not only, or chiefly, intellectual difficulties that prevent men from becoming followers of Jesus; yet the traditional statement of the Christian creed puts unnecessary stumbling-blocks in the way of very many.

First of the difficulties, not inherent in Christianity but only in our statement of it, is the assertion that 'Christ is God.' Of this phrase Dr. Denney once wrote that he avoided it because it is one of those provocative ways of speaking that challenge contradiction. For him it was objectionable in the same way as the title 'Mother of God' applied to Mary.

To insist that a Christian profession involves acceptance of this formula is to alienate very many in Christian lands who would gladly be disciples of the Jesus of the Synoptic Gospels but to whom the Christ of the creeds is a stranger. It is not so much that they *will not* as that they *can not* bring themselves to think in this way. There are, too, millions of peoples of other faiths who are ready to confess Jesus as their Lord and to acknowledge His Divine humanity, but who, by their inability to say 'Jesus is God,' believe themselves to be shut out of the fold.

By their fruits ye shall know them, and this doctrine must be judged by its fruits, by *all* its fruits; and one of these is that it has been a divisive force since first it was promulgated. It alienated the monotheistic Jews; it gave opportunity to Muhammad to come forth as a prophet of the one true God, and it was largely responsible for the rise and spread of Islam, whose enmity to Christianity has been so difficult to overcome. 'It led to bitter feelings, to excommunications, to persecutions, to strife and bloodshed, and even to open wars of Christians against Christians,' 'and not without the strong hand of force did it prevail.'

May it not even be that one of the causes of the world war was that the popular revolt against this doctrine, in Germany for example, unaccompanied by any successful attempt to find a more satisfactory statement on the Person of Christ, became a revolt against Christianity itself? There are, it is true, certain difficulties inherent in Christian belief, and difficulties have to be faced, not evaded. But Dr. WALKER'S contention is, that when for the early Christian formula 'Jesus is Lord' we substitute the later 'Jesus is God,' it is we who create the difficulty for ourselves.

For the later formula is not taken from the New Testament. Formerly it was believed to receive support from the Fourth Gospel; but, quite apart from the question whether the speeches of Jesus in that Gospel are literal records of actual utterances of Jesus, 'John' says that 'God was the Logos'; he does not say that 'the Logos was God.' The same Jesus who says, 'I and my Father are one,' also says, 'The Father is greater than I.'

Is Dr. WALKER, then, a Unitarian? We increasingly dislike theological labels, and that one would certainly be inapplicable. What he is arguing for is a return to something like the New Testament attitude to Jesus. He suggests this line of thought: If Jesus was the revelation of God, how can He also be the God whose revelation He was? Have we not a sufficiency of New Testament phrases in which to express our reverence and adoration for Jesus? 'Jesus is the Christ,' 'Jesus is God's Son,' 'Jesus is Lord.' Dr. Haering has said that many who would be troubled by a revival of ancient metaphysical terms find comfort and peace in the simple thought of Jesus as Lord.

But do not most of the New Testament titles of Jesus need interpretation? Take 'Son of God' for example. In connexion with the Sonship of Jesus what we are asked to stress is not the precise sense in which Jesus was Son, but the fact that in Him, as nowhere else, the Father was revealed. Throughout history God was working towards a certain goal,

Jesus was Son of God, Dr. Walker believes, not in the sense that He was miraculously created in the womb of a virgin, but in the sense that God's eternal purpose was first fully realized in Him. The Incarnation was not an act but a process, the process by which what God is in relation to man was ever more and more fully expressed until it found perfect utterance in Jesus.

This also is what Dr WALKER understands by the pre-existence of Christ. The individual, human Jesus did not exist in and with God from all eternity —would Paul have asserted that He did? The 'Son in God' to whom the Divine love eternally went forth was the Divine ideal and goal of the Creation; that Divine, creative ideal, always real for the eternal Mind, became incarnate in Jesus.

One of the most urgent practical problems of to-day is the proper observance of the Lord's Day. It is not only a problem of practice. It is more. It has bearings on the religious life of our land. And it raises questions as to the proper interpretation of Scripture and the real authority of the Old Testament. In this country Sunday has always been more or less a day of rest. And in this matter continental nations have cast longing eyes at our practice and made tentative efforts to imitate it. In Belgium, for example, when you buy a postage stamp you find on it a tear-off piece with the words 'ne pas livrer de Dimanche,' and if you wish to take part in the national movement for a quiet Sunday you post your letter with the full stamp. If not, you tear off the milled part.

The practice, however, has in recent times been largely changed. While continental lands have been striving to approach our custom, we have been approaching theirs. Sunday golf, Sunday tennis, Sunday theatres, Sunday outings, have spread far and wide. This new habit has been adopted in the name of freedom and in reaction from a former over-strictness. People have fallen in with the new ways without knowing well why they do so. What is most formidable in the 'modern' Sunday is not its looseness, but the fact that people have no convictions on the point. They simply follow their inclinations. And to-day it is largely true that the average Christian does not know why and how he should keep the Lord's Day as a special day.

What adds to his perplexity is that the observance of the day is often placed on the wrong ground, which he knows to be wrong. It is based on the authority of the Fourth Commandment. Now we all know that nobody obeys the Fourth Commandment. It enjoins the seventh day, but we keep the first. After our Lord's death the Christian Church abandoned the seventh day and substituted the first as the festival of the Lord's resurrection. Also, there are few people even among ourselves who do no work on the sacred day. These may seem small points, but the issue is the literal obedience to the commandment, and that obviously no one gives. It may be said that what we are to keep is the substance of the law. But what is the *substance*? That is the question we have to settle, and how are we to settle it?

Clearly on such an issue the real and only authority is our Lord's teaching. For Christians that is final. For others the question does not arise. Now that teaching may be found in three definite directions: first, in His explicit words about the Sabbath, second, in His practice, and third, in His general directions for conduct.

His great utterance on the Sabbath question was that the Sabbath was made for man. This clearly means for man's benefit, and we may interpret that as including his physical, mental, and spiritual benefit. The benefit to his body is rest; the benefit to his mind and soul is refreshment. Also, Christ looked upon the day as a *separate* day, a day with different uses and different aims from other days. His practice shows that He believed one of these uses was worship. He went to church habitually ('as his practice was, he entered the Synagogue'). It must be obvious that to our

Lord the Sabbath was given as a day on which the fountain of our spiritual life should be replenished in God's House.

But when we are considering Christian practice on any point we must not leave out the general teaching of our Lord. And for one good reason. He never legislated. He never laid down particular injunctions. He stated principles, and then said to His followers, 'Go and put these into practice in the spirit of my life and teaching.' But He gave very definite guidance on principles. And one of these principles that bear on the question of the keeping of Sunday is the great 'Commandment,' to love our neighbour as we love ourselves.

Now, how does this teaching of Jesus, given in these three ways, afford us help in the problem? Well, it says to us that we must keep this day as a separate day, devoted to special ends. Further, it says to us that the day is given us for the refreshment of our faith, for deepening our life in God. Again, it says to us, 'You must not do anything on the Lord's Day that would harm your neighbour, or take from *him* the blessing the day was meant to give.' All this means that the day was not given for work, and that we must avoid, so far as possible, doing anything that would make it a work-day for others.

Does not Christ's teaching, thus interpreted, if we have interpreted it aright, give us sound guidance about the practical points that arise, about Sunday games, and travelling, and amusements? There may be nothing wrong in tennis and golf on Sunday in *themselves*. Indeed, they have been defended as a real refreshment to people shut up all week in offices and shops. That argument is now worn thin, for, since early closing and the universal half-holiday, practically nobody is shut up all week. Everybody has evenings and a half-day on Wednesday or Saturday. What, then, is to be said of Sunday games? This, that though they may do no harm to *you*, they break down the separateness of the day and tend to destroy its special character and the possibility of its special blessings. And they involve the compulsory labour of others, in some cases to a large extent.

To sum up, according to the mind of Jesus, as we understand it, we have in the matter a threefold duty, a duty to ourselves, a duty to others, and a duty to God, and we do not use the Lord's Day as He would have us use it, unless we try to fulfil each part of this threefold duty. This does not mean that we are to restore the Puritan Sabbath or even the Jewish Sabbath, though it is a sheer delusion to think that the Jewish Sabbath was a burden, at least in Old Testament days. The teaching of Jesus is liberating, here as in all else. We may be true to His spirit, His practice, and His principles, and find the first day of the week the best and most joyous of all. But we must not forget God, or our neighbour, or our own best self. If the day has been an unspeakable blessing to the world, we ought to see to it that what has been great and gracious in it is preserved and handed on for the benefit of the generation to come.

Recent Thought on the Doctrine of Immortality.

By the Reverend W. R. Matthews, D.D., Dean of King's College, London.

The subject of immortality and the future life has been much cultivated in recent years, and no doubt the war gave a great impulse to reflection and inquiry. It would scarcely be true to say that any remarkably new line of thought has been discovered, but the old methods of approach have been re-examined and tested in the light of accumulating knowledge, particularly in psychology. Several important works which attempt to survey the whole question have appeared. Two among

them deserve particular mention, Pringle Pattison's *Idea of Immortality* and Tsanoff's *Problem of Immortality*. The former carries further the positions defended and explained with so much skill in the *Idea of God*; the latter gives a lucid account of the more salient contributions of thinkers, and surveys the chief questions which arise. The book ends with an interesting though not quite satisfactory attempt at a constructive statement which is intended to avoid all suggestion of the 'block universe,' which was the detestation of William James, and to emphasize the Divine Nature as life.

The history of belief in a future life has been further illuminated by Sir James Frazer's volumes on *The Belief in Immortality*. Dealing chiefly with religions of a very primitive character, Sir James brings fresh material to illustrate positions which he and others had already laid down. In particular, we may note the connexion of belief in a future life with the conception of a 'separable soul.' The most striking fact, however, which emerges from the investigation is the universality of belief in some kind of survival after death. This belief appears to be more widespread even than belief in some kind of god. 'Among savage races,' says Frazer, 'a life after death is not a matter of speculation and conjecture, of hope and fear; it is a practical certainty which the individual as little dreams of doubting as he doubts the reality of his own conscious existence. He assumes it without inquiry, and acts upon it without hesitation, as if it were one of the best-ascertained truths within the limits of human experience.' The natural mortality of man, the truth which text-books of logic so often dwell upon that 'all men are mortal,' is to the savage an unfamiliar idea. Scepticism about the future life is a product of civilization. Dr. B. Pratt in his valuable book *The Religious Consciousness* has pointed out the analogy of the child's mind with that of the savage in this respect. 'The child takes the continuity of life for granted. It is the fact of death that has to be taught. . . . Hence the explicit idea of a future life comes to him as the most natural thing in the world, provided that he is going to die at all.' In the same work we have a penetrating analysis of the psychological motives which lead to the persistence of the belief, an analysis based upon data derived from the collation of personal statements. It is interesting to observe that Dr. Pratt finds one of the most prevalent motives to be a perception of the difference between the life of the self and the outer world; as Professor Pringle Pattison remarks, the essentially identical conviction of the primacy of the psyche lies behind all the Platonic 'proofs' of immortality.

The universality of belief in a future life leads us naturally to consider the value of the 'argument from consensus.' Only a very unimaginative person could fail to be impressed by the fact that the faith in some sort of survival of bodily death has been held by an overwhelming majority of the human race, including the lowest savages and the greatest intellects. The present writer has discussed the value of the consensus argument in an article in the *Church Quarterly Review*. In that article an attempt is made to draw a distinction between two kinds of consensus—consensus of reasoning and consensus of experience. Clearly the more primitive types of belief in the future life are closely connected with mistaken conceptions and false methods of thinking, and it would therefore be difficult to cite them as corroborating the beliefs of civilized man. It may be suggested, however, that the root of all belief in immortality is not reasoning, but an intuition of the nature of the self. If this could be shown there would be much weight in the consensus—for it would be a consensus of experience. Little stress appears to be laid, however, on this argument by recent writers, who give signs of being somewhat embarrassed by the wealth of material which the comparative study of religion has placed at their disposal.

The main battle rages round the primacy of the psyche, as it did in the days of Plato. The first step towards the establishment of the reasonableness of belief in personal immortality is to remove the objections arising from the alleged dependence of mind upon body. Facts which are open to every one's observation tend to confirm the opinion that apart from the organism there can be no mental or spiritual life, and these facts are reinforced by some results of science. Here the problem of immortality merges into the larger problem of the nature of Reality, and the controversy with Materialism and Naturalism. Professor Simpson, in his *Man and the Attainment of Immortality*, has given us a survey of the evolutionary view of the world's development, with special reference to the possibility of the transcendence of death. It is a remarkable sketch of a philosophy of evolution, as the advance towards spirit and a defence of the

position that immortality is attained, not possessed as an original endowment. The special question of the relation between mind and body cannot be discussed with any profit apart from the larger problems. Only one who had adopted Materialism or Naturalism on other grounds would be tempted to hold the view, which in itself seems frankly absurd, that thought is a mere 'epiphenomenon,' a shadow cast by the material world. A large number of studies of this problem of the place of mind in Nature have recently appeared in English. In essence there seem to be only three possible views, epiphenomenalism, parallelism, and interaction, though there are many modifications of each of these. Dr. McDougall's *Body and Mind* remains the most vigorous and well-informed defence of 'Animism'—a thoroughgoing, interactionist theory which maintains a 'substantial' soul. Dr. J. B. Pratt has devoted some sparkling lectures to the subject, published under the title *Matter and Spirit*, in which he exposes the absurdities of any view which denies the causal efficiency of mind. The present writer has also dealt with the subject as it bears on immortality in a little volume of lectures entitled the *Psychological Approach to Religion*. We must not omit a reference to Dr. C. D. Broad's large work, *Mind and its Place in Nature*. Dr. Broad would by no means be satisfied with the statement that there are only three possible opinions on the connexion between mind and body. On the contrary, he enumerates no less than seventeen. Dr. Broad's book is characterized by immense learning, and even greater subtlety. The plain man will often fail to see the point of his distinctions, and will find some difficulty in discovering what precisely Dr. Broad's own view is. On the whole, it would be true to say that the materialist theory has been losing ground. Parallelism is still the most favoured working hypothesis among psychologists, but they are becoming more fully awake to the fact that it is only a working hypothesis and not the final truth. Interesting developments are: (*a*) the attempt by 'emergent evolutionists' to combine all three theories as seems to be suggested by Lloyd Morgan in *Emergent Evolution*, and *Life, Mind, and Spirit*; and (*b*) the attempt on the part of idealist philosophers, as, *e.g.*, Gentile (*Theory of Mind as Pure Act*) and Wildon Carr (*A Theory of Monads*), to get behind the problem and show that it arises from a misconception.

Since the time of Kant the chief argument for immortality has been based upon the moral consciousness. This may, however, take several forms. Bishop Butler, as is well known, though he relied to some extent upon the so-called 'simplicity' of the soul which has played so large a part in discussions since Plato suggested it, laid most stress upon the 'moral government of the universe,' which, he held, required a future life for its completion. This line of thought makes use of the conception of Divine justice, and can scarcely hold without the postulate that God is just in some sense not utterly different from our idea of justice. The modern idealist philosopher has usually found great difficulties in the thought of the justice of the Absolute. Justice, as Bosanquet remarks (*Principle of Individuality and Value*), belongs to the sphere of 'claims and counter-claims,' and can scarcely be extended to cover the relation of the individual to the Absolute. The argument has, however, found a vigorous defender in the late Dr. Rashdall, who has expounded it in the *Theory of Good and Evil*, and also in a remarkable lecture printed in 'King's College Lectures' on *Immortality*. Kant gave the argument a different form. The essence of the matter for him was the impossibility of the attainment of holiness, of the complete obedience of the will to the demands of the Categorical Imperative, within any finite period of time. Personal immortality was, therefore, a 'postulate' of the moral consciousness. Kant's formulation of the argument was coloured by his peculiar views on the nature of the practical reason. To him morality presented itself under the forms of duty and law. Idealism which has been influenced by Kant has on the whole preferred to adopt a different conception of the moral life and to think of it rather as the pursuit of the Good, the progressive realization of the true self in the temporal order. This was the theory made current in England by T. H. Green's *Prolegomena to Ethics*. Modern Idealism is not really breaking with Kant in this changed conception of the moral life, but rather developing another part of his doctrine—that of the 'noumenal' as distinguished from the 'phenomenal' self. The same argument which Kant used can be restated in terms of the self-realization ethics. No one has done this more persuasively than Josiah Royce, whose position may be indicated by one of his own pregnant sentences—'only an infinite process can show me who I am' (Royce, *Conception of Immortality*).

Idealism in the widest sense means any type of philosophy which holds that spiritual values are not mere by-products of a non-spiritual process, 'epiphenomena,' but integral to the structure of the universe. It is this kind of philosophy naturally which has taken seriously the problem of immortality. Thus the question has frequently been put in the form, Is the universe rational in the sense that it conserves the values which it produces, and, if so, does personal immortality follow as a logical consequence? The meaning of the rationality of the universe is open to discussion. In some sense every attempt to know reality starts with the faith that it is knowable and therefore rational. But the universe might be rational only in the lower sense of being intelligible to the understanding, while at the same time irrational in the sense that the reason could not approve of reality as having value. It is the contention of Bradley (*Appearance and Reality: Essays on Truth and Reality*) and of Bosanquet (*Value and Destiny of the Individual*) that the lower rationality cannot subsist apart from the higher, that we are compelled to assume the universe to be completely rational.

It might be thought that such an assumption would lead directly to the belief in personal immortality. This has not been the conclusion drawn by the majority of thinkers who make the assumption. Both Bradley and Bosanquet, together with many other representatives of the same school, would hold that values indeed are preserved in the Whole, but not finite persons. Bosanquet represents the world as a 'vale of soul making,' but not of soul preservation. It is frequently suggested by writers of this tendency that the desire for personal immortality belongs to a relatively inferior stage of spiritual life. Against this point of view stress has been laid on the intimate connexion of personality with value, and the difficulty of supposing that values developed in personal life can be preserved in an impersonal Absolute.

The 'metaphysical' arguments for immortality in the strict sense have not been prominent in recent thought. Dr. McTaggart, in his *Studies in Hegelian Cosmology* and *Some Dogmas of Religion*, is a firm defender of the view that immortality is philosophically demonstrable. Bergson in *Creative Evolution* suggests, in a somewhat enigmatic passage, that the *élan vital* is destined to overcome death. If this were worked out it would lead to a 'metaphysical' argument for a future life. More interesting because more definite is the treatment of this question by the New Idealists of Italy. Gentile's whole system is based upon the distinction between the 'transcendental' and the 'empirical' ego, and the inherent indestructibility of the former. Thus immortality is self-evident, its opposite cannot be conceived, but it is the immortality not of the empirical but of the transcendental self. 'This personality through which we enter into the world of the manifold and of natural individuals, is rooted in a higher personality, in which alone it is real. . . . This personality is outside every "before and after." Its being is in the eternal, opposed to time, which it makes to be' (*Mind as Pure Act*, p. 147). It is worth while to notice that another line of philosophical thought which is prominent in England has nothing to say on the subject of immortality. The theories which may be grouped under the heading 'Emergent Evolution' are represented by Professor S. Alexander (*Space, Time, and Deity*) and Professor Lloyd Morgan. The latter is led to a belief in Theism, but does not appear to find any place for the survival of individuals.

The chief topic of speculation which remains to be considered is the nature of the future life. Dr. McTaggart's theory of the 'plurality of lives' has close affinities with Buddhism, but differs from it in holding the substantial self. It has not gained adherents, largely because of the obvious difficulty which arises about personal identity when there is no memory. 'The man in the past or in the future who knows nothing about me, whatever else he is, after all will not be myself.' These words of F. H. Bradley's sum up the gist of what most critics have felt about McTaggart's view.

Discussion on the Christian teaching concerning the future life has brought into prominence once more the doctrine of conditional immortality. In many ways the most remarkable and illuminating contribution has come from the late Baron F. von Hügel in his two essays on the *Apocalyptic Element in the Teaching of Jesus* and *What do we mean by Heaven, and What do we mean by Hell?* In the first he points out that there are two strands in the teaching of our Lord—the prophetic and the apocalyptic—and that these two elements are not easily reconciled with one another. Subsequent Christian doctrine has incorporated both traditions, with the result that Christian eschatological teaching has never been thoroughly consistent. The

scheme which has on the whole predominated—Heaven, Hell, Purgatory—has descended from the prophetic element, while the Millenarian expectation and the Last Judgment derive from apocalyptic sources. The latter series of beliefs is 'more clearly rooted in Jesus' actual eschatological utterances' and is more in harmony with the doctrine of the resurrection of the body. In the second essay Baron von Hügel defends the conception of eternal punishment and hell. The essential point of his argument is that the alternative of Heaven or Hell is only presented to those souls who are 'supernaturally awakened.' Others, who form, we gather, a large proportion of the human race, are destined for Limbo, where they enjoy 'natural felicity.' 'The lost spirits will persist, according to the degree of their permanent defection, in their claimfulness and envious self-isolation, in their niggardly pain at the sight or thought of the unmatchable greatness and goodness of other souls. But now the disharmony of all this with their own past bitter experiences, and their own still present sense of the supernatural call, becomes more fully and more unintermittently conscious within them than it was wont to be on earth.' This is an essay which should be carefully considered, though probably many readers will find themselves in violent disagreement. In particular the idea that there can be spirits 'conscious of the supernatural call,' yet totally unable to respond, raises great perplexities. Christian thought appears to be moving in the direction of questioning whether the soul is naturally immortal, and several writers have pointed out that the N.T. as a whole is more in accordance with the view that 'the gift of God is eternal life to them that believe.' We may mention in particular Dr. Gore's work, *The Holy Spirit and the Church*, which cautiously suggests a doctrine of conditional immortality, and Dr. A. H. McNeile's useful though badly-arranged book, *The Problem of the Future Life*. The last-named work contains a good tabular statement of the cases for Eternal Punishment, Universalism, and Conditional Immortality.

It would be a hopeless task to review here the literature relating to psychical research. The mass of material is so great and its quality so various that it would require an article to itself. A general impression may be recorded—that the accumulating evidence, when sifted, is slowly making an impression on the minds of many who were inclined to be sceptical. Perhaps its greatest triumph is that it has affected one of the most critical minds in England—that of Dr. C. D. Broad, who, in his *Mind and its Place in Nature*, is constrained to admit on empirical evidence the probability of some survival of death. His scepticism has, however, not been so far overcome as to lead him to contemplate a personal survival. He prefers to speak of the persistence of a 'psychic factor'; a conception which is to the mind at least of the present writer neither very inspiring nor very intelligible.

Literature.

SHARING IN CREATION.

The Bohlen Lectures for 1925 were delivered by the Rev. W. Cosby Bell, D.D., Professor of the Philosophy of the Christian Religion in Virginia Theological Seminary. The somewhat vague title he chose for his book, *Sharing in Creation*, is explained in the sub-title as 'Studies in the Christian View of the World' (Allen & Unwin; 7s. 6d. net), so that the book challenges comparison with the important volume which brought the late Professor Orr into prominence. It is not written on the massive scale of Dr. Orr's book, but within its own narrower limits it displays much competence. In his power to make systematic theology not only intelligible to the plain man but interesting, Dr. Bell reminds us a little of the late Professor William Newton Clarke.

We were attracted to the book by the modest and sensible words in which it is introduced to us by the notice on the cover: 'This book attempts to show that no problem of life is completely soluble, because life is incomplete and the world unfinished. We are in the midst of a great working out of things, and our Christianity is neither a static philosophy nor a dynamic life, but both.' A theologian who makes no pretence to omniscience inspires confidence, and the sanity of the whole

discussion shows that that confidence has not been misplaced. Dr. Bell's criticism, for example, of the distinction commonly drawn between providence and grace is quite refreshing. He says: 'It is doubtful whether these discriminations serve any other purpose than to create confusion in our minds. . . . To establish two contrasted types of divine action is to attempt an analysis into which it is hard to put any clear meaning.' This will be good news to those who have long been puzzled by theological distinctions to which they could discover no corresponding reality.

This down-rightness characterizes the entire discussion—alike the chapters on the Method of Creation, the Purpose of Creation, and the Providence of God. Creation is regarded as a continuing activity of God in the world, and man's task is to co-operate intelligently with Him, and by means of this co-operation, in which he is both dependent and independent, to develop increasingly that fullness of life for which he is destined. The spirit of the book is expressed in a phrase that occurs in a paragraph which the writer quotes from Professor N. S. Shaler on 'The Individual,' that behind the process of the universe 'a mighty Kinsman of man is at work.' It is a hopeful and heartening book Dr. Bell has given us, and laymen, to whom theology has hitherto been a terror, will here learn that she can wear a very friendly face.

WESLEY AS A PHILOSOPHER.

Dr. George Eayrs, who has already published half a dozen books on Wesley and Wesleyanism, has just issued a volume in which he presents the great man in a somewhat novel light: *John Wesley, Christian Philosopher and Church Founder* (Epworth Press; 7s. 6d. net). The book has as its main aim the thesis that Wesley was a great thinker as well as a great revivalist, and that his church policy and polity were a result of his constructive thinking. It does not seem probable that this thesis will find any wide acceptance. The language of the book in speaking of Wesley's purely intellectual and philosophical gifts is exaggerated. It is true that Wesley was a great personality. He is, it may be admitted, one of the really great creative personalities of religious history. He was also a great saint. He had statesmanlike vision, a strategic mind, and a mind of very considerable strength. These are big enough qualities, but Dr. Eayrs wants more for him. This book makes large claims for his intellect on the purely philosophical side. We are told that he had the philosophical temper, that he read widely (including Plato, Augustine, Aquinas, Bacon, Grotius, and Malebranche, not to speak of John Smith, the Cambridge Platonist), and that his analysis of Christian experience was epoch-making. All this is true enough, and one interest of Dr. Eayrs' book is that he reveals so many facts of this nature. But they will not sustain the contention that Wesley was in any influential sense a philosophical magnitude. The book before us, however, is of very great value just because it emphasizes Wesley's intellectual interests and pursuits. The ordinary person thinks of Wesley as a revivalist *in excelsis* who appeared providentially just when England needed him, and who more by his piety and character than his intellect started a great movement which, in the hands of God, was used to great ends. It is a service of value to point out, and to prove, as Dr. Eayrs does, that Wesley was a big man, not only religiously and morally, but mentally as well. And if he is not accepted as having a place among the forces that have directed the philosophical stream, at least the greater forces, his greatness remains and will remain unaffected, and this book, by its research, its devotion, its competence, and its engrossing interest will still further enhance the admiration and love which are cherished for Wesley in all the churches.

ETHICS OF BUDDHISM.

All books on Buddhism deal more or less with ethics. Yet here is a competent authority who tells us that he knows only two that are devoted primarily to that subject. Accordingly, Professor S. Tachibana of Tokyo has published the treatise which won him his doctorate of philosophy at Oxford, though he has changed the title from the 'Ethics of Pāli Buddhism' to *The Ethics of Buddhism* (Milford; 15s. net), not without an uneasy feeling in his mind that the newer name is perhaps somewhat too large for the contents.

This is a full and discriminating study of one of the most beautiful products of human thought by one with every right to speak upon a theme that he has made his own.

There are two views on Buddhist (Pāli) ethics. To some the whole delicate structure, so exquisite in its hardy self-government, its heroic purity,

its abundant kindness and forgiveness, is a mere mirage, is after all only a subtler form of selfishness; since, so they say, the end even of its unselfishness is still self-seeking. The good is done, not for the sake of doing good, but to further one's own interests. Our author will have none of that, and, indeed, with the glorious and drastic precepts in one's hands it is a hard saying. Yet the fact is that for centuries multitudes of Buddhists, perhaps the majority of them, at least feel the sting of that criticism, and have evolved or stressed another and a higher motive.

Be that as it may, let any one study this book, and he can hardly fail to rise up from it, on the one hand ashamed of his own life grown very shabby in the fierce light of these brave ideals which this fellow-man of ours thought out, not always it may be as high and sane as those of the New Testament, and yet always how impressive; and, on the other hand, thankful that, if this is what life ought to be, we are not left to climb toward it alone, but can clutch at the steadying hand of Christ.

THE ABBEY OF ST. GALL.

Dr. J. M. Clark, Lecturer in the University of Glasgow, is to be heartily congratulated on a learned and scholarly work, the fruits of extensive reading and diligent research, on *The Abbey of St. Gall* (Cambridge University Press; 18s. net). For several centuries the Abbey of St. Gall, founded about A.D. 613 by the disciple of the Celtic St. Columban bearing this name, was the chief seat of German literature, art, and music; and the theme of the volume before us is the contribution which it thus made to European civilization. This is the first systematic or comprehensive treatment of the theme, according to the author's claim. Moreover, it is 'a history, not a panegyric,' that the author seeks to present, and his aim is well reflected in the sobriety, exactness, and lucidity of his style. His judgments impress one as at once careful and competent. A special point he would make as against certain Irish writers is that after the middle of the eighth century the Irish or Celtic influence ceased to predominate in the Abbey founded in the valley of the Steinach. 'If the Irish sowed the seed, it was the Swabians who gathered in the harvest.'

In the chapter on 'St. Gall in Romance' the general reader will perhaps find most to interest him. While the story of the Abbey furnishes Gottfried Keller and C. F. Meyer with motives, yet, curiously enough, it is in German and not Swiss writers that the story has played the most important part. In his 'Bilder aus der deutschen Vergangenheit' Gustav Freytag draws upon the *Gesta Caroli Magni* of Notker Balbulus, a scholar, poet, and musician, and one of the most illustrious of the monks of St. Gall; and in choosing St. Gall as a typical centre of Benedictine monachism he derives no small part of his material from the *Casus S. Galli* of Ekkehard IV., another famous monk of St. Gall, and a graphic chronicler. But it is in the pages of J. F. von Scheffel's signally popular romance of 'Ekkehard' that St. Gall and its monks received the most notable literary embodiment. The tragic love of Ekkehard and Hadwig is Scheffel's own invention, but in his description of life in Swabia in the tenth century the novelist makes, in general, faithful as well as effective use of the chronicle afore-mentioned.

But in Dr. Clark's pages all this is but incidental. His chief purpose, as already hinted, is to record the contribution of St. Gall to human progress in the spheres of literature, art, and music. It was in the first-named sphere that St. Gall made its outstanding contribution; nor should it be forgotten in this connexion that 'there is scarcely a single phase in the history of the theatre, from the first rudimentary beginnings of liturgical drama down to Ibsen, that has not been witnessed in St. Gall.' But St. Gall was also justly famous for its book illumination, and for its achievements in the sphere of music. Dr. Clark discusses these things with meticulous care, and he also provides interesting and informative chapters on the Plan of the Abbey, the School of St. Gall, and the Abbey Library and its Manuscripts. One of the most enduring services of the St. Gall monks to European culture was their transcription of classical and sacred manuscripts; and in the Abbey Library, as it is to-day, as our author remarks, the philologist and the palæographer, the historian and the liturgiologist all find an almost inexhaustible field for research.

RAMBLES IN VEDANTA.

Rambles in Vedanta, by R. R. Rajam Aiyar (Allen & Unwin; 12s. 6d. net), is a large book of well-nigh a thousand pages; and all kinds of

things are heaped together in its full and often eloquent pages.

Some of it, perhaps, may not be altogether up to date. For it is nearly thirty years since its young and eager author died. Yet all of it is interesting in a high degree, is indeed a window through which one can see far into the mind of modern educated religious India, or at least that section of it that has been touched by Western thought. We question if there is any book that lets one see farther or more clearly.

Rajam Aiyar was a student in the Madras Christian College. But, though he speaks with grave respect of 'the blessed Lord Jesus,' he was no Christian—thought indeed that 'India had grown too big for that coat.'

Devoted to philosophy and especially to poetry, both English and Tamil—his knowledge of modern English literature was wide—he found at last a permanent resting-place for his soul in the Vedanta, the ancient religious philosophy of his own country; and gave his few remaining years in a passion of enthusiasm to popularizing it in his 'Awakened India,' which till his death was the most widely read of Indian monthlies. He died at twenty-six.

The present work consists of a medley of his articles, very varied in their subjects and styles—masses of stories, some from the old classics, others original; vivid lives of the Indian saints; short challenging essays upon central themes like Bhakti, Avatar, Atman, the aim of the Vedanta, and the like—all written to the end that he may convince us that 'all tolerant all absorbing' Hinduism, or rather his own unusual conception of it, is the final religion. He believes that in some ways he is a better Christian than the Christians. But he has a horror of the crude materialism of our Western civilization, and what he feels to be the selfishness of our type of education and life. An arresting, informing, pathetic book.

In his work, *The Aim of Jesus Christ* (Allen & Unwin; 7s. 6d. net), Dr. W. Forbes Cooley, Instructor in Philosophy in Columbia University, offers a critical inquiry for the non-technical reader. He has been successful in gathering within the compass of his pages the chief results of recent New Testament scholarship, or at least the chief results of the 'modernist' interpretation. The ethical aim of the book, beyond the critical and the historical, is not carried out so fully as the writer himself appears to have intended; on the other hand, the book contains more than the title indicates. Not only does it discuss the life and teaching of Jesus, as these are discoverable in 'the palimpsest of the New Testament,' treating of the prophetic ideal of the Kingdom of God as the central conception of the teaching; it also attempts to trace the steps whereby the gospel became a Hellenistic rather than a Jewish message, and the Church 'a brotherhood of hero-worshippers.' Of the Church the author says, and the remark may serve to throw light upon his standpoint, 'It would be the height of doctrinaire folly to scrap this deeply rooted and evolutionary product of the centuries in favour of some untried new and artificial device' (such as an Ethical Society). The work shows wide reading and reflective power and is marked by clearness of utterance, and it may be taken as a reasonable presentation of its subject from a 'modernist' standpoint. It is so packed full of references to New Testament passages that an index of such would have added to its usefulness.

One of the most acute and difficult problems in apologetics is the relation of mind and body. Professor Laird dealt with it recently in an excellent little book. Herr Paul Sünner handles one aspect of the problem in another little book—*The Brain and the Mind* (Allen & Unwin; 3s. 6d. net). The treatment is historical and the commentary is acute and interesting. But the book does not make very much contribution to the solution of the problem. It does indeed show that the materialistic view is now almost wholly abandoned by educated minds, and that is itself a contribution of some value. But even though the positive suggestions may be few, the statement of the various views is helpful, and we can see with little trouble the situation as it is to-day. The book is well translated by Mr. C. Harry Brooks.

We have received several books from Mr. H. R. Allenson, and as we turn them over we are struck afresh by the clever use which this publisher makes of the paper wrapper. Not only are these wrappers attractive, but they are attractive in a quiet way which suggests that this is a book which is meant to be handled freely. And Mr. Allenson uses his cover also to give such an indication of what the book

contains that we are irresistibly drawn on from the reading of it to the reading of the book itself.

The three volumes before us are very different but are well worth reading. First there is *Vision and Strength*, a volume of essays selected and arranged by Sir James Marchant, LL.D. (5s. net). This is the third series of essays that have appeared in 'The Times' in the first instance, and then have been reprinted later in volume form. A number of newspapers now give space to articles dealing directly with ethical or religious topics, for it has become the fashion to-day to discuss these in the course of ordinary conversation as it certainly was not ten or fifteen years ago. But it was 'The Times' that led the way and that has given a column, week by week, to the religious essay. That was excellent, and it is excellent also that these essays are now preserved in more permanent form.

The second volume is by the late Rev. Thomas E. Miller, M.A.—known as the author of 'Portraits of Women of the Bible,' 'Portraits of Women of the New Testament,' and 'Portraits of Men of the Old Testament.' When Mr. Miller died a short time ago he left behind him the MS. of *Portraits of Men of the New Testament*, and the lectures have now been prepared for press by Mr. Roberton Christie, K.C. (5s. net). These simple and direct studies, full of evangelical feeling, must have been good to hear.

Must we tell a child about Death? Let us rather give her *Ever*: *A Child's Book of Joy*, by Miss Alice M. Pullen (2s. 6d. net). It is the story of Rosemary Anne, and of how she found out that all ends are really beginnings, and of how 'frocks aren't as important as Always, are they? and I've got their Always, haven't I?'

The career of St. Francis is always an engrossing theme, and many books have been written on the Poor Man of Assisi. We question, however, whether any more sympathetic account has been given of the saint's life than is to be found in the *Life of St. Francis of Assisi*, by the Rev. William H. Leathem, M.A. (James Clarke; 3s. 6d. net). It is a beautiful book, beautifully written. Something of the spirit of his hero has passed into the writer and touches his pen with what might be called eloquence, were that word not so suspect. The book is powerfully attractive not only by reason of its subject but because of the simplicity and elevation of the writing. The main facts of the story are all here, but what grips the reader is the impression that this saintly and mediæval figure has a message for our own day. That is what Mr. Leathem set out to say, and he says it in a fashion worthy of his theme.

Books on world-peace are apt to be a little tiresome. Platitude abounds in their pages. But there are exceptions, and *Christianity and Universal Peace*, by the Rev. A. W. Harrison, M.C., B.Sc., D.D. (Epworth Press; 2s. 6d. net), is one. It is sane, level-headed, and (*mirabile dictu*) interesting. There are penetrating chapters on the teaching of the New Testament and on the development of Christian opinion about war. And in his closing chapter Dr. Harrison sums up the situation in wise and helpful words. His sensible conclusion seems to be that, just as slavery was abolished inevitably by the slow growth of Christian conviction, so war will be. That seems to be the last word on the subject.

The Art of Preaching, by the Rev. Harold Ford, LL.D., D.C.L. (Jenkins; 2s. 6d. net), has proved so popular that a fifth edition—revised and enlarged—has been required.

No book divides commentators more sharply than the Song of Songs. Students who believe in the historical approach to the Bible regard the mystical interpretation as a sheer irrelevance; yet it cannot be denied that the book, so interpreted, has fascinated some of the greatest saints and even preachers, like St. Bernard, of the Christian Church. Certainly, if the mystical interpretation of the book is ever in order, it could not be more persuasively presented than by S. L. Christian in *The Song of Mystery*, published at 6s. net by Messrs. Longmans, Green & Co., and commended in a Preface by the Rev. B. W. Randolph, M.A., Canon of Ely. Those who can concede the principle that there is adumbrated in the Song 'the sweet and holy mystery of His Love,' cannot fail to regard the exposition with gratitude; though it is rather an exposition, at once beautiful and searching, of the Christian's relation to his Lord, than an interpretation of the Song. But as it is written by one who well understands the life of devotion, it will be welcomed by those who desire to lead that life.

A well-informed book on the sources and history of the English Prayer Book has been written by the Rev. Dyson Hague, D.D., of Toronto, *The Story of the English Prayer Book* (Longmans; 5s. net). The story is told in detail, with much learning and even more enthusiasm. Those who love their Prayer Book will learn all about it from Dr. Hague, and will not love it the less under his guidance. The main contention of the book, apart from its rich store of mere historical lore, is that the Prayer Book is the product of an age, that of Reformation. It goes back to many roots, it contains contributions from many sources (and these are indicated here), but it is the embodiment of the Reformation spirit and faith. This is a contention that will be hotly disputed, but those who dispute it will have to reckon with the facts which Dr. Hague presents with great skill.

Every minister of the gospel, if he is to do his work well, must be accessible to the young men and women of his congregation, and must be ready to listen to their difficulties and to help them in them. The Rev. A. D. Belden, B.D., has just published a volume of essays with the title *The Religious Difficulties of Youth* (Sampson Low; 3s. 6d. net), which deals with the actual difficulties that have been brought to him. 'Not long ago the writer was asked by a young man, "Is it not enough to regard Jesus as a great human hero, practically the greatest?" The question is typical of a difficulty that confronts most thinking minds as they begin to investigate for themselves the main positions of their religion. The answer given in the present case was "Enter into real association with that hero and permit that association to lead you to whatever he has to offer."' This is how Mr. Belden deals with the difficulty about the supremacy of Jesus. He has chapters also on the difficulty of being spiritually-minded in a material environment, on religion and sex, on the question, Is Jesus an Impossibilist? and on a number of other difficulties on which light is sought from every minister. Mr. Belden states them frankly and evades nothing. There is a short introduction to the volume by the Rev. Sidney M. Berry, D.D. Mr. Belden, he says, has the courage which is needed in a difficult enterprise of this kind. 'For let there be no mistake about it, courage is needed. There are always those who are ready to plead that the elders should not be disturbed. The Church which moves under that motto may earn the reward of placidity at the cost of forfeiting inspiration, for the Church which leaves one class undisturbed, will leave the other unmoved.'

In his work, *The Gospel of John* (Macmillan; 10s. net), Professor B. W. Robinson of Chicago Theological Seminary provides us with a brief, pointed, and untechnical handbook on the Fourth Gospel. It is designed for 'Christian leaders,' and it embodies the results of recent scholarly work on the Fourth Gospel and the early Christian history of which it is a part. Its aim is to show under successive chapter and verse headings how the newer knowledge accentuates 'the marvellously vital and far-reaching popular power of this Gospel.' The commentary proper is prefaced by general chapters on the authorship, characteristics, and popular quality of the Gospel. The author, in Professor Robinson's view, was a Greek-speaking Christian leader of Ephesus, who may not improbably be identified with the disciple whom Jesus 'loved'; as also with the presbyter John, mentioned by Papias and Eusebius. The work is generally characterized in the statement that it links up Christianity more closely with the career of its founder than any other religion has been so linked up, and sets forth the life of Jesus in terms of lasting significance. For example, the Son of God takes the place of the Messiah, and a present spiritual brotherhood of the Messianic Kingdom. Professor Robinson congratulates himself on having avoided the term 'hypostatization' in his exposition of the Prologue to the Gospel, but on the other hand he betrays in the course of his book a certain fondness for the term 'paratactic'!

There is a body of Christians which calls itself 'The Church of Christ,' and most people have the impression that it is one of the little 'fancy religions' which abound in this world of freedom. They are wrong. How wrong we are astonished to discover from a book which gives an account of the origin and tenets of the body: *What Churches of Christ Stand For*, by William Robinson, M.A., B.Sc., Principal of Overdale College (Publishing Committee: Churches of Christ; 6d. net). According to Mr. Robinson this body is distinguished by its broad-minded attitude to knowledge, criticism, and nearly everything else. It stands apart from creeds and, above all, it stands for the simplicity

of the original New Testament Christianity. The exposition in this little book is encouraging, but one asks with some surprise why the Churches of Christ stand outside the regular organized religious community.

The Religious Tract Society has just issued cheap editions of Dr. Edersheim's *The Temple* and *Sketches of Jewish Social Life in the Days of Christ*. The volumes are well printed and bound, and they are produced at 6s. net each.

The Student Christian Movement has done a real service to the cause of temperance reform by publishing *A Handbook to the Drink Problem*, by Mr. Will Reason, M.A. (1s. 6d. net), with a preface by Viscount Astor. Lord Astor has spent great pains on this preface of ten pages. He hits the nail on the head on every page. In form and matter it is admirably written. The whole Handbook also is worthy both of the subject and of the preface. It is written in the form of question and answer. The questions are always pertinent, and the answers are always full and to the point. The book contains separate chapters on Local Option, Prohibition, the Carlisle experiment, very carefully examined; and finally suggests proposals for uniting temperance reformers. These include Local Option for England and Wales, Sunday Closing, applicable also to clubs in respect to the sale of intoxicants, and Magisterial Control of clubs. It is notorious that the number of bogus 'clubs' has greatly increased and is increasing. In fact, no sooner have the magistrates closed a public-house by buying out the licence-holder than it is converted into a 'club' and thus becomes a greater evil than before. More drastic legislation is needed to make this kind of evasion of the Law impossible.

The Parable of the Ten Virgins (Matt. xxv. 1–13).

By the Reverend James Reid, M.A., Eastbourne.

Of all the parables, none has suffered more than this from the habit of misplaced emphasis. This story abounds in such picturesque symbolism, that many interpreters have been swept off their feet and out of their depth in the effort to follow their fancies. Like all the parables it is meant to drive home one point, and when that is caught the other details fall into their places. And the point which Christ is surely making is the demand which Christianity makes for a faith which is prepared to wait. He makes that clear in His final word, 'Watch, for ye know not the day nor the hour when the Son of Man cometh.'

The story gets its meaning from the marriage customs of the East. It was the bride's duty to wait, accompanied by her bridesmaids, till the bridegroom came to take his place in the marriage party. To welcome him, these maidens carried lamps to cheer the darkness, and without these none of them might take her place in the marriage procession. Five maidens, in the story, carried oil in their vessels with their lamps, a spare supply in case the bridegroom were delayed on his way. But five were happy-go-lucky, taking the risk that everything would be all right. Thus equipped they took their places. The long hours wore on, and they all fell asleep. At last, in the darkest hour, the cry went up that the bridegroom was at hand. Meanwhile, the lamps of the five foolish ones had gone out; the short supply of oil was done. In a panic they begged of the others a share of their reserve, but that could not be; so they ran off to buy for themselves. 'And when they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.' That is the dramatic story. What does it mean? Surely this, that if we are going to be ready for the triumphant hour and opportunity of faith, we must have a faith that can hold out—a faith that is prepared to wait.

What Jesus means by the coming of the bridegroom is not very clear. That very ground is the debatable land of modern scholarship. The precise meaning of what is called 'the second coming' is hidden in mist, and perhaps Christ meant it so; for does not He come in various ways

to various people? But behind the various interpretations which are held there is one reality of which we can all be sure. To those who hold their faith through the darkness there comes an hour—it may be more than one—in which faith is vindicated, in which all the hopes it has held out are realized, and all the powers it has been nursing through the dark days find their great opportunity. And this also, that that hour brings its awful possibilities, both of triumph or of tragedy, according as we meet it. As for the form which this crisis will take, it is not possible to be dogmatic. A national situation has arisen before now in the course of history, or a world situation, in which men were called to decide 'or the right way or the wrong way to their triumph or undoing.' And in the storm and darkness those who had faith to see God's way went forward on the very waves of the storm to a new experience of God's fellowship and a new victory of faith and love. Or such a crisis has come, as in Wesley's day, after a long night in which for most people religion had been submerged, and those who had kept their lamps alight through the dark hours found the dawn of a new Christian era. Or such a crisis might come, as it has for multitudes, through the approach of death, and they have discovered there how 'the worst turns the best to the brave,' and beyond the threatening shadows lies the land of cloudless vision and final victory. Nothing is surer than that Christ saw ahead, for Himself and all His loyal followers, the final triumph of the forces of the Kingdom, in which all that disfigures the world as we know it shall be swept away, and Christian men will come to their own. 'Faith,' says Chesterton, 'is the perpetually defeated thing that defies all its conquerors,' but one day there is going to be no more defeat. The picture in which Christ describes that consummation has no cloud upon its joy except the shadow of those who miss it. Those who hope in Him will not be for ever condemned to wander in the valleys dreaming of the heights beyond. Those who stand for Him, and for His Kingdom, are one day to see of the travail of their soul. So much is clear—enough, surely, to cheer the heart. But it is equally clear, and this is His point, that if we are to be ready for this hour we must have the faith that is strong enough and alert enough to last out, and so to rise to the demand which this hour will make for spiritual quality. For all real advance takes us into a world, whether here or beyond, which will make larger calls on the resources of the spirit. We must cultivate in the twilight the eye that can see. We must keep alive in us the moral sensitiveness that can answer the challenge. 'We shall see Him as He is,' says John. 'And he that hath this hope in Him purifieth himself even as he is pure.' They that were ready went in with him to the marriage.

It is this quality of faith, then, of which He bids us think, and for which He bids us test ourselves—the faith that is prepared to wait.

The point to fix our attention on is the contrast between these two groups of maidens. They both had lamps with oil in them. They both went out to meet the bridegroom. They were both, at their setting out at least, filled with the same eagerness, the same hope. They both, that is to say, had faith. Life at the moment was keyed up to the same great enterprise of faith. But the one group had no staying power. They made no preparation for the hours of darkness. They miscalculated the strain of the enterprise on which they had set out. They did not realize that faith's greatest quality is just this power to wait, this gift of holding on, this tireless loyalty, this iron patience. But the others had faced the possibilities. They knew that the bridegroom might be hindered on the road, and not arrive so soon as their optimistic hearts suggested. So they prepared to hold on, to stick it out, to see the darkness through, however dreary or disappointing might be their vigil. 'They took oil in their vessels with their lamps.'

Now it is just this quality of faith which, Christ would have us realize, the Christian way of life demands. There are plenty of people who have their great moments of faith. They have an experience in which belief in God, and in His mercy, burns up in a big blaze, or a mood when the conviction lays hold of them that the Christian way of life is the only possible road through the wilderness of this world. They see the glory of Christ clearly enough as it seems, and they set out. But when you meet them next on the journey their lamps are out. And you wonder what is the reason. The reason really is, when you get down to it, that their faith wore out; it just burned out; it had no staying power. They could not hold on through the long period of waiting. They found that things did not happen as they had expected; that somehow prayer was not the magical power which they had imagined; that the power of evil in their own

hearts, or in the world, was not cowed so quickly as they had hoped; that the results of working for a better world and a more Christian kind of life, did not seem to weigh very heavy against the appalling mass of evil and selfishness. And they gave up. Faith just oozed away. The flame died down and then went out, and now there is only an empty lamp with perhaps a little smoke in it to tell you where the light had been. A traveller describes an iron standard which he saw in the Scilly Isles—a thing called a cresset. Once it held a fire which was lit and kept flaming to warn the passing ships away from the rocks, and guide them on their way. Now it has been superseded. The fire has gone out, and in its place there is a pot of flowers. The hearts of some people are like that—a burned-out fire where faith once flamed, and in its place the flower of a beautiful but ineffective memory. And the reason is, that they had not enough grit to keep it alive. They may tell you how it came to die. They may even describe to you the shock of sorrow or the like that killed it. But, in reality, that shock of which they speak only revealed, like the call to meet the bridegroom, the want of the flame that was not there. For their faith was already dead. It had possibly never been really alive. For the real faith—the faith which the Christian life demands—is the faith that has seen something in the face of Christ to which it is ready to be loyal through everything. It is not the faith which keeps burning in the hope that the worst will never happen: it is the faith which has already faced the worst in imagination, looked fairly and squarely at the darkness which it may have to meet, and made sure that in God it could survive.

That is what Jesus asks of us. It is the faith that can hold on through all the delays of His purpose, through all the disappointment and failure, through all that the darkness means. For that is the real strain which faith has to meet. It is the hour, perhaps, when we and others around us can see no sign of any movement of God. It may be that we have to live through a time of doubt or of the discredit of faith, such an hour, for instance, as that before Wesley came, when it was taken for granted by most intelligent people that Christianity was an outworn dream. Or the darkness may be of another kind. It may be that things are going well enough, that there is no big disaster or crisis at hand—such as the war, for instance, that drove some people temporarily into the churches like tourists caught in a sudden thunder-storm. It may be that life is fairly comfortable, and people find it easy enough to keep up an average level of morality without the aid of religion, so they see no need of any great faith, and a faith like the Fatherhood of God appears to them as futile as a lighted lamp in the sunshine. It is that kind of hour that really tests faith. Or the darkness may take another form. The question which people are asking to-day about Christianity is not whether it is credible, but whether it is practicable. We are living in an age when the idealisms that spring from the authority of Jesus are met by the objection that, however beautiful they may be, they cannot be made to work, that our modern machinery cannot be coupled to the moral energy of the spirit of Jesus, nor our methods squared with His principles. And those who hold the faith that He is Lord and that love as He defined it must have its way in any healthy social order, are merely crying for the moon. But that and nothing less is our faith. Can we hold on? Can we go on living it out day by day, seeing life, with its trifling calls and duties, in the light of God's mighty purpose? Can we go on holding our faith when we can see no very striking opportunity to put it into practice on a big scale; while we wait for some open door, some bridegroom call to go forth to meet Him in a great forward move? We can all get our blood up when faith is challenged, when some big moral issue is up for settlement, and we can see a chance of doing something big. We feel we could rise to a great occasion, but the test is whether we can be loyal when there is no occasion for doing anything very striking except being loyal to the big convictions that will one day come to their own. Tertullian has a well-known saying that 'faith is patience with the lamp lit.' In other words, faith in its ordinary demand upon us is just this kind of patience that keeps loyalty and love glowing in our hearts amid the long delays of God. 'The wise took oil in their vessels with their lamps.'

Now, of course, Christ would not have us imagine that faith is useless in the little occasions, and the humdrum ways of life or business; that it is only a reserve we keep for the big emergencies. It has its value for the common day, for the hours when we seem to be doing little more than marking time. It is the one thing which gives the daily round and the common task their real meaning and value.

It brings a glory into the commonplace. Our daily contacts with our fellows are filled with a new spirit when we meet them with the faith that God is Father, and we are all His children. 'The Christian life,' says some one, 'is infinite love in ordinary relationships.' There a sweetness and calm which faith can give that makes a smile a sacrament. His biographer says of Canon Barnett, who kept his lamp burning for years in the slums of London, that the spirit of his church was that of a man 'who founded temporary helpfulness on deathless principles.' Faith does not demand of us that we should be ever on the strain. That would bring into life a restlessness that is foreign to the spirit of the New Testament. Those wise virgins were calm and confident, free from care, so confident and free from care that, like the foolish ones, they could fall asleep. But their calm, unlike that of the others, was the real thing. It was not based on a thoughtless optimism which shuts out the possibilities of disaster, but on the knowledge that whatever strain may come, they had that which made them ready to meet it. Victor Hugo has a picture of a bird perched on the precarious branch of a tree that seems as if it might break under its weight any moment, or be swept from under it by any gust of wind. And yet the bird *sings—because it knows that it has wings*. That is the power of faith, to beget in us a confidence, a calm, a security through everything, which can give us the freedom to be gay, and to find the good in every passing moment. The people who have real faith are in the position to get the best, and see the best in life's common toil and struggle, because at every moment they are open to God, and know that He meets them there.

> They carry music in their hearts
> Through dusty street and wrangling mart,
> Plying their daily tasks with busier feet
> Because their secret souls a holy strain repeat.

This real faith which is drawing deeply of the resources of great convictions, and standing for them through everything, has its hourly victories. But some day, says Jesus, it will have its great task, its great challenge, its abundant triumph. 'They that were ready went in with him to the marriage.'

Now these days we live in are days of waiting. Those who are alive to the need of the time are longing for a great step forward. 'When will the next revival come?' is a question which men are asking. The more we think with a Christian mind about the world we live in, the more we find ourselves immersed in conditions which are not Christian, from which we can neither escape, nor escape responsibility, and in which, with all our will, there seems very little that we can do. We realize that God must take the initiative, that every new stage is by an awaking, a visitation which is nothing less than a coming of Christ. The day is at hand when somehow things will conspire to create a situation in which those who can read the signs of the times will realize that He is calling us all to a new stage, a new victory of His Spirit in the earth. And the question is whether when that call comes we shall have the faith, the vision, the spiritual quality that are equal to it. Shall we have oil in our vessels with our lamps?

How can we make sure? There are two ways at least. We can steadily learn the mind of Christ. It will not do to say, as some do, that a very little knowledge is enough for us; or, as others do, to pour scorn on those who week by week are seeking to learn more truth than they ever use. Browning's Grammarian, grinding at grammar, is a standing rebuke to those who, in their knowledge of spiritual things, are living from hand to mouth, and thinking only of the present.

> Earn the means first. God surely will contrive
> Use for our earning.

If the Church is to be ready for God's call she must give herself to learn of Christ, to know His mind. The lamp of faith can never keep burning on any lesser inspiration. Nothing else than this closer, deeper, and ever deepening contact with His mind and spirit can kindle a light in the heart that will be strong enough to last out, and pierce the darkness, so as to recognize Him when He comes.

And the second thing that keeps faith burning is the gathered experiences and deepened convictions that come through the faithfulness of every day. Ordinary Christian living does this for us; it creates within the mind a Christian tradition, a store of experience on which we can draw in a dark hour. As Paul puts it, we become 'rooted and built up in Him.'

There is such a thing as a habit of faith, a Christian habit of facing life. It is this habit of action in the line of our faith which keeps the lamp burning. And this light, which grows strong in daily faithfulness, will show us the way when the hour strikes in which we are called to choose between some great

high road to a better world and the lower road of surrender to passion or selfishness that leads back to the jungle. To take an instance, the day is coming when we shall have to choose in a definite situation between the way of war and the way of peace. And on this point Miss Fry says: 'We shall never get our warless world, our world of peace and brotherhood, through external schemes of security, through the propagation of peace in the abstract. Nothing will hold when a cyclone of war-feeling sweeps over a country but a deep-seated habit of goodwill cultivated and formed in the hearts and lives of men.'

There is an insight that grows finer as we seek to see God in ordinary situations, and so lays us open to His deeper calls. The other day a man, who had suddenly been faced with the fact that death might not be far away, was telling me of the deep, rich peace which had flooded his soul, and delivered him from panic and bitterness. 'But,' said he, 'I know I could never have taken it like this, and found God in it, if I had not been trying to see Him, and be faithful to Him, through all these quiet years.' Only the eyes that have grown strong by loyalty to insight in ordinary life are keen enough to pierce the midnight darkness. Only the faith that meets the daily strain with patience is ready for the big emergency, the sudden call which, however it come, is for the loyal the open door to a triumph and discovery, in which all their loyalty will be rewarded.

Wanted volunteers
To do their best for two-score years!
A ready soldier, here I stand,
Primed for Thy command,
With burnished sword.
If this be faith, O Lord
Help Thou mine unbelief.

Changes in Religious Thought during the Last Fifty Years.

By the Reverend Frederick J. Rae, M.A., Director of Religious Education, Training Centre, Aberdeen.

One of the compensations of growing older is the wider compass of one's experience. You see the world changing; you see one age passing into another, one generation and one way of thinking peculiar to that generation going and another coming. If you are an optimist, that is to say, if you believe in God, this is an exhilarating spectacle. You have the chorus to the drama in your faith, and, though it is not necessary to accept everything that happens as part of the plan of God, yet you can see Him behind everything, and because you are sure that God is in His own world you can look on without being overmuch disturbed by *anything* that happens.

There is always change. But I think one may say that in the last fifty years things have changed so much that we are really living in a new religious world. Beliefs, habits, atmosphere are very different. The whole of the religious world of fifty years ago so far as it was dogmatic seems to have faded away. The standpoint is different, and all that follows a standpoint is different. We may think that the older attitude, and the older beliefs, were truer and better than those of to-day. It is not necessary to view the theology of the present time as final or even as better than the former. But at any rate it is in command of the situation. It is the product of intellectual currents of influence that have been at work during a generation. It is the present generation's discovery of truth and way of life, and it seems to me that we who have seen something of what has happened might sometimes stop and survey the scene and tell others what has passed before our eyes. If it is true that a revolution has been silently going on in men's religious outlook, it may not be without some benefit to try to ascertain what it amounts to, what changes have occurred and with what results for belief. It is a modest report of this kind that I desire to make in this paper.

Creative Forces.

Perhaps the best way to make this report will be to name the forces that have been at work

on men's beliefs and trace something of their influence.

1. The first of these is *Science*. Some of us are old enough to remember the tremendous impact which the scientific discoveries of the nineteenth century made on religious belief. Darwin, Huxley, and Tyndall were at the height of their influence. Science was confident and even somewhat arrogant. The religious world was timid and fearful. Darwin seemed almost to have pushed God out of the universe, and materialism was rampant and aggressive. It was a difficult time. I remember in my boyhood that the secularists, as they called themselves, held large meetings and sold blatantly atheistical literature openly in their shops. All that has passed away; so completely that the youth of to-day does not realize how hard a young man had to fight for his faith then. But it has passed away before a wave of spiritual influence which has been gaining strength slowly and surely, fed from many sources and creating an atmosphere which to-day is entirely favourable to faith. Materialism has hardly any supporters to-day. Philosophy, even in its most realistic schools, is on the side of the angels. It is very much easier to believe in God to-day than it was fifty years ago. So much for the atmosphere.

It is, however, only now that we are beginning to realize the full effect of the scientific movement on religious belief. One of the results of the doctrine of evolution which created dismay earlier has been permanent in its effect, and, though it concerns only a detail, that has proved to be of far-reaching importance. The account which science gives of the making of the world is far different from that given in the first chapter of Genesis. It is impossible to reconcile them. And if we say it is not necessary, that opinion is a measure of the change that has taken place in our view of the Bible. It is not necessary because Genesis gives us a religious account of creation, not a scientific. But if so, what *is* the account in Genesis? Obviously it contains the science of a primitive age, with its solid vault of Heaven, its flat earth, its waters above the vault, its windows in the firmament. In short, it is a legend. And when we admit the presence of legend in the Bible the whole view which governed the believing world fifty years ago is altered. For it is obvious that, in that case, there are errors in the Bible. And to-day we have to place its authority, whatever that is, on a basis which allows for error, at least scientific error, to go no further at present.

But the effect of the scientific movement, and especially its evolutionary theory, has had a much wider influence. It has profoundly affected our thought of God. I was brought up on the doctrine of transcendence in its starkest form, and I fancy it was the prevailing conception of God in the religious world. The Creator of the world reigned and governed from a sphere called Heaven which was above somewhere and, at any rate, was outside the world. From time to time He intervened, especially when anything went wrong, but He acted on the world from without. This was entirely in accord with the Calvinistic conception of the Sovereignty of God and of His supreme Will dictating and determining what would happen in accordance with eternal decrees. But the conception of an evolving world gradually and almost insensibly modified this conception. To-day, largely, I think, as a result of the evolutionary theory, with support from the idealistic trend of philosophy, and partly in reaction from a too hard conception of God, we have returned to the thought of an immanent God. God is *in* the world, working from within, behind the urge that has sent the world on and up, ever upwards, stage by stage; God is in the green of the grass, in the beauty of flower and sky and sea, the life force that expresses itself in natural selection and growth and progress. Behind history, also, a purpose realizing itself through the rise and fall of nations, through wars and diplomacies, using the policies of statesmen and the ambitions of peoples to work out a grand design. Behind the life of men and women too, *in* them, the strength of their endeavours, the light of their seeing, the joy of their conquests, the inspiration of all discovery and enterprise, the truth of all religions, the explanation of all good, the Light that lighteth every man coming into the world. The Indwelling God. No one has given such perfect expression to this as Wordsworth:

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

This is the conception of God which commands the mind of our generation. Some time ago I read a volume with the title *The Need of a New Idea of God*, in which the writer expounded the doctrine of immanence as a fresh discovery of this age. That is, of course, absurd. It is not a discovery. The truth is written all over Scripture. It is everywhere in the Psalms. Think, for example, of Ps 139. Where could you find a more profound description of the indwelling God? Jesus' teaching is full of it. 'The very hairs of your head are all numbered.' 'If God so clothe the grass . . . not a sparrow falleth without him. . . .' And Paul, 'For of him, and through him, and to him are all things.' It is not a discovery, but it is a rediscovery. We have all noticed how the pendulum swings in the history of human thought, and how one age swings up to the limit of a half-truth and holds by it as if it were all, until the next age swings up to the other limit and holds by that as if it were all. To-day we are emphasizing the immanence. And what I am concerned with at present is simply the effect of this on our religious thinking generally. It is responsible for a rather widespread recrudescence of Pantheism, or at least pantheistic ways of thinking. One evidence of the prevalent tendency may be seen in Mr. H. G. Wells's picture of a striving God, a God under the yoke with us, working for a better world, a sort of God in the making, just the apotheosis and personification of the evolutionary urge. But there is one effect of this emphasis on immanence which comes much nearer to us. It has brought about a new way of thinking about the Incarnation. The Catholic doctrine of the Person of Christ was that He had two natures in one Person and that He was an altogether new and unique phenomenon, an absolutely fresh beginning in history and in human life, with neither commencement nor end of days. But when we think of God as present everywhere and always and working out *all* good from *within*, this has an inevitable effect on our conception of His revelation of Himself. We can trace His presence, for one thing, in all good men. We can recognize Him in the saints and heroes of humanity, as the Divine Spirit who is at the heart of all things and is the Light that lighteth every man, not in the saints of Christianity only, but in those of all religions and no religion. We can trace the upward trend as it embodies itself in these great lives. It is incarnate in them. They are imperfect incarnations of God's purpose and goodwill. And they were preparing the way for Jesus, who incarnates perfectly what others did imperfectly. This is the way in which the educated mind of our time is reflecting on the Incarnation. I do not think we ought lightly to pronounce it heresy. I confess that it helps my faith. The doctrine of the two natures in one Person is a difficult thing to grasp intelligently. It is an effort to think together two impressions which we receive from the historical Christ. When we read the Gospels, what we find is a Person who is wholly human and wholly Divine, not one part of Him human and another part Divine. If we think of God as the Eternal Spirit working all good in the world from within and expressing Himself completely in this human life, we can say of Christ that He is very God of very God, as well as very man of very man. He is the perfect Incarnation of the Divine Being and the perfect flower of the human spirit. The mind of our generation stops there and professes itself unable to construe any further the relation of the Divine and the human in Christ. I admit the vagueness of the modern formula. Its weakness is that it may embrace those who regard Jesus as nothing more than the highest reach of humanity, as well as those who emphasize the fulness of His Divine being. My business, however, is with exposition rather than judgment.

One other effect of the emphasis on immanence I may refer to before passing on: its influence on our attitude to the miraculous. Here, I think, we may have real assistance. The older conception of miracle was that it was a breach in the iron system of law, made by the intervention of the God from the car. He broke into this closed system for some purpose. This was a difficult idea when the world was regarded as a mechanical regularity. It is perhaps not so difficult since the earlier scientific insistence on a universal Reign of Law has been modified. We can hardly call the Reign of Law a scientific dogma any longer. But in any case miracle is a different thing when it is regarded as the action or activity of a Purpose and a Power always present and always at work in Nature and history and life from within. What is called miracle is no breach of uniformity. It is the plus of the Divine worker. It is an extra in the normal expression of His activity. It is the bursting into flower of His purpose for special ends. It is easier from the standpoint of immanence to justify and

to rejoice in the great deeds of God in Israel, in Jesus Christ, in the Church, and in the life of man. Miracle is just the emphasis God lays on certain ends. The Power that produces the stars and the grass and man and holds everything in being is, it is natural to think, able to express itself in great acts and in abnormal inspirations.

2. I must now pass to the second of the creative forces which have been working in these fifty years—*Criticism*. I do not need to trace the course of its labours. You know its history as well as I do. Nor do I need to justify its use. The Bible is a literature and must be estimated as other literature is. But perhaps I may try to sum up what its results have been for our view of the Bible. I speak only of assured results, and I confess that there are 'results' presented by critics which are far from assured. It is these crudities of criticism which have alarmed good people and made many of them Fundamentalists. In the latest issue of the *Modern Churchman*, for example, we find a paper by a writer who calmly assures us that the seven words from the Cross were not spoken by Jesus but represent what His followers thought of Him. This kind of thing will be regarded as offensive—even stupid—by many who are in entire sympathy with criticism. But there are aberrations and stupidities in every school. In spite of them we must heartily accept what historical and literary criticism has achieved. So far as the Old Testament is concerned its work is done. And its results may be summed up under three heads: (1) It has placed the books in their historical environment, and has thus enabled us to read the history of Israel as a great panorama of Divine Providence and Grace. It has shown us that the fundamental element in the Old Testament was the evangelical, not the legal. Law was the petrifaction of Old Testament religion. Behind the law is prophecy, and in its broadest sense prophecy was the soul of Old Testament religion. It was only when religion became legal that the evangelical prophet disappeared. And so we are able to see clearly that grace is the meaning of the whole revelation of God in both dispensations. That is the broad effect of the critical movement so far as the Old Testament is concerned. (2) Another result is that we have learned that the method of all ancient historical compositions, that of compilation, was that employed by Old Testament writers. They simply copied in their authorities. And so we find parallel narratives of the same event belonging to very different periods. Any one can see this in the narrative of the Flood, for example, or in the two accounts of creation in Gn 1 and 2. But the same method is plainly illustrated in books like Samuel. Now there is in this conclusion of criticism some help and at the same time something revolutionary. It is a help because it enables us to explain manifest contradictions in the narrative. One story, for example, tells how David slew Goliath (1 S 17), but another tells that he was slain by Elhanan (2 S 21^{19}). Our translators were naturally scandalized by this contradiction, and inserted in italics 'the brother of' before 'Goliath' in the second narrative, which of course is not in the Hebrew text. That is one of many examples, and it (as well as the rest) is simply explained when we know that these are different strands of narrative preserving different traditions and belonging to different ages. But this fact has a more far-reaching effect on our view of the Bible. It is clear that many of these narratives belong to times long after the events which they chronicle, in some cases hundreds of years. It is certain, then, that the story of remarkable deeds would be repeated with amplifications, and that the marvellous in them would be heightened in the telling and retelling. In particular the interpretation of events would by and by be embodied in the narrative of the events themselves and become part of the story. Now this greatly relieves the strain which Old Testament miracles place on our belief. We can see, for example, how the wonderful things Elisha did would be amplified as they were told and retold in the Schools of the Prophets. And we find in this a real religious liberation when, for example, we read the story of the death of Uzzah. We accept the event, but we allow ourselves to refuse the interpretation. We cannot believe God struck him dead for touching the ark. The narrator could not *know* that it was God who did it. That was his interpretation. The same thing applies to events like the bears devouring children for shouting a disrespectful word to the Prophet. The tragedy may have happened to the children, but we refuse the interpretation. In this way Old Testament criticism has been an aid to faith. At any rate its analysis of documents must be accepted as final, if the broad results are regarded. Individual critics may and do exaggerate. The claim to be able to divide

a document between seven different writers assigning each his share seems to me to argue the lack of a sense of humour. Nevertheless the fact that, as in a rope there are strands which can be separated, so in the Old Testament there are different and easily recognizable narratives which can be separated and which have been woven into a whole, is one which, I think, is beyond dispute. (3) A third result of the criticism of the Old Testament is to show us that Revelation is a growth. The older view was that it was all on one level, and that texts might be quoted indiscriminately to prove any Christian doctrine. That was the view of Scripture taught in our colleges thirty or forty years ago. It is the view held by the ordinary Bible reader to-day. But it is one of the most certain conclusions of criticism that this is wrong. As criticism has placed the books it has enabled us to see how at every point revelation brought an ever clearer knowledge to Israel, first, of what God is, and, second, of what man should be. We can see the growth of law. We can trace different codes, each suitable to a different stage of the nation's progress. We can see men discarding primitive notions of God and reaching out to higher and purer ideas. We can see Israel discarding primitive notions of conduct and adopting higher standards (compare, for example, Samuel's hewing Agag in pieces before the Lord, or Jehovah ordering the extermination of the inhabitants of Jericho, men, women, and children, with the picture of Is 53 hundreds of years later, where the servant of God bears the iniquities of others). We can see the knowledge of God growing from the early anthropomorphism of primitive tradition to the monotheism of the great prophets, and even in them each succeeding prophet bringing monotheism a stage farther till Jeremiah and Ezekiel proclaim God's interest in individuals and the world is ready for Christ's supreme disclosure. This truth of the Progressiveness of Revelation is the key to the understanding of Scripture. It is one of the supreme services of criticism that it has made it possible for us to recognize this truth and has given us a clear proof of it.

Criticism of the New Testament is not by any means at its concluding stage. But its results as generally accepted are reassuring rather than disturbing. It has not to do with narratives that are hundreds of years apart from the events. That is where the evidence for miracles in the New Testament is so different from the evidence for those in the Old. The narratives of miracle were composed in the lifetime of those who witnessed the events. And the analysis of the Gospels takes us back very near to the events they narrate. It is true that we are still at the irresponsible stage here and that some of those who write as Broad-Churchmen in England can play with the great events of the gospel as though they were counters, meaning little. The Resurrection, the Parousia, and the Apocalyptic vision of Jesus are all spoken of as though they were later accretions to the gospel story. There is, I am convinced, no critical reason for such an opinion. I think it may be said that, broadly, New Testament criticism has tended more and more to confirm the main essential facts of the gospel narratives.

What, then, is the result of this critical movement of the last fifty years for the Bible as a whole? We have seen that we must admit the presence of legend in the Old Testament traditions; that the narratives of miracle are often hundreds of years after the event; that the interpretation of an incident which our Christ-taught conscience at once rejects is frequently incorporated in the story of the incident itself; that what we read in the Old Testament is a progressive revelation of Himself by God, of His nature and His will, starting from primitive ideas and leading on to the consummation in Christ. It is obvious that these facts make any belief in a literal verbal inspiration of Scripture an impossibility. The whole attitude to the Bible of fifty years ago has for educated minds passed away. You cannot quote a verse in the first chapter of Genesis to prove the doctrine of the Holy Trinity. Nor can you feel any necessity to defend primitive morality in Judges. Nor can you find it necessary to defend the command of Jehovah to exterminate the Canaanites. These things are all easily explained if you view the Bible as the record of a progressive revelation.

Does this mean that the infallible authority of the Bible has gone? No. It means that our whole view of what the Bible is has been changed. If you demand a Bible without error or defect, historical or scientific, it can be said that such a Bible does not exist. But if you ask: What was the Bible given to bring us? you find an answer which leaves untouched its full authority. It was given to bring us a knowledge of God, and that is what it does bring us. If I were to look at my watch

to find the day of the week or the temperature of the room in which I am writing you would regard my conduct as insufficiently intelligent. It was made to tell the time and for no other purpose. Why, then, look in the Bible for what it was not given to provide? It was not *meant* to give either exact history or exact science. It was meant to give us a knowledge of God for our salvation. And that is what it does give, infallibly and without fail. This is its authority. This is what separates it from all other literature. And if we regard it from this point of view, how impressive are its promises, and how profound its insight into the needs and desires of man! You can see how from this standpoint the psalms and the prophets stand out as divinely inspired, inspired because the writers were enabled to interpret God to us, which is what their inspiration meant. And so, while the older view has passed away, criticism has helped us to a better and truer view which not only embraces all the facts and accepts them, but shows us an infallibility of Scripture which no new knowledge of any kind can disturb.

Before I pass from this there is one point to which a brief reference must be made. The older view of Scripture still dominates much of our preaching. So that while preachers have given up believing in it they still treat the Bible in expounding it as though the older theory were true. There is no dishonesty in this. It is simply the persistence of a tradition. But I think it is time that this tradition should cease, because we unconsciously and unintentionally give the pew the impression that the old view still holds the field. And it is an urgent necessity to-day that the pew should be informed of the truth. There is too wide a gap between the knowledge of the clergy and the ignorance of the laity. There is a great danger here. Many of the educated laity are perplexed. They know that things are not what they were. They have a vague idea that the authority of the Bible has been compromised. They are uneasy, but they do not *know*; and one result of this is the impossibility of anything like a revival of religion while men's minds are in doubt about the basis of faith. The older revivals came when the people were sure. They trusted an infallible Bible, and the Word of God could be appealed to. To-day the man in the street knows that things have changed. But he does not know how or with what result. The man in the pew knows little more, and I am convinced that no revival of religious life on a large scale will or can come until the confidence of the plain man in the basis of faith is restored. And therefore I urge strongly that the duty of the pulpit is to share its new knowledge with the pew. There is an urgent need for frank and fearless, if cautious and balanced, instruction on the nature and extent of the authority of Scripture. When the plain man is sure of his ground he will go forward in the service of the Kingdom, but not till then.

3. Now I have only one other of the creative forces which have been operating in the last fifty years to deal with. It is what may be called the discovery of the central and all-controlling place Christ holds in the whole Christian revelation. This, so far as the last fifty years are concerned, was a new thing. In the theology in which I was brought up, a theology which dominated all Scottish religion and was behind all the worship and service of the churches, Christ was indeed a prominent and essential figure, but it was as the chief actor in a religious drama. The theology was the 'covenant' theology and it was largely inspired by the Old Testament. It was a curious amalgam of Old Testament conceptions and New Testament facts. God, the Author of salvation, was the God of the Old Testament. The main governing fact about Him was His predestinating purpose and decree which included and embraced a certain proportion of humanity, the saved. These were redeemed by the substitution for them on the Cross of God's Son who bore the punishment they deserved and thus exhausted it. The way of salvation was by the acceptance of this scheme. It was the only way. There was only one door into the Kingdom, and this was the narrow door. Those who did not accept it were condemned to everlasting punishment. The universe was a very simple and well-defined affair, Heaven, Earth, and Hell, and earth was simply a temporary home of men on their way to one or other of their permanent abodes. In this theology the Old Testament and St. Paul were perhaps equally dominant. The Gospels were largely ignored, and especially the teaching of Jesus. His words (such as those about the narrow and broad ways) were twisted to read like admonitions of the covenant doctrine.

Now I do not think I exaggerate when I say that this whole system has been swept away. Its very terms are unfamiliar to the ears of this generation. Its main beliefs are extinct. And this has

been done, not by criticism, but by the discovery of Jesus. The Christian thinking of our day is Christo-centric, to use a horrible modern phrase. And what this emphasis on Jesus has done has been first of all to give us a fresh disclosure of God. The God of the elect, of predestination as it was interpreted by Calvinism, of the Covenants, was plainly seen not to be the Father whom Jesus revealed. No doubt the Fatherhood was, as is the way of reactions, taken too exclusively as a conception exhaustive of the nature of God. And for many He became very much 'le bon Dieu' of French conversation, a good-natured Person who would not be hard on anybody. But that is probably passing. And in any case the 'back to Jesus' movement has permanently dislodged the God of Calvinistic theology. But further, the emphasis on Jesus has completely destroyed the fear of Hell. Men simply do not believe in an eternity of torture. So far as real thinkers are concerned the doctrine of conditional immortality seems to be having a wide acceptance. If all men are not to be saved, then the lost will simply perish because they have not in themselves the life that alone is eternal. The point of importance, however, is that an everlasting abode of woe is not credited. Rightly or wrongly, except in very orthodox circles, it has ceased to be treated as a possibility.

But there is a third result of the emphasis on Jesus, even more revolutionary. It is only in a certain limited circle that the acceptance of Christ as sin-bearer and substitute is regarded as the one way into the Kingdom. That there are many doors into the Kingdom is an accepted truth. To have any hold of Jesus Christ is to be saved, to hold only the hem of His garment like the man in Browning's 'Christmas Eve.' This means that the 'Plan of Salvation,' as previously conceived, can hardly be regarded as God's only way of winning men. A further result of the emphasis on Jesus is the new perception that Christianity has a social message. I fancy few would now deny that the message of the Gospels has at any rate social implications, and that if Jesus is to be Lord He must dominate *all* life and not the life of the spirit only. This is so obvious that I leave it there.

A final example of the way in which the emphasis on Jesus has altered Christian thinking is its effect on the interpretation of Pauline teaching. Modern books on St. Paul read him in the light of Jesus and regard him as not the initiator of Christianity (as critics like Pfleiderer did) but as the real interpreter of Jesus. And instead of setting Paul in opposition to Jesus they regard him as His best exponent. At one time the slogan of New Testament critics was 'back to Jesus from Paul'; to-day it is 'back to Jesus *with* Paul.' It is Paul's experience of the love of God in Christ that is regarded as the key to all his theology. And to-day the best Christian thinking takes the whole New Testament as containing one great message of which the centre and the source and the end is Jesus Christ. That is the final achievement of the new emphasis on Jesus, and in some ways its greatest and best.

After this review of the changes in religious belief and thought during the last fifty years, one naturally asks: Have they altered anything essential? There have been great changes in religious *habits* of which I have said nothing, in Sabbath observance, in Church activities and in other ways. But the question that matters is this: Do we have the same gospel? Can we accept what science teaches, what criticism has done, what the new orientation of New Testament study has brought, and still proclaim what is called 'the old gospel'? I believe we can if we mean by the old gospel simply the love of God in Christ. The one thing that is vital is the Deity of Christ. If we believe in that, then we have the assurance that God has broken through to us, that an authentic and final word has been spoken to us from the unseen, and that we *know* what God is and what His purpose and offer of grace are. And I believe that all the creative forces, that have made the new world of thought, conspire to bring this truth into relief, and that, so far from invalidating the one supreme reality, they have served and do serve to enhance and to display the glory and all-sufficiency of the Eternal Son of God, our Saviour and Lord.

In the Study.

Virginibus Puerisque.

Sleepy-head![1]

'Awake thou that sleepest.'—Eph 5^{14}.

Some of you fellows are fairly sleepy of a morning, I'll be bound. They waken you, and you grunt and turn over; they try again just when you are getting comfy, and you growl out, 'All right, just getting up.' And you really mean it, yet over you go once more. It is not easy getting started. It's like when a man runs round to the front of his motor, and begins to turn the handle, and nothing happens; and he tries again, but still there is no result; and he gets red in the face and begins saying things to himself, but tries once more, and this time it starts purring and is ready. It's difficult to get our engine started sometimes too. But for real power of sleep there are not many things to beat a frog! In summer he is an active little chap; though even then he is not a restless fidget like you, can sit long enough thinking deeply about who knows what, as solemn as a judge. Yet if you could jump, oh, if only you could jump like him you would win the prizes everywhere, even at the Olympic Games: and all over the streets there would be nothing on the bills except *Aberdeen Boy of Seven wins World Championship*, and when you turned it up there it would be, a long account, telling that you won easily although a little out of form for you, seeing that you only cleared twenty-one feet at the high jump, and managed fifty-four feet three inches at the long. That's what you could do if you jumped like a frog! But in winter, when the cold comes, he won't have it; creeps away into a hole or a crack in the rocks, and sleeps for days and weeks and months, and then in spring when we are all tashed and tired and cross with one another after the long winter's work, out he comes as spry as you like. 'Tired,' he says, 'who is tired?' And hops eleven times his own length. 'I'm not tired; you ought to go in for a rest cure like me.' And you should. He's right. That is why you sleep at night. Your body is worn out with tumbling about so much all the day long. You were quite certain that you could wait up for Daddy, and yet long before he came your head was nodding and your eyes would not stay open, and they carried you up and put you to bed and you never knew. But next day you were as lively as ever. The sleep did it. And that's why you get Saturdays and Sundays off. Your brain is getting wearied, jumbled up with parsing and sums and Latin verbs. 'Time to knock off,' they say; 'you'll be all right again by Monday, better rest your brain a bit.' And if you say, 'Well, but you ministers work on Sundays, what about you?' the only answer I can think of for that is that it looks as if we were thought to have no brains, and so of course we needn't rest them! And that's why you get holidays. See that you take a real one. Away with your school books, out with your cycle and your rod and your clubs and your most exciting stories; these are the things that you want then, to rest you. Oh, the frog is a clever little chap; he knows; and he is right.

Only sometimes he overdoes it, that's the bother. There are lots of tales of frogs being found in the heart of rocks; and there, folk say, they have been sitting all hunched up for millions of years since the rocks were made. That isn't true. What happens is that a frog goes into a hole and sleeps, and while he is doing so something falls and blocks up the entrance, and there he is caught fast where, if there is any air, he can live for a year or so, but not longer, and there he sits and sleeps on till he dies. And when you take a rest you must take care to keep the way out open. It's fine to have a holiday, but when the session comes remember to work then: it doesn't matter very very much if you are a bit careless when you are wee, but now you are getting big. Can you get out? Can you wake up? Can you stop that habit of yours of being lazy, or are you shut into it for ever more? You can still get out, if you try at once; only remember things are slipping, slipping, slipping down and blocking up the entrance more and more. The busiest man I ever saw is a minister I know. He makes me giddy the way he flies round and round and never rests at all; he gobbles up work as you do sweets, and keeps asking for more; I can't think how he packs it all into the day. I remember at a meeting hearing man after man get up and say that it must be stopped, that he was doing three or four people's work, that nobody could stand it. And I sat there with my eyes bulging out of my head, for at school that

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

fellow used to fall asleep in the Latin class pretty regularly; and I once saw him get the licking of his life because he snored and we couldn't waken him in time. You can get out yet if you wish. He did. But hadn't you better do it now? To fall asleep in the Latin class is pretty bad, you know, but there is worse. For we are always in God's class, and He is the kindest Teacher ever there could be, is never cross and always very very patient. And always He keeps teaching us how to be brave and not snivel, and how to play the game and not whine, and how to take knocks and not cry about it. But are you learning, are you even listening? Why, you are fast asleep, are snoring! Well, if you are very wee I don't think He minds. I know I don't if you fall asleep in the long sermon. And I think that God when He comes says, 'There were a lot of kindly people there, some of them worshipping earnestly, some of them listening hard, but I think the nicest of them all was a little lassie with a tousley head snuggled up against her mother fast asleep.' But if you are getting big you should listen in God's class when He is teaching us all the day long. Shake yourself. Oh, far harder! Be firm: be like Mother. She's very soft the first time, and the second time; but at last she says this won't do, and off go the clothes. And that does it. Off with the clothes, and wide awake with you. It's more than time, you sleepy-head!

For His Name's Sake.[1]

'I write unto you, little children, because your sins are forgiven you for his name's sake.'—1 Jn 2^{12}.

There used to be in Paris, but it was destroyed with a great many other precious things at the Revolution, a great book, in which were written the names of all the towns and villages of France, and opposite their names the taxes they had to pay. Opposite one name there was a strange writing. The name is Domremy, and the writing was, 'Free for ever for The Maid's sake.' What did that mean?

Long ago France was trampled under English feet. English armies marched up and down at their will and did as they pleased. Half of France was England's and the other half was poor, beaten, and cowed. In Domremy lived a maid called Jeanne. She loved her country and sorrowed for its sorrows. She thought much about it, till one day she heard voices calling to her. Her soul was 'listening-in,' and the message that she heard was 'France calling,' calling her to save France.

It seemed impossible, and for a time she did nothing and told nobody; but the voice kept calling in her waking thoughts and through her dreams until she became convinced that it was God's will, and, however impossible it seemed, she must do it. So she left all and went to the king and told her story. Some mocked, some doubted, but some had faith in her and listened. So she gave herself to France, and put a new courage into the soldiers of France. They followed The Maid and her banner, winning back town after town, until at last she saw the king crowned in the great cathedral at Rheims.

The rest of the story is sad enough, for it tells how she was taken prisoner by the English, accused by the Church of being a witch, condemned by the Church of Rome, and handed back to the English to be burned at the stake at Rouen. So she died to save France.

An English soldier said, 'This day we have burned a saint'; and soon France came to see it too. The wicked men who had condemned her died in disgrace and were gladly forgotten; but The Maid's name was restored to honour. The people cherished her memory as a saint; and in the great book at Paris which recorded what each town and village owed in taxes it was written in gratitude to her that her village, Domremy, was to be 'free for ever for The Maid's sake.'

I know another book in which something like this is written. There is an entry in it which concerns you girls and boys who read this, for it says, 'I write unto you, little children, because your sins are forgiven you for his name's sake.'

What does it mean? It means something like the story of The Maid, only far more wonderful. It means that there was pity in the heart of God and sorrow in heaven for a poor sinful world conquered by sin and ravaged by evil passions even more sorely than France was harried by the English soldiers. The Lord Jesus heard the need of earth calling and He came as a little child and gave Himself to the world at Bethlehem. And all His life on earth He lived to heal and comfort and teach men to know their Father in heaven, and to help them to win the victory over things evil.

Some mocked, some doubted, some listened and had faith in Him. In the end, He was betrayed

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

into the hands of those who were His enemies, and they tried Him with false witnesses and false accusations, and put Him to death at Calvary. So He gave His life for the world because He so loved the world.

And because of that our sins are forgiven. 'He died that we might be forgiven,' and so St. John could write long ago and we can read to-day, 'I write unto you, little children, because your sins are forgiven you for his name's sake.'

For The Maid's sake Domremy was forgiven its taxes for ever, for the Saviour's sake the world is forgiven its sins; and the one can help you to understand the other.

Now it was shameful of France to suffer The Maid to be left to die, and it was only proper and decent that France should do all in her power to honour her name and show gratitude for the freedom she had won for France, whose saviour she had been. We can all see that; but what about *our* Saviour? Surely we must honour His Name and show our gratitude for all He died to give us. Our freedom is His gift and must be used for His glory. If we sing:

> He died that we might be forgiven,
> He died to make us good—

we also go on to sing:

> O dearly, dearly has He loved,
> And we must love Him too,
> And trust in His redeeming blood,
> And try His works to do.

That is what it all means. To be a Christian means to have a great thankfulness in our hearts to Jesus Christ, because 'we are forgiven for his name's sake'; and a great purpose in our hearts to live henceforth, not for ourselves, but for Christ's sake.

The Christian Year.

Sixth Sunday after Trinity.

The Law of the Corner.

'Thou shalt not wholly reap the corners of thy field.'—Lev 19[9].

This commandment runs beyond the bounds of all Judæan tillage, and is a guide for fields where other fruits than yellow grain are reaped.

1. But its primary enforcement, we do well to remember, was in order that there might be provision 'for the poor and for the stranger.' Religion from the earliest times has made provision for these two classes. And still it stands as the supreme test of a living faith—what it does by way of social amelioration, and what by way of foreign missions. The measure of the gulf between the Divine ideal and the economic state into which we have fallen may be gathered from the difference in the common understanding of the expression 'to make a corner,' and the thought in the mind of God when He ordained the making of a corner in all our sowing and reaping for the poor and the stranger. God approves of making a corner in wheat, only not in the acceptation of that term by the pit and the exchange.

2. But beyond the immediate needs of the poor and the stranger there is in this law provision made for the developing of the man himself who owns or works the field. The tendency to hardness, the desire to scrape the fields of life, is not wise. It does not pay to squeeze the orange dry. There is a danger that in reaching for the fruits of industry even the shrewdest gleaner will overreach himself. 'Bargain sales' are not unprofitable even to the seller. God's method of making a corner has much to be said for it even on the most utilitarian grounds.

Life will yield us in the end a richer increase if we are careful to observe the law of the corner. Many an author who has made a considerable name for himself has succumbed to the temptation to collect for publication his immature and less worthy writings, the fallen fruit of his vineyard, and has damaged thereby his reputation. And, on the other hand, have not really great men enriched the thought and the lives of others by their unconsidered, uncollected *obiter dicta*? Lavishly they gave themselves to their friends in conversation or in advice. They did not always claim a fee for the advice which was freely sought and as freely given. They were glad that others who were not so well endowed as they with brains, or faculties, or any of the precious fruits of life, should glean what they needed in the corners of their large experience.

But the law runs deeper and wider still. It goes through the fields of experience where men are sowing habits and reaping characters. There are some people who always impress you with a sense of reserve power. You feel, as Chesterton has said of Robert Louis Stevenson, that what he gave us 'were only the two or three of his soul's adven-

tures that he happened to tell. But he died with a thousand stories in his heart.' You feel that there are many rich, unreaped corners in the fields of those men. And on the other hand, there are those who make a great to-do bringing in their harvest wain; they are anxious to impress you with the wealth of their golden sheaves. But all the time you are conscious that they have hand-picked every grain there was—that there will be no aftermath.

The secret of so many of the intellectual and moral failures in life is just this, that there has been neglect of the law of the unreaped corner. People anxious for too quick a return on their investment of heart or brain have crowded all their goods into the shop-window, hoping to make an impression on the passers-by, or upon one particular passer-by.

In all true love and in married life there should be a certain reserve. The zest of life and love comes from their being an endless exploration and discovery. The tragedy of many a home and many a friendship is that one therein has greedily thrust in a savage sickle among the fruits of friendship, until the field has been left bare and unproductive, and the soul is starved of love. To respect the personality of others is one aspect of the law of the unreaped corner.

It is the fact of the unreaped corners, too, that keeps the edge upon the appetite for knowledge. Thank God for ignorance, for the virgin corners and bypaths of knowledge which ever provide that lure in learning which is needed to keep our hands from hanging down in idleness. One remembers what fun Lewis Carroll makes of the White Knight who had tried to arm himself against every contingency which might possibly arise. To this end he had loaded down his horse with all sorts of utensils, even adding a mouse-trap and a beehive in case they might come in useful. He had left no corners unreaped, seemingly; and yet, what a pathetic, laughable figure he cuts. The whole joy of the adventure in life is that we should meet contingencies as they emerge, alike with a stout heart and a scheming brain, rising to each occasion as it comes.

The loss and tragedy of the life which has nothing upon which it can fall back have been expressed in Browning's poem, 'Shop.' The poet tells how thrilled he was to find a striking display in a shop-window of many objects of virtu and not a few of worth and interest. What, he thought to himself, must be the wealth of the man who can put all this on view? Great was his disappointment when he went within and found nothing to correspond to all this promise.

> So, friend, your shop was all your house!
> Its front, astonishing the street,
> Invited view from man and mouse
> To what diversity of treat
> Behind its glass—the single sheet!

Did he find great reserve stocks of undisplayed goods?

> Nowise! At back of all that spread
> Of merchandize, woe's me, I find
> A hole i' the wall where, heels by head,
> The owner couched, his ware behind,
> —In cupboard suited to his mind.

And, if life will yield us in the end a richer increase, if we are careful to observe the law of the corner in commerce and in character, we shall find the working of this law most beneficent of all if we let it run into the fields of faith. The unreaped corner, the element of mystery, are vital to religion. There was a moment when the disciples of Jesus were just aching to thrust in their sickle-question, 'and none of the disciples durst ask him, Who art thou?' 'When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest.' Is it a hard law? God in Christ obeyed that law Himself. 'Now is my soul troubled; and what shall I say?' And He said nothing: He just went straight on in faith.

That is why one is chary of creeds and all cut-and-dried expressions of the faith by which we live—just because they are cut and dried. We have thrust in the inquisitive sickle and maybe reaped the corner where we should have held our clumsy hand. We have made faith less attractive to others, without feeding the hunger of the soul. So long as the corner is unreaped the poor and the stranger may come by and find God's plenty to rub in their own hands in their own particular way.

The more faithfully we are working and developing the high places of the field, the less do we fret over the corners God bids us leave unhusbanded. It is not well with an age that wants to know too much, that is unwilling to respect the Divine ordinance about unreaped corners and ungathered grapes. Is it not enough that we have the revelation of the wine in the cup, without greedily snatching

at the grapes that are withheld? We all love secrets: don't you think God does too? We all enjoy the pleasure of giving surprises: why rob our Father of this pleasure? 'Eye hath not seen nor ear heard'—no, thank God! The reaping of the last dark corners of life will be part of the joy of the Harvest Home.[1]

SEVENTH SUNDAY AFTER TRINITY.

The Little Drama of the Great Event.

'Jesus, knowing . . . that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet.'—Jn 13^{3-5}.

What does the Lord's Supper mean? men were beginning to ask. This is what it means, at the heart of it, the writer of this Gospel seems to say: it means the condescension of the Highest, the cleansing of the unworthy, the service of the humble by the humble, and of all by each. If we may read it so, we are supplied with a freshening commentary upon symbols and actions which may be almost too familiar.

1. It means, says the Evangelist, being more eager to reach the meaning than to describe external facts already well known—it means *the condescension of the Highest.* Strangely deliberate and majestic is that sentence—'Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God.' One would think that the writer was preparing the way for his supreme assertion of Christ's divinity, but instead, he is preparing the way for his supreme illustration of that spirit of service which ruled in the Master's life and death. The Church of the early generations was very sure who and what Christ was. In those days it was on the whole easier to believe in His true divinity than in His true humanity—so overwhelming was the impression made upon those who knew Him first and best. Clement of Alexandria, for instance, writing about a century later than this Gospel, cannot get away from the astonishment of this passage. 'The Lord ate from a cheap bowl, and He washed His disciples' feet with a towel about Him—the lowly-minded God and Lord of the universe. He did not bring a silver foot-bath from heaven to carry about with Him.' Certainly we are not in the region of silver foot-baths and tinsel dignities here. The Highest is the humblest.

[1] H. L. Simpson, *Put Forth by the Moon*, 53.

That is written all over the Feast of which the Apostle here is thinking, though he does not actually describe it. It is written all over the Cross, which, like the Feast, tells of One who was so great, who came from God and went to God, and who yet showed His greatness by lowliness and His divinity by service.

> My starry wings
> I do forsake,
> Love's highway of humility to take.

2. Another part of the meaning of the Feast is *the cleansing of the unworthy.* When the Master said to Peter, 'If I wash thee not, thou hast no part with me,' the Apostle's mind only played upon the surface of the words. The full revelation of Peter's need came a few hours later when he had fallen and cast himself out into the darkness—when Peter, revealed to himself as a false and cowardly sinner, felt at last in every fibre of his being how his only portion and hope lay in Christ the Saviour. And the full understanding of the manner and cost of his cleansing came perhaps only gradually, under the gentle, patient teaching of the Divine Spirit, and was written down long after; 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of living received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.' So the secret which was hidden from pride and boasting was revealed to him in utter necessity.

This too is always a part of the meaning of the Feast, and of the Cross behind the Feast. As His people still seek His holy place they bring with them not the dust of Jerusalem streets but the stains of a world's highway—stains that have been doubled and deepened by their own waywardness. It would serve their need but poorly, were He once again with them in visible form, to gird Himself with a towel and wash them with water. He comes to do them a great service—to wash them in the deepest places of their being from their guilt, their sin, their foul tempers, their false motives, all stain of fault and failure and transgression. Never perhaps is the glowing and glorious reality of this transaction so vividly felt as in the act and attitude of communion.

3. The Feast means one thing more—as also does the Cross behind the Feast—it means *the service of all by each.* The Master would not allow

His disciples to escape that lesson. 'Know ye what I have done to you? If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' They needed the counsel and the example. Some of the other Evangelists are frank enough as to the quarrelsome and ambitious temper in which these men sat down, disputing which of them should be the greatest.

That temper was hard to exorcise, even by those who were supposed to take their spirit from the Upper Room and their pattern from Calvary. Paul had to deal with it again and again in the churches of his founding, beseeching them that nothing might be done through strife or vainglory. And so in the Church of later days. Men talk of socialism—there is no fellowship of equality like that of the Lord's Supper, where all are on a level because all are redeemed; and of brotherhood, but there is no brotherhood so old, so catholic, so permanent as that which was formed round the foot of the Cross, nor is there any so real if men would only live out its meaning. And, according to St. John, its meaning is service. In this atmosphere the worldly motive and the selfish spirit might well droop and die. And those who truly partake are knights of the Grail, who go from the Feast to bear one another's burdens and to heal the wounds of humanity.

Such vision and practice are greatly needed for the health of the Church and the well-being of the world. We see individual greed biting into the body politic, and the egotist often succeeds in persuading his neighbours, for a time at least, to take him at his own valuation. The central inspiration of social life seems to have departed, or to be lost in a mere scramble for place and power. It is the task of Christian folk, and it is not an easy task, to see things from a different angle and to live their lives in a different way. Their motive must not be greed but love, their spirit not egotism but service.[1]

EIGHTH SUNDAY AFTER TRINITY.

'But whom say ye?'

'But whom say ye that I am?'—Mk 8^{29}.

It is not possible to hold fellowship with any one without reaching some convictions about him. And the longer and closer the fellowship, the clearer and more certain the convictions. In accordance with this law, the Christian, holding fellowship with Christ, reached and reaches certain conclusions about Christ.

1. *He is Man.* The New Testament believer first of all held that Jesus Christ was everything that man ought to be. It is probably better at this point to write 'man' than 'a man,' for the conviction included the idea that Jesus Christ is the ideal for every man. He did not appear just to be 'the ideal carpenter,' or 'the ideal Rabbi,' or 'the ideal Jew,' but 'the ideal man.' He was in the realm of history what the Platonic 'ideal man' was in the realm of thought. The believer found Jesus to be 'the ideal man.' Here is another of the places where the interdependence of the 'historic Jesus' and 'the risen Christ' is clear. For the early believer could not so have thought of the unseen Christ, with whom he had fellowship day by day, unless the 'historic Jesus' had lived the life of which the Gospels tell.

2. *He is 'Son of Man.'* The first believers drew a second conclusion from their fellowship with Christ—that He holds a unique relation to the whole human race. One of the New Testament writers expressed this on one occasion by calling Christ 'the second Adam'; another named Him 'Priest for ever after the order of Melchizedek'; while the earliest narrators of His life on earth told that He used to call Himself 'the Son of Man.' The first believers knew that Jesus Christ was not merely the Saviour of a series of individual men, but the head of a new human society, and of a new society that ought to include, and must continually seek to include, all mankind. There were the beginnings of this society in the Church. It was to reach its perfection in the Kingdom of God. However imperfectly or even vaguely the early Christian conceived what is now called the 'solidarity of mankind,' he had such a concept, and he found himself bringing Christ into a given relation to it.

3. *Who knows Him knows God.* By fellowship with Christ the disciple learnt a third truth, this time about both Christ and God. The 'man of religion' always and everywhere is a man who knows something about God, and wants to know more. He has, and has had, many teachers, who teach both by what they say and by what they are.

[1] J. M. E. Ross, *The Tree of Healing*, 132.

But he exhausts them all in turn, except One. The most devout Buddhist looks for another and better Buddha; the fanatical Muhammadan expects a Mahdi who will surpass the earlier Prophet; even the Jew looks for a Messiah who will 'fulfil' the Old Testament, and, fulfilling, pass beyond it. But the Christian, from the first, has always believed that in Jesus Christ there is the final and sufficient revelation of God. This does not mean that Christ leaves no unsolved mysteries in the concept of the Divine nature, but it does mean that He has told men all that they need to know about God in order that they may live and live 'abundantly.' Again, while it does not mean that the Christian has no more to learn about God, it does mean that what he has still to learn will be learnt through Christ, and not through any other. In one way this conviction is impossible of proof, and it is true that in it the element of faith is peculiarly obvious. Yet the Christian has the same kind of ground for his belief about Christ in the future that other men have for other beliefs about the future. To return, he believes that what Christ is, teaches finally what God is. There is here again small need to gather evidence from the New Testament. It has often been collected. A few phrases that sum up the belief may be quoted. Two of the more 'philosophical' New Testament writers use metaphors. John, recalling that persons mirror their characters in their speech, calls Jesus 'the Word' of God; the writer to the Hebrews says that He is to God as the ray to the sun or the stamp to the die. Paul's characteristic phrase is here simpler: 'The God and Father of our Lord Jesus Christ.' The Synoptic writers are content with the name 'The Son of God.' The implications of such phrases need not be discussed just here. It is clear that the men who used them believed that, knowing what Christ was, they knew what God was, and knew this in an unequalled and unsurpassable way.

4. *He is God.* Yet this is not all. It is conceivable that men might, through fellowship with Christ, enter into fellowship with God. At least at first, this is what Jesus' disciples felt they were doing. He 'knew the Father,' and therefore He was the one to 'teach (them) to pray,' and prayer is fellowship with God. But gradually the disciple came to see that his experience meant more than this. He found that his fellowship with Christ was itself none other than fellowship with God. It was not enough to say—to borrow again the phraseology of the book that best sums the findings of the first believers—that Christ is 'the way' to the 'Father'; it was true that 'he that has seen (Christ) has seen the Father'; that '(Christ) and the Father are one.' Even if the discourses of the Fourth Gospel do not belong word for word to the Master Himself, at least they reflect the thought of a thinker in the early Church, and of a thinker whose account of Christ was accepted as accurate by his fellow-Christians. The first believers found that to know Christ was to know God.

It is not wonderful that the Christian Jew, in particular, with his staunch monotheism, only gradually reached the assertion, for it is still impossible fully to solve the 'mystery' that it raises for the monotheist. Slowly, however, the first believers found themselves creeping towards it, urged on by a necessity that they could not control.

'The Word was God.' How satisfactory this explanation proved, even to rigid monotheists, appears from the nature of the first heresy, Docetism. This arose so soon that its beginnings may be traced in the New Testament itself. It was a first attempt to solve the problem how a single person can be both God and man. And it proceeded, not by mitigating the claim that Christ was Divine, but by suggesting that He was not really man! His human life was not more distant than the life of Wellington is to-day, yet the Christian found it easier to deny His humanity than His divinity. The latter seemed the more certain to the believer because of his living experience of the living Christ.

The four assertions—that Christ is Man, Son of Man, Son of God, God—ensue from the study of New Testament experience. Yet this does not cease here to be 'normal' for later Christians. It would be difficult to enumerate, and impossible to solve, all the problems that arise from the four assertions. But, in spite of all the difficulties—indeed, even when bewildered with the difficulties—the Christian 'witness' has remained the same. Men have gone on knowing Christ. They have entered into His fellowship. As they have done so, they have made the old new discoveries about Him. The Christian to-day still says: He is Man; He is 'Son of Man'; who knows Him knows God; He is God.[1]

[1] C. Ryder Smith, *The Christian Experience*, 126.

NINTH SUNDAY AFTER TRINITY.

The Fairness of Trial.

'There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.'—1 Co 10^{13} (R.V.).

The word 'temptation' is sometimes used to express the general discipline of life, and, again, it is employed to signify allurement to evil. We now use it in the latter sense, and design to show that such temptations are so regulated as to leave us no reason for complaint. We are apt to assume that we have cause to complain that temptation is often excessive, that it is of such a character and force as to be practically irresistible. On the contrary, we desire to make clear that the tests to which our moral life is submitted are never excessive, never out of proportion to our potential strength, never without the way of escape. 'God is faithful,' and every trial of our faith or principle, our temper or conduct that He permits, is reasonable, and such as we may endure and master. It is never of such character as necessarily to baffle us by its subtlety, to overwhelm by its intensity, to surprise by its novelty, or to exhaust us by its frequency. Let us consider this.

1. The *subtlety* of temptation is often pleaded in extenuation of a fall.

Beccari in his book, 'In Great Forests of Borneo,' describes the fascination of the pitcher plant. 'It cannot be doubted that insects must be attracted towards the pitchers of the *Nepenthes*, considering all the artifices and inducements brought into play—the strange shapes of the pitchers, their bright colours, and, above all, the glands disseminated around, affording all kinds of sweetmeats, to tempt and lure the insects to perdition. Of this kind are the glands which are in the inner part of the lid of the pitcher, where, if a greedy and imprudent insect tries to rest, it is almost certain to be trapped. But where Nature has shown all her refinement of perfidy is in the disposal of those baits within and around the rim of the pitchers. All the ornamental appendages, grooves, enlargements, rings, points, etc., found there, have no other end than the leading the insects toward the lower inverted portion within these appendages, where is a gland secreting nectar, placed in such a position that if an insect reaches it, it almost certainly loses its balance and falls into the well prepared to receive it. Once in there, it cannot escape, and is drowned in the liquid.' The natives call these plants 'Satan's Jugs.' Are we, then, to conclude that the temptations of human life are of a similar infernal complexity, and that we are ensnared by devices of confounding ingenuity? It is not so. For the most part the temptations of men are simple enough, obvious enough.

To the Corinthians St. Paul writes: 'That no advantage may be gained over us by Satan: for we are not ignorant of his devices' (2 Co 2^{11}). This saving knowledge may be ours habitually. The astutest diabolical invention is transparent to the sincere. 'The depths of Satan' are shallows over which the pure in heart pass dryshod. Generally speaking, we walk into the snare with our eyes open.

2. The *intensity* of temptation might be excessive, and justly provoke protest. If objects of extraordinary beauty or greatness, of preciousness or enjoyment, were dangled before our senses until our imagination was kindled, our heart agitated, our passions inflamed, much might be urged on our behalf when we failed in the trying hour. And temptation is often pictured as though it were thus dazzling. Very much indeed of this presentment of evil is overwrought, causing the morals of society to suffer through the debauched imagination. Emerson's verdict on these imaginary spectacles and descriptions is entirely just: 'The order of things consents to virtue. Such scenes as luxurious poets and novelists often paint, where temptation has a quite overcoming force, never, or very rarely, occur in real life.' The temptations which work the ruin of tens of thousands are utterly destitute in themselves of any special grandeur, glory, beauty, or delight. They are usually commonplace, and frequently mean and coarse. There is no need to spread a Belshazzar's feast to excite the appetite; a mess of pottage will suffice.

3. The *novelty* of temptation might furnish an apology for moral failure. Were we ambushed by subtle foes of whose treachery we had no warning, or subjected to solicitations of which we had no previous knowledge, or circumvented by methods without parallel, or shipwrecked on some uncharted rock, we should have something to say for ourselves in the hour of humiliation. But it is not so. As Archer Butler puts it: 'We are the easy prey of every commonplace illusion, vanquished by the novelty of seductions which were old in the days of Peter, and John, and Paul.'

The very fact that the temptations to which we are ordinarily subjected are usually commonplace may in itself constitute a peril. If they were rare, and of an extraordinary character, they would provoke attention and reflection, and so be better understood; but, arising as they do out of the ordinary relations and routine of life, exciting no special attention or emotion, we are in danger of treating them with indifference, contemptuousness, presumption. But for all their familiarity it must be kept in mind that they are not the less malignant.

4. The *frequency* of temptation might wear down the strongest, and so provoke protest. We can bear only so much according to the frailty of our nature, and it would do us manifest injustice to exceed this strain. Yet we may rest assured that no such protest will be called for. Revelation repeatedly assures us that Heaven works by weight and measure, and that when duly tested there shall be laid upon us 'none other burden.' It is true that our whole life is a period of probation, and that our fidelity is being constantly put to the proof; but the severe struggles are rarely repeated.

'And when the devil had completed every temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee.' What was true of the Master is true of the disciple. It is often surprising how far one clear, sharp, signal moral victory goes toward settling the controversy as to our final triumph.

In a day of deep distress, Millet, the French artist, wrote to a friend: 'Let us pray Him who gives us intelligence not to abandon us too much, for we have need of all our strength to accomplish this task.' He will not abandon us too much; He will not abandon us in any sense. But we must never diminish the vigilance with which we need to guard against temptation. Each one has the utmost need of solicitude, seriousness, preparedness; need for all our wit and strength, as Millet discerned. Whilst our temptations are substantially the same as those to which men have been subjected in all generations, they have a novelty of their own as times and circumstances change. We are told that coral reefs are not to be looked upon as simple stationary structures, but as living, moving things, ever changing their form and aspect. Vessels are constantly being lost upon coral reefs in different parts of the world, owing to the inaccuracy of their charts. There is abundant evidence to show that charts of coral reefs made one year are almost valueless twenty years afterwards. Much the same is true of the moral dangers of life. Ancient in character, they constantly emerge in special forms and original disguises, giving no place for presumption, calling for habitual awareness, lest we make shipwreck of faith, conscience, character, and hope.[1]

TENTH SUNDAY AFTER TRINITY.

The Failure of the Brook.

'And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.'—1 K 17^{7-9}.

Where this brook Cherith was, we do not know exactly. It was one of the little tributaries of the Jordan. Somewhere in the uplands of the south it had its rise, and it chattered as it flowed to join the brimming river. It is notable that its name means 'separated.' It was the lonely, separated burn. Here, then, at the beginning of his career, the prophet Elijah was sent apart by God. Like Moses in Midian, and like Jesus in the wilderness, God drew him into isolation for a season. For very rarely does God plunge His servants into the stir and dust of the great battle without a call to a period of quietude when they can take their measurements in silence.

Elijah, then, was sent to the brook Cherith by the express commandment of his God, and it must have been a strange and staggering thing for him when the waters of the brook began to fail. Had he been fugitive from duty, it would have been very different.

What was the meaning of the drying up of the brook?

1. The failure of the waters was meant to deepen the prophet's sense of brotherhood. He was drawn into a new fellowship with Israel in the very hour that Cherith ceased to flow. For it was a time of drought. Everywhere drought and cruel pangs of thirst, and men and women entreating God for water—and all the time, in the little vale of Cherith, the coolness and the murmuring of the stream. It was very comfortable, and it was very happy, but it is not thus that Jehovah makes His prophets. And so, that he might be a brother among brothers,

[1] W. L. Watkinson, *The Fairness of Trial*, 9.

and feel his kinship with his suffering nation, it came to pass after a while that the brook dried.

'Arise, get thee to Zarephath,' said God, 'for I have commanded a widow woman there to sustain thee.' Elijah trusted God's guiding, and went to make his strange request. He is almost ashamed to make the appeal. He brings it in as a kind of afterthought. Yet the woman rises to the appeal of faith and love which somehow Elijah awoke in her, and brought him into a little fellowship in which the problem was solved and the famine was kept at bay. The secret is, that through faith and love they had made a circle through which God could work. And to-day nothing will meet the complexities of our modern world but the deeper qualities of our nature called into play and working in fellowship. That is the message which is ringing through our land to-day, and we are all coming to see it. All sorts of people, disillusioned and baffled by selfishness and brought to a standstill, are demanding a new adventure of goodwill and industry—the spirit which sees beyond the shadow of a man's own narrow life into the lives of others.

2. Again Elijah was taught by this event that in certain matters God makes no exceptions. God has His chosen ones, but whatever they be chosen for, it is not to escape the heritage of tears. By the very grandeur of his office there was a certain distance between the prophet and the ordinary man. And, therefore, it was reasonable to expect that the prophet would have a little special care, and would be guarded, as the favourite of God, from some of the ills that flesh is heir to. But here, by the drying up of the waters of the Cherith, Elijah learnt that, though he was God's messenger, he was not going to escape the common lot. One of the hardest lessons we must learn is that the name and nature of our God is love, yet, for the man who trusts and serves Him best, there is to be no exception from trial. Think of Peter, on whom the Church is built. When we open the door of his cottage there is fever there. Think of Mary, mother of our Lord, and what is that in her heart?—it is a sword. Think of the home at Bethany that Jesus loved—surely no blast of the chill wind will pierce that dwelling?—and it came to pass that their brother Lazarus died.

3. The ceasing of the prophet's brook was the beginning of larger views of God. 'Arise, get thee to Zarephath,' said God. There in Zarephath, as Elijah viewed the superstition, and realized the moral death which followed it, there was burned into his heart the loathing scorn that made him such an antagonist of Baal. But Elijah learned more at Zarephath than that. He learned there was a wideness in God's mercy. He saw that the God of Israel could be gracious to a woman who was born and bred a heathen. And to a Jew like Elijah, trained in the Jewish creed, and, believing that beyond the covenant was darkness, the thought that the mercy of God was for the heathen came with the thrilling of a great surprise.[1]

4. But the ceasing of the prophet's brook was a message, above all, of the need of deeper resources than the surface world can supply, and of the call to trust them.

So it is with us. As life goes on, the brook dries up. Take our human affections, and the love which makes life rich. People find their happiness in each other's company and set up a home together. They have common interests; the world is good to them; and life goes along smoothly and pleasantly for a while. But the time comes when things are more difficult. They have to meet strain together, or health is not so robust, and tempers become peevish, or the surface attractions fade. The brook dries up. What happens then? They drift apart, and we call it misunderstanding, or a misfit, and the human problem becomes the subject of Royal Commissions, and the theme of the realistic novel or the shallow play. But the real root of the trouble is spiritual. Love and friendship are of God, and they cannot be sustained apart from Him and the faith and unselfishness which are the deeper currents of our being.

The same thing holds true of service and philanthropy. It is easy enough to be kind and charitable when things are going well. There are moods when a kindly spirit seems to be in the air. We become well disposed to other people; social service becomes the fashion. But dull times come. People we try to help grow uninteresting, sometimes disagreeable, and sometimes they are blind to our motive and our goodwill. The very people for whom Christ poured out His heart's blood turned at last to crucify Him. He had a time of popularity when they gathered about Him with cheers and wanted to make Him king. But the brook dried up. Have we ever had that experience? If so, had we resources enough to carry us through?

The same is true of what we usually call the

[1] G. H. Morrison, *The Wings of the Morning*, 108.

Christian life. There are moments when it seems easy enough to follow Christ. We have resources in ourselves for what it seems Christ wants us to do. The example of others or the common decencies of life carry us through the ordinary temptations. When the kindly faces are round us, it is not so difficult to be true. But the brooks dry up. What then? When things go against us, and the kindly faces are gone, or when we go to a strange land or some great city, where we are flung into a maelstrom of unbelief, and things we were taught to hate begin to speak to dim instincts in the blood, and there is a quiet smile for the man who takes religion seriously, what then? Or when we come up against the cruel facts of life and our faith begins to burst into question marks, what then? Then we must strike deeper into the resources of our faith, or perish. We must find a vision of God big enough to meet the big problems or make us willing to accept perplexities. We must face the question whether Christ is a reality we can trust all the way.[1]

[1] J. Reid, *The Victory of God*, 238.

Accent and Emphasis.

By J. Rendel Harris, Litt.D., LL.D., D.D., Birmingham.

When my friend Dr. Mingana was recently travelling in Mesopotamia, he was called upon to explain where he came from, and when he replied that he was from Manchester, his answer provoked no sign of intelligence in those who were questioning him. This was strange, for Manchester and its products are better known in the Far East than London itself. Our fabrics are in the bazaars in Samarcand, and if Keats spoke of 'Silken Samarcand' with the understanding that the products of Chinese industry had come to the West that way, we might equally be entitled to speak of it as 'Cotton Samarcand.' Why, then, did not the Mesopotamians understand? At last it dawned on them: 'Oh! you mean Manchestér!' It was the change in the accent that caused the perplexity, and they would have been equally puzzled if the Doctor had used the original pronunciation and said Manchéster.

Recently talking with a Greek in his own language, and taking every pains to speak with good accent and discretion, I found myself subject to frequent criticism and correction: 'We accent thus and thus, and not as you say, so and so.' It was a theme in which I had tried to be perfect and ended with repeated apologies for imperfection. After that it was easy to understand what would happen in one's own tongue if the stress accents were removed or thrown about in any way and at random. If you were to take a modern Roman missal or service-book you would probably find every word accented visibly: it will not be sufficient to prevent the operator from saying *múmpsimus* where he should have said *súmpsimus*; he must also be secured from saying *sumpsímus* instead of *súmpsimus*. The virtue goes out of the formula when the accent is misplaced.

What *accent* is in the single word, *emphasis* is in the sentence. Misplace it and a different meaning supervenes than what is intended; one has to protect oneself by devices such as a change of type in print, or an underlining in script, or similar tricks. Illustrations, again, are hardly necessary. One can try the misplacing of emphasis on any familiar piece of prose. How should one pronounce, 'It is *I*, be not afraid'; or in the sentence, 'The very hairs of *your* head are all numbered,' where the Greek pronoun is emphatic. In the case of poetry, the emphasis is usually protected by the metre. For example, when we recite the verse,

How sweet the name of Jesus sounds,

the metre throws the unimportant

how—the—of

out of the stress accents, and leaves the important words under metrical emphasis. One must not, however, be too much in bondage to metre; emphasis is lord even of metre: we do not say,

The bóy stood ón the burning deck,

but,

The bóy | stōod | oň thē burn | ing deck.

So when we recite, 'In a believer's ear,' we have to lengthen the first syllable and say, 'Īn ă bĕlīever's ear,' and then it is clear that the emphasis is on

'believer's,' and not on the indefinite article. In the same way we were recently singing,

Walk in the light, so shalt thou know,

which ought clearly to be recited or sung as,

Walk | in the light, | etc.

Now let us turn to the Christian religion. It may be defined in one way as a change of accent, in another as a change of emphasis. The difference between the gospel and the Law is just that; or we may say, it is an alteration from Law in the direction of Grace.

Personal religion in that case becomes a change of emphasis. Take St. Paul's presentation of his own experience: he had been under the law to Moses, he became under law to Christ; but the law of Christ was grace; it was a yoke lined with love into which the believer willingly inserted his neck. St. Paul's own neck had been grievously chafed by his efforts to wear a yoke that never fitted him and had, in fact, been made for him before he was born; the yoke first and the neck afterwards.

The pious in Israel were putting emphasis on Law. 'Moses in the Law says,' but 'What is this that you are saying, Jesus?' And they not only emphasized the simple code of ten masterful inhibitions, but they expanded them into a number of lesser precepts. For instance, if last Saturday they had seen me taking out my handkerchief, they would have made me an offender for bearing burdens on the Sabbath, and have told me to have my handkerchief sewn on to my coat and so made part of my dress. And I have little doubt that Paul in his burdensome days had his mother fasten his handkerchief on to his jacket. As we know, he was earnest to keep the Law in its minutiæ, and thought he had done it. Hence I have compared him in athletic language to an athlete who has to take a flight of ten hurdles, and who took nine of them successfully and came down on the tenth; as he puts it, the Law slew him; he had not known himself to be sinful if the Law had not said, Thou shalt not covet. And there was St. James, acting as referee on the race-track that day, and remarking sarcastically that it doesn't matter which hurdle you come down at; the result is the same as if you had come down at all ten!

Now look at the change of emphasis that is made by Jesus and His apostles. They may be Jews still, but they are anti-Judaic: Jesus takes a positive pleasure in breaking the Sabbath in all kinds of possible ways before serious people: sometimes He wrapped His criticism up in pieces of paper torn out of the Old Testament history, or from the pages of the prophets. 'Did you never read what David did when he was hungry?' 'How do you explain this prophetical formula, "Mercy and *not* sacrifice."' It is clear from this last illustration that it was Jesus Himself who was altering the accents and removing the emphasis. Sometimes He appealed to natural law as against codified precepts, and insisted that doctors did not (even on a Pharisee's showing) have to keep the Sabbath, nor the milkman, nor even the priests with the daily sacrifices, etc. etc. These instances from a single rule which had become a burden, show that Jesus was the direct ancestor of Paul, and not, as some persons have supposed, that the dependence was in the opposite direction.

As for Paul himself, he had to break loose definitely from the thought of a legal obedience. The Law was become his positive enemy. He was in the toils of it, like Laocoon in the story and in the statuary, where he and his sons are coiled round with the encirclings of hideous snakes. He fought with Moses, and declared that his Law which couldn't be kept was not a blessing, but a curse; and proved it out of the Law itself. Then when he had at last wrestled his last fall with Moses and thrown him, he made the prostrate body of an ineffective code the jumping-off place into Christian Grace and its satisfaction Godward and manward, and just as the ancient Greeks had the myth that Apollo once came down and wrestled with a monstrous python and slew him, and then put a garland of victory upon his head and sang a pæan or victor's song; so the apostle has his own pæan: you will find it in the opening of Ro 8: 'There is, therefore, now no condemnation to them that are in Christ Jesus. . . . For what the law could not do (in providing righteousness, that is to say), God in Christ has done and does.' How is that for a pæan? Or this, 'I am persuaded that neither life nor death,' etc.; or this, 'Thanks be to God, which giveth us the victory.' Every Christian heart becomes part of a chorus to the Apostle.

Then there is another direction in which he found a change of emphasis. After all, there is a sense in which the antithesis between Law and Grace does not appeal to us as it did to the theologians of the Reformation period or to the Judæo-Chris-

tians of the first century. St. Paul has another antithesis which makes a more direct appeal: there is the I and the not-I; the self-life and the Christ-life. One may throw off legalism and not reach sanctity, or even replace it by another legalism; so we find another struggle for a higher emancipation. When St. Paul wrote his great letter to the Galatians, which is all for freedom and is in itself a Christian Magna Charta, he struck a deeper note than anti-Judaism could do; he talked of death with Christ, and life in Christ; said that he lived no longer, but Christ lived in him, and some other deeply moving words about some one who had loved him and given himself for him. The 'I' was gone, and the 'not-I' had come.

When my dear friend Dr. Forsyth was on his death-bed and I went to see him, when speech had become difficult and the panting breath was not far from the last effort of a failing heart, he said to me in Latin, and kept repeating, 'Dilexit me, dilexit me; oh! that beautiful Vulgate version!' The 'not-I' was at the death-bed of the 'I.'

> Oh! but they say the tongues of dying men
> Enforce attention like deep harmonies.

Recent Foreign Theology.

German Theology.

LUTHER is better known by his Table Talk than by his Sermons. A good opportunity to make his acquaintance on the latter side is furnished by the volume entitled *Predigten D. Martin Luthers*, edited by Georg Buchwald and published by Bertelsmann, Gütersloh. This first volume contains the sermons preached between 11th October 1528 and 3rd April 1530, and also a valuable preface which discusses the salient characteristics of the sermons. Occasionally a longer or shorter series is preached: there is a series of ten, for example, dealing with the Catechism, and shorter series preached at Christmas and Easter. Besides attesting the almost incredible industry of the man, these sermons, marked by Luther's well-known vivacity and by a wit homely sometimes almost to the point of coarseness, yield many an interesting glimpse into his inner life, and especially his life as a monk. A debt of gratitude is due to the evangelical Lutheran synod of Iowa, U.S.A., whose liberality made possible the publication of this volume.

An excellent little sketch of the history and the present position of foreign missions is presented by Dr. K. Heilmann in the seventh edition of *Die Aeussere Mission* (Bertelsmann, Gütersloh). Brief though it be, it is admirably calculated to stimulate interest in missions, accompanied as it is by a large mission map of the world and by forty-six pictures which strikingly illustrate many phases of the missionary enterprise and of life in heathen lands, such as idolatry and the slave trade.

To the series of New Testament investigations, edited by Professor Otto Schmitz, has just been added a volume by Lic. Wilhelm Michaelis, *Die Gefangenschaft des Paulus in Ephesus* (Bertelsmann, Gütersloh; M.6). Starting from a close examination of the journeys of Timothy, he seeks to establish an Ephesian imprisonment of Paul, and argues that this is the period to which the letters to the Philippians, Colossians, and Philemon ought in all probability to be assigned. One result of Dr. Michaelis' investigations is to bring all the extant letters of Paul within a period of six years or so, and therefore to discount the divergences in outlook which have been held to subsist between these letters and which are usually interpreted as signs of development in his theology. This fresh and unconventional study deserves serious consideration.

Six lectures on some letters of the early Christian Church, delivered last November by Dr. Adolf v. Harnack at the University of Münster, have been published by the Hinrichs'sche Buchhandlung, Leipzig, at M.4.50, under the title *Die Briefsammlung des Apostels Paulus und die anderen vorkonstantinischen christlichen Briefsammlungen.* The successive lectures discuss the letters of Paul, Ignatius, Dionysius of Corinth, Origen, Cyprian, and Dionysius of Alexandria. All these letters were important in their day, and some of them, especially those of Paul, Ignatius, and Cyprian, far beyond

it: indeed, the letters of Paul are beyond question the most influential collection of letters in the literature of the world, and it is fitting that Harnack should devote more space to this collection than to any other. The lectures are alive at every point, and they illustrate Harnack's power to combine fine scholarship with a vividly human presentation. Students, whether of church history or of epistolary literature, will welcome the volume, we trust and believe, with so unmistakable a cordiality that Harnack will be encouraged to continue the discussion in a subsequent volume, as he proposes to do if there is an adequate response to this one.

In the series dealing with the Greek Christian writers of the first three centuries the eighth volume of the works of Origen has just been published, under the meticulously careful supervision of Professor W. A. Baehrens (*Origenes Werke*, achter Band: Hinrichs'sche Buchhandlung, Leipzig; M.28.80 geh., 32 geb.). This volume contains—in the Latin, translations of Rufinus and Jerome, together with the very few Greek fragments that are extant—Origen's homily on 1 S 1. 2, on the Song of Songs, on Isaiah, Jeremiah, and Ezekiel, and the commentary on the Song of Songs in which Jerome thought that Origen surpassed himself as much as in his other books he surpassed other commentators. The text, which is beautifully printed and accompanied by an elaborate *apparatus criticus*, is preceded by a preface which discusses the various manuscripts, the history of the text, and cognate matters. In this volume everything has been done that finished scholarship and careful typography could do to facilitate the study, on the homiletic side, of the greatest Biblical scholar of the early Church.

In three volumes Professor Oskar Holtzmann proposes to give a conspectus of the whole of the New Testament, which will take the form of a new translation and a running commentary. The first volume of this, *Das Neue Testament übersetzt und erklärt* (Töpelmann, Giessen, M.9.50), has appeared; it includes Mark, Matthew, and Luke, in this order. The aim of the writer is to keep the busy minister and the educated layman, who have not time to study elaborate commentaries on individual books, in touch with all that is vital in recent investigation, and also to leave on their minds the impression of the New Testament as a whole. This volume is eminently fitted to fulfil such an aim. There is no parade of learning. Dr. Holtzmann goes straight to the point, concentrating on issues of real moment. The commentary is not only readable but interesting; it could be read with pleasure as well as with profit by any educated man who was interested in Christian origins.

An interesting and valuable discussion of the four Gospels, both in their individual quality and in their relation to one another, is presented by Professor Wilhelm Larfeld, in *Die neutestamentlichen Evangelien* (Bertelsmann, Gütersloh; M.14 geb.). The literary problem of the Synoptic Gospels is clearly set forth, and very special attention has been given to the language, vocabulary, and style of the New Testament, the characteristics of the *Koine* being discussed, also the Hebraisms, Aramaisms, Latinisms, etc., and peculiar grammatical constructions. The style, language, text, and historical attitude of one Gospel are compared with those of another; and the Fourth Gospel is compared with the Synoptics, in respect of its additions, divergences, and aims, and of its portrait of Jesus. Those who are interested in literary and linguistic questions will find much information and stimulus in the section on The Style and Language of the Synoptics, which occupies nearly half the book. Dr. Larfeld insists on the impression of unity, beneath all difference, created by the various Gospels in their conception of the Person of Jesus, and he has the courage to maintain that His life is sketched in the Fourth Gospel with more historical fidelity than in the other three.

A second edition of Archbishop Söderblom's *Das Werden des Gottesglaubens* (Hinrichs'sche Buchhandlung, Leipzig; M.12.50 geh., 14 geb.), somewhat briefer than, but substantially the same as, the first edition published ten years ago, has just appeared. It deals in a singularly comprehensive way with the historical development of the idea of God, which it traces from the conceptions found in the religion of primitive peoples right on to those of the higher religions, such as the ancient religion of China, of India, of Persia, and of Israel. An immense material drawn from widely different fields, ethnology, missionary enterprise, etc., has here been laid under contribution, and the result is to make us feel our kinship in the deep

things, despite our differences, with primitive man. Biblical students will turn with eagerness to the chapter on The Deity as Will, in which the Old Testament development is traced. Not the least attractive feature of this noble book is that it is written by a man to whom religion is not merely an object of scientific investigation, but a living reality.

The little book on the Evangelical Conception of a Saint (*Der evangelische Begriff eines Heiligen*, Ratsbuchhandlung L. Bamberg, Greifswald) embodies the speech delivered by Archbishop Söderblom at the University of Greifswald, in recognition of the threefold doctorate with which he had been honoured by the Faculties of Theology, Medicine, and Philosophy. It is in part a criticism of the Roman Catholic polemic against the Indian mystic, the Sadhu Sundar Singh, though he fulfils, as truly as any canonized saint ever did, the conditions laid down by Pope Benedict XIV. as the pre-requisites of beatification and canonization. But the Archbishop goes on to point out that the danger for the Protestant is to rest content with commonplace morality and to lose sight of the obligation to heroic achievement. The true saint is he who shows by his life that the power of God is working in him.

We can well believe that to the book which Rabbi Ziegler has written on *The Moral World of Judaism*[1] he has, as he puts it, 'dedicated every fibre of his heart.' It is a very earnest book, written to bring his co-religionists back to a knowledge of the moral treasures enshrined in the Old Testament, of which, he deplores, many of them nowadays know so little. He discusses the material under six heads—the mission of Israel, Israel's idea of God, God and man, man and man, man and the animals, and peace; and these heads again are fruitfully sub-divided, under the fourth, for example, falling such subjects as the ethical decalogue, the family, love of neighbour and enemy, right and justice, economic life and social life; and each of these again is so sub-divided as to cover the ground exhaustively—under family life, for example, coming marriage, woman, chastity, children, education, etc. Professor Ziegler's plan is to print all the relevant passages on the left page, with the German translation on the right, and to preface each collection by an interesting essay which discusses every phase of its contents.

Only passages relevant to modern life are quoted, but it will be a surprise to most people how abundant they are. Such a book as Proverbs furnishes naturally a particularly large proportion, but they are drawn from every part of the Old Testament, and one gets a fresh conception of the immense moral power and earnestness of the Hebrew Scriptures. The chief constituents of Israel's religion, Dr. Ziegler tells us, are worship, prayer, the study of the Law, and brotherly kindness, and he impressively argues that morality, however noble, unless it has a Godward direction, is not religion—'the moral world is God's world.' It is a very comprehensive and useful study of the higher morality of the Old Testament.

For 'Opferfreundigkeit' on p. 62 read 'Opferfreudigkeit,' for 'nenen' on p. 70 read 'nennen,' and for 'Enscheinung' on p. 138 read 'Erscheinung.' For בעלה on p. 170 read בעֲלה (Pr 31^{11}), for תרדף on p. 190 read תרדף (Dt 16^{20}), and on same page, before 16, 20, read V.B.M., for תדר on p. 212 read תדר (Eccl 5^{3}), and for ילדיהן on p. 266 read ילדיהן. Curious and interesting slips are the following: חשאן on p. 84 for חשען (Pr 3^{5}), נחש on p. 118 for נגש, and תהפחות twice on p. 218 for תהפכות (Pr $16^{28.\ 30}$).

The text of Job has tempted scholars as much as its interpretation has tempted exegetes, and the latest contribution to this intricate problem has been made by Professor Houtsma.[2] Nearly every verse comes under his scrutiny, and his suggestions lack nothing in boldness. One of his principles is, for example, that frequently words and whole verses have strayed far from their original context, sometimes even into another book: he believes, for example, that Pr 23^{35} should follow Song 3^{3}. In view of this radical attitude to text and context, it is curious to find how brief are Dr. Houtsma's notes on the celebrated passage $19^{25\text{-}27}$. He begins by telling us that vv.$^{23\text{-}27}$ are not in their proper place, but that that place is difficult to determine—perhaps between vv.$^{3.\ 4}$. The whole of v.^{26} should be deleted as a mistaken transcript of vv.$^{25b.\ 27a}$: עפר=עורי, ואחרון=ואחר; the פ of this word reappearing in נקפו, whose נקו is the remains of יקום,

[1] *Die sittliche Welt des Judentums*, von Prof. Dr. J. Ziegler (Verlag von M. W. Kaufmann, Leipzig; M.5).

[2] *Textkritische Studien zum Alten Testament*, von M. Th. Houtsma (Buchhandlung E. J. Brill, Leiden, Holland; fl.3).

only זאת having been added. In v.^{26b}=יי (אנ) אשר אחזה לי=אחזה אלוה and ומבשרי. The text of v.^{27} is correct, except that the last three words do not belong to their present context, but possibly to that of 17^{7}. His comment on 31^{37} seems rather wooden: 'Job does not need to tell God the number of his steps, for God knows them and indeed has counted them already (14^{16}),' and the last half of the verse is 'too bold.' But surely nothing is too bold for the daring author of this wonderful book. Whether we accept or reject Professor Houtsma's suggestions, however, they are stimulating in no small degree and constitute a real contribution to the study of the text.

It is seldom that a philosophical argument is conducted with the lucidity which characterizes Professor Stange's discussion of the immortality of the soul.[1] The study is largely historical, ranging all the way from the ideas of primitive peoples to modern spiritism, and including brief but trenchant discussions of Plato's Phædo, Aristotle, the Aristotelianism of the Middle Ages, Descartes, Leibniz, Materialism, Idealism, etc. Stange emphasizes the large agreement subsisting between modern spiritism and the beliefs of primitive peoples, and with the arguments of ancient and modern philosophers he contrasts the New Testament faith in immortality. His final conclusion is thus expressed: 'The fact that one life is long and another short but expresses the truth that duration of time is of no decisive significance. The only thing of decisive significance is whether or not in the period of our earthly life we have come into contact with God—on that hangs the hope of our participation in eternal life.'

Professor Will, of Strasbourg, has written a very comprehensive book on Worship,[2] in which he deals both with its history and also with the religious ideas underlying its three great types, Sacrifice, Mystery, and Prayer. Fundamental questions are raised as to the *raison d'être* of worship; for example, is it adoration or edification, or both? And the discussions are marked by a wide knowledge of the relevant literature, English and American, as well as French and German—James, Fosdick, and Hodgkin, for example, being quoted. Dr. Will agrees with those who maintain that the prophets attacked not merely the abuse of the sacrificial system, but the system itself. Under the interesting section on Mystery, he remarks that Paul transformed primitive Christianity into a mystery religion, and that this transformation was an historical necessity and even providential. It was not, however, a mere copy of the mystery cults of the East. 'The work of Paul is the fruit of a religious experience resting essentially on the gospel of Jesus Christ, but conditioned in its form by an anterior tradition.' Baptism and the Lord's Supper are historically considered, and even the Quaker 'sacrament of silence' finds mention. The rôle of the liturgy, and the motive and content of public prayer are carefully discussed, and indeed every element of public worship, preaching, Bible reading, singing, benediction, etc. A high tribute is paid to the influence of Luther on congregational singing, and to that 'treasure of extraordinary richness,' the German chorale. Besides being a mine of information, the book will help its readers to define to their own minds the meaning of public worship as a whole and in its constituent parts.

JOHN E. McFADYEN.

Glasgow.

Apologetics in Germany.

THIS book[3] is interesting as showing that the Christian Church in Germany is not wholly given up to 'unbelieving' criticism and 'rash' speculation, as is supposed by some amongst us, but that it has a living concern in the Faith, and is keenly exercised about the practical problems of Apologetics, especially in relation to the working classes. In the province of Westphalia great energy is being shown by the pastors in bringing the facts of Christianity before the people, and one of the expedients employed is the annual holding of a *Weltanschauungswoche*, a week's meetings dealing with various views of life and the world—a 'philosophy week' (so to translate the compound, most inadequately), just as our own churches sometimes hold a mission week. This book is in fact the 'Transactions' of such a conference (1924). It

[1] *Die Unsterblichkeit der Seele*, von Professor D. Carl Stange, Göttingen (Verlag von C. Bertelsmann, Gütersloh, M.4, geb. M.5.50).

[2] *Le Culte*, par Robert Will (Librairie Istra, 15, rue des Juifs, Strasbourg; 60 fr.).

[3] *Apologetisches Jahrbuch 1925*, herausgegeben von J. Müller, Schwefe, Westphalia (Gütersloh: C. Bertelsmann).

begins with two explanatory papers by the editor, and contains, besides a summary account of the meetings, four of the leading addresses in full. For us, perhaps, the most relevant of these is Dr. J. W. Schmidt's discussion of the Christological views of the Dialectic Theology, a statement and a criticism, showing that the theology of Crisis and Paradox is no more congenial to orthodoxy than it is to the so-called philosophical religion of the idealists.

ALEXANDER GRIEVE.

Glasgow.

The History of Religions.

THE fourth enlarged and revised edition of the *Lehrbuch der Religionsgeschichte*,[1] founded by Dr. Chantepie de la Saussaye, is now complete. It is a storehouse of information, up to date and trustworthy, but it is also a series of monographs, each containing the mature judgment of an expert on many obscure questions in the history of religions. The editors have been successful in obtaining the collaboration of scholars who are eminent specialists in the subjects upon which they write.

To the list of distinguished contributors[2] announced at the outset of the undertaking, the name has been added of the Rev. Canon J. A. MacCulloch, D.D., Bridge of Allan—a tribute to the position of authority he has gained by his books on Celtic Religions and Mythology, and by his erudite articles in Hastings' ENCYCLOPÆDIA OF RELIGION AND ETHICS. The chief characteristics of the Celtic religion are briefly summarized as 'the preponderance of Nature-deities; their cruelty as evidenced by their offering of human sacrifices; the simplicity of worship celebrated in groves rather than in temples; the power of the priesthood; the universal practice of magic; and the intense faith in immortality.' In the section on *Kultstätten* it is explained that the Druids had temples of a simple kind, in which sacred utensils, spoils of war, etc., were stored, and that under the Romans temples and shrines were erected modelled on Roman designs. But there is no proof that Celtic islanders worshipped in temples unconnected with sacred groves. Religious rites were celebrated on hills, but 'it is a mistake to think that stone-circles, as, *e.g.*, Stonehenge, were Druidic temples.' In Dr. MacCulloch's judgment the existence of totemism amongst the Celts is uncertain, but they were familiar with, and influenced by, ideas out of which elsewhere totemism did arise.

The article on 'Islam' is contributed by Professor Dr. C. Snouck-Hurgronje of Leiden, whose two volumes on 'Mecca' appeared nearly forty years ago; five volumes of his 'Collected Writings' were published in 1923, and he is the author of an illuminating chapter on 'Islam and the Race Problem' in 'The Moslem World of To-day,' edited by Dr. J. R. Mott. In the comprehensive Bibliographies reference is made to 'the many excellent articles in Hastings' ENCYCLOPÆDIA OF RELIGION AND ETHICS.' The well-deserved comment on R. A. Nicholson's 'The Mystics of Islam' is 'especially to be recommended.' All the translations of the Koran are said to 'oscillate between attempts to give a version on a historical-critical basis, and to reproduce the catholic Mohammedan exposition.'

Stress is laid on the interdependence, in the history of Islam, of politics and religion, State and Church. 'Islam came into the world as a political religion,' and has been distinguished throughout its career by its 'catholic instinct.' Individuals and groups have engaged in doctrinal strife, branded each other as heretics, and even accused each other of unbelief, 'but as soon as the heat of passion subsided, there was mutual recognition, and the contention never led to excommunication.' The organization of the community was political, not hierarchical. 'To how great an extent the majority will tolerate heresy, of which the political edge is blunted, has been revealed, in our own time, in the case of the Aga Khan, the head of an Ismailite sect in India. Often he took upon himself to speak as the representative of the entire Moslem world; he had a special liking for European society and published articles in English journals; nevertheless, he was idolized by his admirers.' The abolition of the Caliphate by the Young Turks is regarded as chiefly affecting British India, though in other places there are Pan-Islamic movements which only its restoration will satisfy. 'The proposed union is, however, essentially political, and religious only in so far as Islam, from its origin until now, has been a political religion.'

A lengthy section, entitled *Das Gesetz*, shows that

[1] Herausgegeben von Alfred Bertholet and Edward Lehmann. In zwei Bänden, pp. viii, 756; and viii, 732. M.38, geb. M.52 (Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen).

[2] THE EXPOSITORY TIMES, xxxvi. 178 and 427.

a result of the political character of Islam is its legalism. The manifold Moslem regulations are discussed by one who has intimate acquaintance with their details. In the chapter on 'Dogma' a parallel is drawn between Islam and Christianity. It was the upspringing of heresy which, in both religions, led to the formulation of doctrine. 'Each heresy begot one or more articles of faith.' An instructive account of the numerous questions, in regard to which disputes have arisen between the Islamic sects, leads to a full and appreciative description of the mediating action of Al-Ghazali (1111), 'the reviver of religion,' who strove to assign to each of the rival factions its place and its task without disparaging any of the different points of view.

'Islamic Mysticism' is the subject of the last section. Erotic mysticism, which was nothing more than 'a euphonic description of libertinism,' is sharply distinguished from ethical mysticism with its ascetic practices, and from speculative mysticism. As regards the origin of mysticism in Islam there have been many and diverse opinions. 'The main influence has, at different times, been ascribed respectively to Christianity, Hellenism, Manichæanism, Buddhism, Hinduism, and Parsism.' With all these religions Islam came into contact. The philosophic tendencies of Sufism are held to be undoubtedly of Aristotelian-Platonic origin. But Sufism has its own, 'naturally allegorical exegesis' of the Koran, which leaves scarcely anything remaining of the original sense. Mysticism in Islam has been the means of uniting manifold spiritual tendencies. 'In Sufism we encounter puritanic or ascetic piety together with sensualism, the most passionate love of God with pessimistic scepticism, the crudest superstition with pantheistic speculation.' Not only are these opposing world-views represented in the mystical theories of Islam, but often they meet in the honouring of the same religious heroes. There are Moslem poets who seek 'to cover a libertine world-view with the mantle of Sufism. . . . Sufist poetry is also a means of elevating the mind above the cares of material existence.' There are many pious Moslems to-day who esteem highly both law and dogma, and yet they consider that mystical union with the Supreme is the ultimate goal of their life.

The senior editor of the *Lehrbuch*—Professor Bertholet—has published a most informing lecture delivered by him last July at a missionary conference in Göttingen. The theme is *Modern Islam*.[1] The study is limited to Islam as a religion, though it is fully recognized that the word has an important political, sociological, economic, and cultural significance. The popular conception of Islam as 'fixed, unchangeable, and incapable of development' is examined in detail and shown to be contrary to fact. Westermann refers to a Lebanon Emir who 'worships to-day in the mosque, to-morrow in the church, but is, at heart, a pagan.' Bertholet affirms that such an one is by no means a rarity. Recent statistics estimate the number of Muhammadans as two hundred and one millions, but sixty millions are described as 'Muslims merely in name, whose religion, though tinged with animism, is predominantly pagan.' Islam is caricatured when it is represented as a uniformity.

Amongst the topics with which Bertholet deals are the position of woman, tolerance, modernism, power of assimilation, attitude towards war. His judgments, though expressed tersely, are always supported by the evidence of experts. Stress is laid on the mysticism of Islam as a 'prominent present-day trait.' Theoretically Israel bans everything that is novel or original, but its progressive elements cannot be ignored. Muhammad himself repealed regulations of the Koran; to-day no fewer than two hundred and twenty-five are said to have been abrogated (Simon and Nöldeke). Agreement is expressed with Goldziher's statement that to-day Muslim theologians do not slavishly adhere to the letter of the Koran, but claim the right, in their expositions, to exercise independent judgment. Bertholet concludes by referring to Renan's false prophecy that the nineteenth century would see the end of Islam. Truth is found in the dictum of a Muslim seer: 'Men more closely resemble their times than their ancestors.' Not the least valuable feature of this instructive work is an appendix which gives one hundred and eighty-five references to the copious literature.

J. G. Tasker.

Leamington Spa.

[1] *Die gegenwärtige Gestalt des Islams*, von Alfred Bertholet, Professor in Göttingen (Sammlung gemeinverständlicher Vorträge, 118. Tübingen: Mohr; Rm. 1.20).

Contributions and Comments.

The Christian Doctrine of the Godhead.

With regard to your generous appreciation of my book, *The Christian Doctrine of the Godhead*, may I offer two remarks:

1. I should be deeply grieved if the quotation you give of an adverse judgment on Dr. Denney's position on one question were to give the impression that I do not value very highly the contribution of that great theologian and (if I may add) that great Christian, to the interpretation and vindication of the Christian gospel. The other references in my book show either indebtedness or agreement. In dealing with his last book I describe it as 'the latest contribution of primary importance on the subject.' I should feel very highly privileged indeed to follow in his steps.

2. I use Rev 13^8 in the two references in a literary and not a dogmatic sense, as expressing in the fittest language at command what I believe to be the truth, but not as a proof-text. Were I basing this doctrine upon the very words, I should have felt it my duty to discuss what is 'the correct translation of the true reading.' I am not convinced that we should connect 'from the foundation of the world' with *written* and not *slain*, although I have a great respect for the judgment of a scholar such as Dr. Moffatt. But even if this construction were alone legitimate, the truth would be implicit, if not explicit, in the statement. If the names are eternally written in the book of life, the sacrifice through which their salvation is effected is also in the eternal purpose.

Alfred E. Garvie.

London.

'My Testimony':

A MISTRANSLATION IN MATTHEW xvi. 18.

Suspicion has been directed against the praise of Peter (Mt $16^{17ff.}$) chiefly because of the word ἐκκλησία. It is true that σὰρξ καὶ αἷμα has been also a cause of stumbling. Bacon, for instance, claims that Matthew's 'addition borrows the very language of Gal 1^{16}, and its whole motive is to give to Peter's apostleship a Divine authority at least equal to that claimed by Paul.'[1] In answer to this view we may quote Allen: 'בשר ודם is very common in the Talmud and Midrashim as an expression for humanity as contrasted with God; cf. *B. Berakhoth*, 28^b "a king of flesh and blood," contrasted with "the King of kings," "the fear of flesh and blood" contrasted with "the fear of heaven."'[2] It is, however, the mention of ἐκκλησία that has led most frequently to the rejection of these verses as unauthentic. 'The preaching of Jesus was concerned with the Kingdom of heaven; the conception of the ἐκκλησία, on the other hand, was introduced by Paul (as moreover the ἐκκλησία of God, not yet of Christ), as also was the image of building (1 Co 3^{10}, Eph $2^{19ff.}$).'[3] Let me suggest an emendation, in virtue of which vv.[17, 18] can, and should, be retained.[4]

In the *Expositor* for June 1916, Dr. Bernard explained the passage in the light of Mt 7^{24-27} (the story of the houses built on sand and rock), and argued that πύλαι is a mistranslation of an Aramaic word for 'storms' or 'floods.' Though interesting, this seems unnecessary; for 'gates of Hades,' while an unusual phrase, is nevertheless found several times in the Old Testament and elsewhere. Indeed, the fact that the text was not assimilated to the well-known passage to which Dr. Bernard refers might be adduced as proof of its genuineness. Now 'gates of Hades' does not mean 'powers of evil,' as is generally understood, but 'death.' Study of the passages mentioned will confirm the judgment that 'in the O.T. the "gates of Hades (Sheol)" never bears any other meaning (Is 38^{10}, Wis 16^{13}, 3 Mac 5^{51}; cf. Ps Sol 16^2); so "the bars of Sheol" (Job 17^{16}, not LXX). It is synonymous with "gates of death" (Ps $9^{14\,(13)}$ 106 (107)^{18}, Job 38^{17}).'[5] Loisy therefore interprets the passage thus: death prevails against all men, but it shall not prevail against the Church (*ibid.*). But it is not quite clear how death in its usual sense could be said not to prevail against an ἐκκλησία. This objection, together with the feeling that it is an an-

[1] *Jesus and Paul*, p. 162.

[2] *I.C.C.*, 'St. Matthew,' p. 176.

[3] Holtzmann, *Komm.*

[4] Whatever the source of v.[19], it is brought here in accordance with the habit of the Matthæan editor of grouping material. The reason for its position at this point is its supposed connexion with ἐκκλησία.

[5] A. H. McNeile, *The Gospel according to St. Matthew*, p. 242.

achronism on the lips of Jesus, has convinced me that it was something else of which He spoke over which death would have no control.

We do not have to look far to discover an Aramaic word that could have been misunderstood and translated *ἐκκλησία*.[1] That it was עֵדָה is corroborated by what we find in the Peshiṭta, both here and in Mt 18[17], namely, ܥܕܬܐ or עדתי. But while עֵדָה means 'assembly' or 'Church,' a word identical with it even to the pointing, עֵדָה, means 'testimony' or 'witness.'[2] Fuerst in his *Hebrew and Chaldee Lexicon*, p. 1016, has an alternative that appeals, namely, עֲדָה 'unveiling.' It occurs in the name יְהוֹעַדָּה 'Yahweh is the unveiling, *i.e.* He unveils' (1 Ch 8[36]). The word used by Jesus should have been translated not *ἐκκλησία*, but *μαρτυρία*, which stands in the LXX for עֵד, עֵדוּת, in Ex 20[16], Dt 5[20 (17)], Pr 25[17], Ps 18 (19).[3]

That Jesus' word should have that rendering is borne out by the following considerations:

(i) The Synoptic context says nothing that can be related to *ἐκκλησία*, whereas it says much of testimonies: *e.g.* in Mk 8[28] and parallels, the opinion of the people regarding the rôle of Jesus is presented; in Mk 8[29] and parallels, the testimony of Peter; and in Mk 9[31. 38] and parallels, Jesus' own witness concerning His person and task.

(ii) Jesus at once testifies concerning Himself that He is the Son of Man who in spite of death would return in heavenly power. Jesus' appearance as a teacher—a novel rôle for the Messiah—made the recognition of His Messianic claim to be a matter of real, Divinely-prompted insight. Could He be expected to refrain from bursting into a joyful speech at Peter's confession and from making a revelation of Himself in return? 'When Peter in his confession at Cæsarea Philippi said, "Thou art the Christ!" Jesus, while admitting the correctness of Peter's answer, went on to say, "The *Son of man* must suffer many things," etc. (Mk 8[29-31]), and similarly on a later occasion when the High Priest asked Him, "Art thou the Christ, the Son of the Blessed?" He answered, "I am, and ye shall see the Son of man sitting at the right hand of the power," etc. (Mk 14[61. 62]). The substitution of the latter title for the former must be due to its more heavenly character and thoroughgoing adaptation to Jesus' thought of His own office. Thus, while Jesus was the Christ, and at last confessed it publicly, it was in a higher sense than that in which the term was commonly understood.'[4]

(iii) The immediate context in Matthew also necessitates some testimony on the part of Jesus. *κἀγὼ*, the opening word of v.[18], must not be passed over as insignificant. 'It probably represents the emphatic position of the pronoun in Aramaic.'[5] It indicates that Jesus' action is to be closely linked to that of Peter. It can hardly signify anything else than that Jesus, like Peter, has a revelation to make.

(iv) A basis is secured for the Johannine habit of Christ referring to His own witness, *e.g.* Jn 5[31] 8[14].

The passage in the light of these reasons should read as follows: 'And Jesus answering said to him, Blessed are you, Simon Bar Jona: for flesh and blood did not reveal (it) to you, but my Father who is in heaven. And I in turn tell you, that you are Peter, and upon this *petra* shall I build my testimony, and the gates of Hades will not prevail against it. . . . And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. . . . Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels' (Mt 16[17b. 18], Mk 8[31. 38]).

The objection may be raised that it is unusual for a person to speak of 'building' a testimony or witness. In answer let me say two things: first, that the idea of building a testimony is found in the Old Testament, *e.g.* in Ps 119[152]: 'Of old have I known from thy testimonies (עֵדוֹתֶיךָ) that thou hast founded them (יְסַדְתָּם) for ever'; cf. v.[89].

[1] I am indebted to Dr. McLaughlin and Professor Potter of Victoria College for information regarding Aramaic possibilities.

[2] Dalman, *Wörterbuch*, p. 293.

[3] See J. Moffatt, *Approach to the New Testament*, p. 34 f.

[4] W. Manson, *The First Three Gospels*, 71 f.

[5] S. H. Hooke, *Christ and the Kingdom of God*, p. 81.

Second, that the mention of 'rock' and 'witness' is natural in the light of such O.T. passages as Jos 24^{27} 22^{34}, Gn 31^{45-47}.

Peter's confession is termed a *petra*, a *kêphā* in Aramaic, because that word furnished a play on Peter's name and because for Jesus it provided a foundation-stone upon which could be based His testimony, His revelation. C. Clare Oke.

Toronto.

The Muhammadan Name of Jesus.

It is well known that Isa stands for Jesus in Muhammadan circles, and it might be considered merely a corruption of Ἰησοῦς were it not that we have an entirely different view advanced by the Muhammadans themselves. Al Baizawi considers it to be equivalent to the Hebrew *Ishu* and derived from *al'ayas*, 'white mingled with red.' Whatever may be the value of the Muslim scholar's philological observations, his conclusion is interesting. He gives no explanation why Isa should mean 'white mingled with red.' May we suggest that we have here another example of the Dioscurization of Jesus? Whenever the twin cult appears, red always stands for the thunder, and is not infrequently associated with white, which Dr. Rendel Harris considers must represent the lightning. If this explanation of the note of Al Baizawi is sound, may we not expect to discover further traces of Dioscurism in the Muhammadan Christ legends? Moreover, the presence of it, even in this single case, seems to reveal that for some at least of the Jesus legends of Islam, the followers of the prophet are indebted to Syrian sources. E. J. Jenkinson.

Didsbury College, Manchester.

Entre Nous.

Self-Expression.

It is well that Dr. Inge has written a preface to *The Inescapable Christ* (Murray; 6s. net), for without this it is just possible it might have been passed by. Why? In the first place, because its author, the Rev. Walter Russell Bowie, is an American and is therefore not so well known to us on this side. And secondly, because this is a popular book, and it may be that there is a slight misgiving in our minds about some of the popular books which have come to us from America. Though this book is written in a clear and popular style and is not intended in the first instance for scholars, there is adequate scholarship behind it as well as a thorough knowledge of human nature and all the special problems with which men are faced to-day.

In one chapter Dr. Bowie deals with the demand which the present generation is making to live its own life in its own way. In order to throw light on the meaning of self-expression he considers the personality of Jesus. 'The first thing we know about him was that he deeply knew himself. He had a way of praying much. He would go out into solitary places and there commune with his own soul. . . . Then presently he took this self of his which he had apprehended and began mightily to express it. He knew his own thoughts, was sure of his own convictions. When he spoke, he spoke with a power before which the poor, little, wavering, unreal opinions of ordinary men made way. . . . They were amazed at him, the record tells us, "for he spoke with authority, and not as the scribes."'

'As thus he spoke with the authority of an outgoing independence, so also he lived. There was no range of experience into which he did not enter as though it belonged to him. Life, with all the infinite zest and beauty of it, flooded through his spirit in full tide.' 'As he touched life widely, so he touched it deeply. It was impossible to ignore him.' 'At length he had so projected himself into those who loved him that the authentic witness of his spirit shone about them. In the early days of the Church at Jerusalem, when Peter and John were arrested and brought before the Sanhedrin, men "took knowledge of them that they had been with Jesus."' 'If we are seeking for grandeur of self-expression, is there anything in all the history of our world which compares with this? Here was one in whom there dwelt a life so prevailing that, not only his immediate environment, but the far-reaching energies of innumerable other lives became the projections of himself;

and yet the strange thing was that this illimitable victory came out of immediate defeat.'

This, then, is the way in which Jesus found the freedom and fullness of life. Can the religion of Jesus give to the youth of to-day the self-expression that it is seeking? The first thing that it must do, Dr. Bowie says, is to learn from Jesus to look within, 'and through thought and prayer and long communion to understand the meaning of their souls.' But real self-expression involves a further step—the going forth to find that larger self which belongs to us in the life of others. The 'thing, which some call the herd instinct and some call the social instinct, which all students of human personality recognize, religion lifts into the beauty of its own clear ideal.' 'It is the spiritual truth that no man liveth unto himself and no man dieth unto himself.' 'I can never forget,' says Dr. Bowie, 'a man at whose side I stood as he lay dying after the battle of San Mihiel. He was a sergeant in command of a party mending the wire between the lines. The party was fired upon, and he was mortally wounded, was brought in by his companions, the rest of them coming through unscathed. The only thing he said about it all was this, "I certainly was proud that none of the other boys got hurt." His life was a larger thing than his own existence.'

'*There* was self-expression and self-expansion which had learned some of the secret of the life of Jesus.' 'There is a glimmer of the Christ in us which reaches out to identify itself with holy loyalties, to increase those forces in the world which make for wonder and for worship, to claim its brotherhood with all other lives that need the inspiration of his help. Until we find that life of Christ within us and let it go forth through us, we have never found our self-expression. If we save our life for less than he would have it be, we lose it. Only as we lose it in the thought of him, we save it mightily.'

A Question of Principle.

Woodrow Wilson's career is often cited to illustrate defects of character that grow from delicate physique in childhood and consequent inability to join in the more vigorous team games. Mr. William Allen White, one of the most distinguished writing editors in the United States, goes so far as to say in his biography of Wilson, of which an English edition has newly appeared, that his unwhipped cubdom gave him at times a kind of imperious puerility.

At college the President-to-be's society made him its debater and staked its fame upon him. But in the final he drew from the hat a slip appointing him to take the Protectionist side in a tariff debate. He would not speak against his principles, and tore up the slip, to the chagrin of his side. Having accepted the rules of the contest, should he not have played out the game? It is a question of conscience: Wilson always prided himself on having torn up the slip and foregone college oratorial honours for a principle.

An Encourager.

Yet Wilson could spur on a team to unexpected achievements. Wesleyan University, Middletown, Connecticut, of which he was a professor, once came close to defeat at football with Lehigh. Then suddenly from the Wesleyan spectators, a man walked out in front clad in heavy rubber boots and a raincoat. He shouted to the Wesleyan supporters, reproaching them for not cheering their team, and began to lead them in the Wesleyan yell, beating time for them with his umbrella. He continued this violently. The heartened Wesleyans turned the tide of the game, and drew level. After the game the Lehigh men asked who was the magnetic cheer-leader. He was the Professor of history, Woodrow Wilson. 'Well,' said the Lehigh men, 'he is all right, for he saved you.'

'It was not possible.'

Messrs. James Clarke & Co. continue to add to their excellent series on the Great Festivals of the Church. The two latest volumes are *Easter Sermons* and *Ascension and Whitsuntide Sermons*. Each volume contains about a dozen sermons by representative preachers, including Dean Inge, the Bishop of Birmingham, Dr. G. H. Morrison, Dr. Norman Maclean, and the Rev. James Reid. The volumes are edited by Mr. Frederick J. North (5s. net).

In the *Easter Sermons* volume, Dr. Maldwyn Hughes, the Principal of Wesley House, Cambridge, has a short study on Ac 2^{24}. '*Because it was not possible.* That is a stupendous assertion,' Dr. Hughes says. 'Peter does not say simply that Death did not hold Christ, but that it could not hold Him'—a bold statement in regard to death in the world, in view of the fact that countless generations have gone to a 'bourne whence no traveller returns.' What Peter says of Jesus is

in effect, 'it stands to reason that death could not hold Him.' '"Alpha of the Plough," in one of his essays, tells of a soldier whom he met in the days of the War, who was obsessed by the belief that Kitchener was still alive, and would yet come to his country's aid. "I can't never believe that he's dead," he said. "I can't do it. No, I can't believe it. Stands to reason." It is an inadequate illustration.' And yet it suggests a great deal. Peter could not think of Jesus as dead. 'He does not say, "Jesus is alive. I have seen Him." No, he says, "Jesus is alive. It stands to reason that it was not possible for Death to hold him."'

There is a sense in which no good man ever dies, for death cannot quench the torch of a great spirit. 'The story of our race is the story of its great men. If you are going to tell their story, it is not enough to recount the things they said and did and were while here on earth. You must go further and tell of the influences which they have left behind them.' 'The Hebrew Prophets passed from off this mortal stage many centuries ago, but it is absurd to think of them as conquered by Death. They are still sources of influence and of inspiration.' 'Their words are not mere echoes from a dead past; they are instinct with life and energy and power.'

'This is true of Jesus Christ in a supreme degree and in a unique sense.' His influence lives on in the world. But that is not all. *He Himself* lives on in the world in *personal* presence and power. 'The early Christians preached Jesus and the resurrection.' 'Their first concern was not to make men assimilate the moral precepts of the Sermon on the Mount, but to make them realize that Jesus was alive and would enter into a redeeming and abiding fellowship with them. We are puzzled that Paul seems to say so little about the moral demands of Christ and so much about life "in Christ Jesus." But after a time we begin to understand that Paul was right. If we live in fellowship with Christ we shall have the mind of Christ, and we shall understand what is His will, and we shall have strength to obey.

'This is the inmost secret of the Christian life. Jesus lives. It was not possible for death to hold Him. He is the Christ who reigns on high and He is Christ *in us* "the hope of glory."'

'The world,' Dr. Hughes says, 'is continually bearing unconscious testimony to the reality of the living presence and power of Jesus Christ.' 'The American Methodists have erected a statue of Francis Asbury, the great apostle of American Methodism, among the great men of their nation, outside the Capitol at Washington. The figure of the flaming evangelist will be a constant reminder to the American people of the imperishable things of the Spirit.' Why do we not erect statues in our public places to Him who is the inspirer of every great prophet and apostle, even our Lord and Saviour Jesus Christ? Because it stands to reason. We do not erect statues of the living. Jesus is here.

'It was not possible for Death to hold Him. His tomb was empty. Every tomb in which He is buried is empty. The tombs in which men bury the noble causes inspired by Him are empty. And, if we cling fast to Him, our tombs will be empty. All things will be ours—life and death, the present and the future, height and depth, because we are Christ's and Christ is God's. "It stands to reason."'

'But in our Lives.'

'*But in our Lives*,' by Sir Francis Younghusband (Murray; 7s. 6d. net), is a story founded on fact. That it is in some sense biographical only adds to its interest. Sir Francis knows his India well, and there are thrilling descriptions of the forests and the hunting of big game. He is the sympathetic friend of the hero who lives a soldier's life on the Indian Frontier, and reshapes his life by the prayer 'that we may show forth thy praise, not only with our lips, but in our lives.' '*But in our lives*' gives the title to the book. Many are the risks and high ventures of the hero, but he does valiantly. There is an interesting description of a mystical experience he had—what we might call his conversion, how he was suddenly permeated with an overpowering spirit which seemed to force its way into every fibre of his being. He was remarkably composed and collected, very much indeed himself, and full of power. And he had an extraordinary sense of having been cleansed through and through. Above all, he was inspired with a tremendous impetus *to do*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

So long as men continue to believe that Jesus Christ is beyond all comparison the greatest Figure in history, and that the historical and religious movement which has its literary counterpart in the Old Testament was the Divine preparation for His advent among men, so long will they continue to ask themselves in what particular sense that great literature testified of Him. Hitherto there have been, broadly speaking, two answers to that question. One is that prophetic men of the olden time were divinely inspired to foresee and to foretell specific events in His career, and that these predictions were 'fulfilled' when the events occurred: the other answer is that in Jesus Himself the whole movement found its wonderful consummation, and that the 'fulfilment' which it thus found in Him carries a far more persuasive appeal than any exact correspondence between specific predictions and their specific fulfilments could ever carry.

Between these two views there is no compromise. It is the difference between an external and an inner fulfilment—between the fulfilment of which we speak when we say that a man fulfils his promise, and the fulfilment of the blossom in the fruit. In each case there is a promise, but how much more profound and inevitable is the fulfilment of the promise made by the blossom when in the fulness of the time the fruit appears. The older theology took the former view of prophecy, which, in Butler's famous words, is 'nothing but the history of events before they come to pass'; recent theology has increasingly tended to take the latter. And in doing so, it believes that it can appeal to Jesus Himself.

The Rev. G. T. Manley, M.A., of Tunbridge Wells, however, is inclined to emphasize the predictive element much more sharply than most modern scholars would. The aim of his book, '*It is Written*' (R.T.S.; 6s. net), is to ascertain our Lord's teaching concerning Holy Scripture, and one of the preliminary points to be settled, as he rightly sees, is just this, 'whether the Bible contains true predictions of future events, foreseen and foretold by the aid of the Holy Spirit' (p. 15). There can be no doubt where Mr. Manley stands. 'The view which our Lord undoubtedly held,' he maintains (p. 58), 'is that God conveys through the prophets not only a spiritual message for their own age, but, blended with this, a revelation in part of God's plan and purpose for future generations, and contained herein, *the prediction of actual events*' (italics ours), 'which as they happened could be recognized as fulfilments by those who had eyes to see and hearts to understand.'

Mr. Manley argues his case well, perhaps as well as such a case could be argued: but his word 'undoubtedly' is undoubtedly too strong. There are scholars with as much command of the relevant

material as Mr. MANLEY who would deny that our Lord held the view attributed to Him and who would sharply distinguish between His use of the Old Testament and that of His disciples, finding in His own use of it one of the innumerable proofs of His immeasurable superiority to them.

The spirit in which Mr. MANLEY emphasizes the authority of Christ will be evidenced from the following argument. He asks what would be the effect upon a student, facing the problems of modern criticism, of a resolution to accept as his standard of belief the strictest adherence to all that Jesus Christ taught, and, so far as that can be discovered, all that He believed; and he answers by saying that 'it would certainly stimulate his study and desire to find out the truth, and would put no bar to his acceptance of any new fact, or any conclusion consistent with certain general principles.' Now this seems unexceptionable enough, but to the footnote in which Mr. MANLEY amplifies this point, we entirely demur. It is this: Such a student 'would probably feel bound to accept, as particular conclusions also, the Mosaic authorship of the Pentateuch, the Davidic authorship of the 110th Psalm, and the historical facts to which our Lord made reference' (p. 131).

We demur: for this would be to place the intellectually honest student before a monstrous dilemma. He would have to choose between abnegating his use of the mind which God had given him and forswearing his loyalty to his Lord. We hope and believe this does not represent Mr. MANLEY'S own view, as a page or two before, in dealing with the authorship of Ps 110, he had allowed that there was 'clearly scope for honest difference of opinion.' With the best will in the world most of those who have examined the Pentateuchal problem could not believe, whatever might be the consequences of disbelief, that the Pentateuch, as it now stands, was written by Moses. All Christian people will loyally accept whatever Christ can be shown to have taught; but He did not *teach* that Moses wrote the Pentateuch or David Ps 110 as He taught that the pure in heart see God.

But to return to the question of prediction and fulfilment. Mr. Illingworth put the matter well when he said that to emphasize prediction is to view prophecy in the spirit of a mechanical teleology. 'And though the fulfilment of prediction' in the broader sense 'may seem to many minds less evidential than the apposite occurrence of a name or date would be, it carries with it a more profound conviction that we have reached the spiritual heart of things and are in presence of the Power that moves the world.'

There is really no warrant in the attitude of our Lord to the Old Testament for believing that it contains a miniature biography of Him or specific predictions of His career. There is nothing in His words comparable to Matthew's appeal to the return of the child Jesus from Egypt as a fulfilment of the prophecy of Hos 11^1, 'Out of Egypt have I called my son,' nor to his finding in the slaughter of the innocents a fulfilment of the word in Jer 31^{15} about Rachel and her lost children. Our Lord's allusions to the Old Testament are cast in a larger mould and breathe a more liberal spirit.

It is apparently of a general rather than a particular fulfilment that He speaks when He says, 'All things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me.' True, in the verses that follow, specific truths are mentioned, but no particular passages are cited. It is almost as if He meant to discourage the literalist in His search for correspondences and to lift men's eyes to larger things. He claimed to fulfil the law and the prophets, but He also reminded us that the essence of law and prophecy was love, and in this profound sense assuredly He fulfilled them.

Of much significance in this connexion is the scene in the synagogue at Nazareth which Luke sets as a sort of frontispiece to the ministry of Jesus.

On that occasion He read the beautiful passage from Is 61[1f.], and He began His comment with the words, 'To-day hath this scripture been fulfilled in your ears.' In this narrative three things are notable. The first is the word 'spirit' with which the passage is introduced. Jesus moves in the sphere of the spirit. The letter itself warns us, as it were, at the very outset away from the letter and ushers us into a sphere of spirit where such external correspondences as appear in Mt 2 seem to be of very subordinate importance indeed.

In the second place, this spirit expresses itself in gracious words and deeds to the poor and the prisoners, to the blind and the bruised. But surely this is an ideal rather than a prediction. The specific deeds which are mentioned merely express and illustrate character, they embody an ideal, and Jesus is that ideal incarnate. This is a far profounder fulfilment than any mechanical correspondence would have been.

Again, not less significant is Jesus' sovereign treatment of this ancient prophetic word. The prophet had said, 'To proclaim the acceptable year of the Lord, *and the day of the vengeance of our God*.' It is of the first importance, both for our understanding of the mind of Jesus and of His sovereign attitude to the scriptures of His people that, having reached 'the acceptable year of the Lord,' He closed the book and gave it back to the attendant and sat down. In other words, Jesus deliberately declines to endorse the proclamation of vengeance. When that all too human and too popular note is sounded, He closes the book: *that* scripture was not fulfilled in Him. In adopting the ancient words He subtly criticises them by His silent rejection of those which were not consonant with His spirit. It is criticism of the most delicate and reverent kind, but it is criticism of the most trenchant kind.

The scene is one of inexhaustible significance. When He closed the book and sat down, 'the eyes of all in the synagogue were fastened on Him,' and they would be fastened upon Him with more wonder than ever when He proceeded to make His stupendous claim, 'To-day is this scripture fulfilled'; for there, before them, sat One who claimed to be the consummation of the ages, the mysterious Being for whom the prophets of centuries long gone had yearned. That day in the synagogue Jesus sat at the very centre of history; not only were the eyes of the worshippers fastened upon Him, but no less the eyes of all the wise and good men of all the ages before Him, as the eyes of all the ages since and of all the ages to be. In that sublime sense Jesus fulfilled prophecy.

This is what St. Paul has in mind when, in the course of an argument, there leaps out like a lightning flash the splendid and daring thought that Jesus is the great Affirmation, the Everlasting and Incarnate Yes. 'In Him is Yes'; that is, He is the complete and eternal satisfaction of Old Testament aspirations, the fulfilment of Old Testament promise and prophecy. 'For of all the promises of God' made in the Old Testament or elsewhere, 'the Yes,' the affirmation, the consummation and satisfaction, 'is in Him' (2 Co 1[19f.]). All that God purposes to do is for ever done in Him. To all the hopes and aspirations of the noblest hearts He says, 'Yes, it is all true, and they are realized in Me.' He not only says Yes, He *is* Yes—the Yes become flesh.

The Christian Church has to-day many urgent problems to face, and, from some points of view, none more urgent than that of its own unity, or perhaps it would be better to say 'reunion.' This is not a modern movement by any means. The question has been alive, and efforts at a solution of the difficulties have been made, from time to time, for centuries. But the obligation of reunion has become insistent in our own day, and it is felt, not in one Church but in all. The friendly interchanges between the Eastern and Anglican Churches, the negotiations at Lambeth with the English Free Churches, and the 'Conversations' at Malines with

the Roman Church show how widespread the eager quest for unity is.

One reason for this is the clear vision we have to-day of the fact that only through reunion can the Church hope to meet the clamant needs of the world about us. There is first the need of Peace. The League of Nations has done noble work in this cause, but the League is hampered and limited because there is not behind it that unified Christian public opinion and that 'passion for peace' which only a united Church could create. Again, there is the presence and powerful operation of a hostile influence which may take the form of an anti-Christian philosophy, or the far deadlier form of a moral licence that justifies itself on intellectual grounds or that is frankly materialistic. A great united Church working on a Christian basis would be a powerful antiseptic to such evils.

Further, there is the demand (and the necessity) for the Church to make its spirit and its beliefs operative in the industrial problems of our time. We do not need to be socialists to realize the need of 'a fundamental change in the spirit and working of our economic life' (Report of Lambeth Conference, 1920). The motive of private gain needs at least to be modified and informed by the principle of co-operation in service for the common good. This is the only final possible solvent of 'class dissensions' and 'industrial discords.' And finally, reunion is the only way of ending a waste of energy and of resources that may surely be described as scandalous. If the whole force of a united Christianity is needed for the evangelizing and the Christianizing of the world, is it not a species of lunacy to expend so much of that force in useless competition, or, what is worse, in futile conflict?

That is the case for reunion which is presented in an able article in the current number of *The Church Quarterly Review* by the Bishop of Winchester, Dr. Woods. There is one phrase at the beginning of his article which may be isolated and very carefully pondered. 'We are,' he says, 'in the presence of what we may dare to call a movement of the Holy Spirit.' It is so because 'it is in accordance with the will of God and with the most urgent needs of the world.' These are very serious words if their implications are considered. It is unlikely that Dr. Woods would write such words without fully meaning them, and what they imply.

But consider what they do imply. If reunion is the will of God and a movement of the Holy Spirit, then all who believe this must press it on and 'see it through.' They *must* do so or be found faithless. This is not a question of policies or diplomacies. It is not a matter which can be set aside as indifferent, or postponed as temporarily unessential. If the 'urgent needs of the world' demand it, if the will of God is behind it, then we must get out of the way everything that hinders it. The obedience of faith, the loyalty of the soul to God, calls for this.

What are the things that hinder? Dr. Woods does not go into this with any detail. He does refer to prejudices which may be mistaken for principles, and, in saying this, he cuts very deep, because this is one of the most deadly obstacles to reunion. And when we see this we come in sight of the real difficulties of the task. For to many people their peculiar views or watchwords or 'prejudices' are the truth, and they feel that loyalty to them is loyalty to conscience. That is why the movement is delayed. Reunion of Christ's broken Body is to them less urgent than the maintenance of something to which they are attached, it may be by inheritance, or it may be simply by a narrowness of vision.

And there is another difficulty. Reunion must not leave out the Roman Church, at least in its final goal. But when we look at the history of Rome during these last centuries, the question at once arises: is it the will of God that we should *in this generation* consider Rome as a possible partner? It may be that deliberate consideration will lead us to the conclusion that *that* is not a task God has

given *us* to achieve, and that we should devote our strength and our prayers to that which is at present possible.

But, in any case, the duty laid on us is to inspect carefully and with a large vision the things that separate the Christian bodies and the ways by which this separation may be ended. That includes an effort to rebuild the structure of the Catholic Church. What would the Church united be like? What is necessary to it? What can be considered a possible agreement on such a matter? Dr. Woods has some interesting suggestions about this.

He points out that in the Lambeth negotiations the episcopate was accepted by both parties as the necessary Constitution of the Church. But he says frankly it must be an episcopate that is constitutional, and not absolute. That is to say, the things that are the essence of Presbyterianism, the free co-operation of bishop and presbyter, must be included, and also that which is characteristic of all the Free Churches, the recognition of the Christian congregation and its freedom of choice of its own pastors of all grades. The striking thing about these suggestions is that they are simply a return to the best days of a real Catholicism. We have seen a scheme of reunion drawn up by a Scottish Episcopal dignitary which contained the following conditions. First, the episcopate as the essential feature of the united Church. Second, the Lord's Supper everywhere celebrated in the same words. Third, the Constitution of the united Church to be Presbyterian, with Kirk Session, Assemblies and Presbyteries. Fourth, all congregations to have the choice of their own ministers and of the form of worship, liturgical or free.

These examples are given as instances of the possible ways of approach, and also as something more. They are also instances of a breadth of spirit and mind which is to-day being brought to bear on this great question. We are deeply impressed by this fact. More and more, men are seeking to find the good in other systems than their own, the good that has come down through the ages and has stood the test of time. And they are asking whether they can bring this good into the rich fulness of the Catholic life and polity of a united Church. That is the right attitude. It is the only attitude that will bring us to the desired haven. To reach that blessed goal of desire we must have patience and faith, not too much patience but a faith that has adventure at its heart.

In *Cosmic Evolution* (Macmillan; $3.50), Professor John Elof Boodin, of Carleton College, U.S.A., sounds a challenge to the 'materialistic drift of modern science.' In that phrase he characterizes the view according to which the world of Nature evolves from a state of diffuse matter to its present ordered form by changes of purely mundane origin, each stage of itself giving rise to the next. Doubtless scientific men have always admitted the action of a wider environment upon our globe, and taken account of light, gravity, and other forces, as linking us with regions beyond. Even so, however, says Professor Boodin, science has worked too much with a world isolated in space and having an isolated history, and he finds the generally recognized factors of evolution quite inadequate to the production of the manifold types of existence among which we find ourselves, and, most of all, of those realities which we call life and mind. He will not have it that Chance is God (p. 82).

Let us enlarge the environment, says our author. What we perceive of the universe beyond our present sphere—stars and nebulæ—suggests the existence of worlds, systems, even universes, in multitudes without number and possibly in endless variety—worlds in their youth, their prime, their decline. 'All the cosmic generations co-exist in the depths of space' (p. 103). Now Professor Boodin believes that these distant systems are ceaselessly emitting or radiating energies upon every side, and therefore playing upon our world, as indeed they

have played upon it for æons. These energies, moreover, are more than mere motions; from their sources they carry 'patterns' to other realms. The systems that have reached the higher levels send us, *inter alia*, patterns of their higher things, and these again stimulate the meanwhile lower states of being in our world, and draw them up into new forms of order and beauty. Things here, it is to be understood, have a capacity for reaction and response to the far-borne patterns. Touched by what comes from the vaster environment, they stir and act by a 'process of trial and error' till at length they achieve the proper response—the fitting variation, the higher level.

In our world, then, at every stage of its history, there has been a 'creative adaptation' to the 'creative patterns' from beyond; and here we have the true rationale of the evolutionary process upon our earth. Here we have the secret of the variations which scientific research has not yet explained; here is the real origin of species, and also the explanation of the greater leaps—'gaps' they have been called—in the development of the world: the transition from the molecule to the spore, from the bacterium to the structure that began with a mere awareness and ended with self-consciousness, and from this again to a sense of the Divine. Stage by stage they drew from out the boundless deep of the cosmos. 'Out of the everywhere into here' is poetry *and* scientific truth.

Thus our world is what it is because it is part of an illimitable cosmos, a resultant of interaction with all the rest. At the summit of all, yet pervading all, is God. Professor Boodin is no pantheist, but just as little is he a believer in a God who is a magnified 'ghost' dwelling in some remote empyrean. For him, God is the cosmic genius, the super-mind, the highest level, yet overlapping and penetrating all the other levels, and, in fact, incarnate in matter. God is for us the highest level to which we aspire (p. 129). For we have a nisus towards the Divine, itself prompted by the Divine, and our salvation lies in living in the whole and for the whole. We are immortal so far as the cosmic genius finds us adaptable to the whole. 'Jesus remains for us the choicest incarnation of cosmic genius in the warm flesh of mother earth.'

Perhaps in view of these latter utterances we may feel that Professor Boodin's conclusions are not in principle irreconcilable with the Christian standpoint. It must be admitted, however, that the place of God in his hypothesis remains vague. To take but a single point: he thinks of God's relation to the objective world as in some sense like that of the human mind to its associated organism (p. 268). But, on his own showing, the human mind does not create its organism, and so, if the analogy holds, God is not the Creator. Treating his cosmic theory, however, as in part a scientific construction, we feel compelled to ask certain other questions. Accepting decay, disease, death, and sin as facts—may we not even say variations?—we ask if these likewise are due to patterns in the heavens. And free-will, the most personal thing in man: was it brought to us by radiations from the starry spaces? and if thus physically conditioned, how could we still call it free? Again, is it less scientific to try to explain our partly known, partly unknown, world by what we do know of it than by reference to an infinity of other worlds of which we know much less? Finally, if our world at the present moment is the resultant of energies beating upon it from other systems at the most varied distances from us, and at the most varied stages of development, should the result not be chaos rather than order, *tohu vabohu* rather than a world that God pronounced good?

Is it not with a sense of relief that one turns from such soundings of the unplumbed and the unplumbable to what we may almost call a child's thought—a thought that, we imagine, never ceases to haunt the mind of the Agnostic—the thought that in the world and beyond it there is a Mind and a Will upholding all? *In* the Cosmos, as Professor Boodin so strenuously insists; but also *beyond*. Not less, we think, will satisfy the Christian mind.

Recent Excavations in Palestine.

By Stanley A. Cook, Litt.D., Cambridge.

During the last few years the history of excavation in Palestine has entered upon an entirely new stage. With the cessation of the Great War, and under Great Britain as a mandatory power, steps were at once taken to remedy the abuses which, in spite of the sympathy and benevolence of individual Turkish officials, had hitherto hampered archæological research. The time had come for the systematic study of Ancient Palestine. Trench-digging, shell-fire, and the ravages of war had opened up interesting specimens of stratification, a mosaic, or a tomb; and problems of Palestinian topography had been discussed afresh with the aid of that great classic, *The Historical Geography of the Holy Land*—almost as indispensable as the Field Service Regulations—and in the light of the daily experience of strategical centres and military roads. Occasional earthquake tremors and the persistent activities of builders had long been damaging valuable Transjordanian monuments. Tomb robbers, as ever, plied their trade—not unskilfully; and the contents of tombs were being sold and scattered far and wide in a way that deprived them of real archæological importance. Forgers turned out Greco-Roman gems, often of no little merit, to be purchased by all but the more expert visitors, or to be sold by fellahin middlemen as authentic contents of recently discovered tombs.

Accordingly the Government instituted a Department of Antiquities, under the directorship of Professor John Garstang of Liverpool. Its aims were to repress unauthorized digging and to encourage all competent and scientific inquiry, to safeguard the results, and to conserve all existing remains, and, in general, to reorganize Palestinian archæology. To the famous and old-established École Biblique of the Dominicans of St. Étienne (the official French archæological institute), and to the American School of Oriental Research in Jerusalem (opened in 1900, now under Dr. Albright), there was at last added the British School of Archæology in Jerusalem (planned 1918, founded 1920). It was a most welcome indication of British interest in Biblical studies, the more gratifying as our Palestine Exploration Fund (founded 1865) is the parent of all such societies. The School is essentially a place for intensive research, for training students for field-work, and, like the P.E.F. itself, is on the widest possible basis.

Besides a Jewish Museum, Jerusalem now has its National Museum of Antiquities; and besides museums at Beirut and Damascus, others are projected at other centres. There are Jewish archæological and excavation societies, and the endeavour is also made to interest Orientals in their land. An International Palestine Society, established in 1920, has its own journal; and only four months ago an International Congress of Archæologists, under the joint auspices of the French and British High Commissions, was, in spite of the political conditions, an unqualified success. Although much more might be said, it is not to be supposed that the archæological millennium has dawned. It is true that there are no longer the provoking delays in obtaining permits, there are no hampering restrictions or jealous interference of incompetent Turkish officials; but difficulties enough remain caused by profiteering owners of fields, and excavators are still apt to suffer from the natives' conviction that they are hunting for buried treasure, or have designs upon venerable sacred buildings!

Of the many miscellaneous activities under the new *régime* we may mention the removal of the disfiguring screen set up in 1842 in the Church of the Nativity at Bethlehem. Formerly intended to shut off the east end of the Church for worship, when the nave was being used by the populace as a market, it has long been an eye-sore, and thanks to its removal, it is at last possible to appreciate the structure of the inside. Mention should certainly be made, also, of the renewed interest in native beliefs and customs which, through the disturbances caused by the War, and the world-wide unrest, are ceasing to be preserved by the younger generation. Here are traditions and usages which are sometimes the Muhammadan or Christian version of what goes back to earlier ages; and sometimes it is possible to distinguish recent additions or adjustments. Not without interest is the case where a Church of the ever-famous El-Khadr, the healer of the mad, is connected by means of a wire with the cells where the unfortunate lunatics are confined. The need

of some tangible vehicle for the transmission of the mystic healing power has a psychological basis as apart from the particular vehicle employed; and this necessity of analysing beliefs and customs into their more fundamental (and psychological) and their more transient (and historical) elements has to be recognized everywhere. It must suffice to draw the attention of those interested to the new store of material from Palestine, which seems to be of the greatest value for illustrating Palestinian life and thought; it is certainly not less illuminating for Biblical research than the lore of far-off modern rudimentary peoples.

The Great War had already shown how the aeroplane could contribute to archæological research. Ground, archæologically complicated, can be simplified; and it has been found possible to understand some Transjordanian Roman ruins at Kasr Azraḳ in a way that could never have been achieved by the observer on *terra firma*. Of no little importance also is the view based upon aeroplane photographic surveys that the Jordan probably originated in North Syria, and that the Syrian portion has been captured by the Lower Orontes. Apart from systematic excavation, much has also been done by trial soundings, and even by the more or less careful scrutiny of the surface of likely places. Since Sir Flinders Petrie, in his excavation of Tell el-Hesy in 1890, succeeded in demonstrating the significance of potsherds for determining the absolute sequence of the strata in which they are found and their relative dates, the study of Palestinian pottery in its relation to that of the world outside has become essential for the co-ordination of Palestinian archæology and history. Moreover, Palestinian topography itself has become a new study, and many old identifications are being reconsidered. Gath, for example, is not located, as some think, at Tell eṣ-Ṣafī, but, as others claim, at 'Arak el-Menshiyeh, where the absence of ware of the Persian and Greek ages agrees with the disappearance of Gath from history after the eighth century B.C. Ekron, some would find at Ḳaṭra, about three miles to the south-east of Aḳir which preserves the name, for often the old name survives a little way away from the (presumed) original site. Valuable results may no doubt be expected; but the whole history of excavation warns us that it is hazardous to trust to sporadic and rather miscellaneous digging, and it is wiser to rely only upon more intensive work.

The careful and prolonged but unfortunately very expensive excavations at Jerusalem have had results more solid than sensational. Much has been ascertained concerning 'Millo' and the walls and fortifications of the city; Zion, as many scholars had already concluded, lies on the eastern ridge. But Jerusalem has suffered grievously. The destruction of the citadel by Simon the Maccabee was an archæological disaster, and the act of his son John Hyrcanus in looting the Tomb of David, and the later despoliation by Herod the Great suggest that much that was precious has long ago been removed by hands unknown as well as known. Moreover, there has been iconoclasm, and to strict puritanical reformers will be due the destruction of all that which would be offensive to the more spiritual Israelite. And what this might entail can be imagined from the sweeping reforms attributed to king Josiah. Among the really solid gains, the most significant is the demonstration of the antiquity of Jerusalem. A large cave with pottery of not later than about 2000 B.C., various 'pre-Israelite' buildings, and other traces of early settlements illustrate the fact, already revealed by the Amarna Letters, that Jerusalem was a very important city long before the days of David and that it must have had a religious tradition, and surely a sanctuary, long before Solomon's temple. The antiquity of Palestine is becoming an increasingly impressive fact.

The skull of the 'Galilæan girl' recently found by the British School of Archæology in Jerusalem near Tabgha is of the Neanderthal type, and is freely dated to some 20,000 years ago. It is one of the most important discoveries of what is called 'Pre-history,' and, together with the flints of the Tiberias region and other parts of Palestine, indicates that from the remotest times Palestine has never been aloof from the rest of the habitable globe. Coming down to comparatively modern times we now learn from the fine tombs discovered at Byblus by the French—whose activities have been mainly in Phœnicia and North Syria—that in the Twelfth Dynasty (say 2100 B.C.), and even centuries before, there were close relations between that city and Egypt. The remarkable syncretism of the Greco-Roman period was no new feature, and the 'lady (Baalath) of Gebal' was associated with Hathor and Isis in ancient Byblus and was familiar in Egypt itself. Moreover, the Royal Tombs at Byblus with their rich contents can, on archæological grounds, be associated with Egyptian tombs at

Gezer, and we can vividly realize how deeply Egyptian officials and others could have influenced Palestine centuries before Egyptian texts refer to the Egyptian temples which were built here and there in their Asiatic empire. The facts are not, however, to be exaggerated, for a careful study is suggesting that there was a certain homogeneity of culture throughout Egypt and south-west Asia, and that behind the characteristic individual features of every land there was a similarity the true extent of which can as yet hardly be determined.

The well-documented Amarna Age (*c.* 1400–1375 B.C.) is a most conspicuous landmark, and a starting-point for reaching backwards and forwards. The many *tells*, especially in Syria, point to fortified cities which were already ancient; and, if we may rely upon surveys of the surfaces, had in some cases already seen their best days. Indeed, the few centuries before, during and immediately after the Hyksos period, were so significant for Syria and Palestine that the 'Israelite' period may be said to come towards the close of ancient Oriental history. At Tell Mishrifeh in Syria are the remains of an enormous fort with a rampart said to be originally twenty metres high; and at the south end of the Dead Sea an American expedition found a great and strongly fortified acropolis with a group of seven monoliths and of about 1800 B.C. A lengthy and stirring history has disappeared; only the faintest of echoes remain. If, as is not unnatural, we here include Gn 14, we cannot use it to fill out the history; and if with some authorities, and notably Dr. Hall of the British Museum, we connect the patriarchal history with the Hyksos, our gains are of the scantiest. For if we are to regard the story of the Exodus as the expulsion of the Hyksos from Egypt (namely, 1580 B.C.), 'looked at from the peculiar angle of Jewish tradition,' we are also to remember that we are 'dealing with legend' and are not to take our details too literally.[1] One must not deny that we have any recollection of the history of the Hyksos or of the Khabiru of the Amarna Letters; but what is our aim? Is it to determine the use that can be made of the Biblical narratives when one is writing a history of Palestine, or is it the use that can be made of the external evidence when one is writing a history of the Israelites? The Amarna Letters and other contemporary evidence constitute a secure starting-point; and more 'external' evidence is necessary before it is wise to identify the movements of the Khabiru and of the northern invaders (in the Amarna Letters) with the Biblical account of the entrance of Israelites under Joshua from the south of Palestine.

Meanwhile the age immediately following the Amarna is now being illuminated by the magnificently endowed work of the University of Pennsylvania at Beisan (Beth-Shan). Here were found stelæ of Seti I. and Ramses II., and a statue of Ramses III. We learn that Seti I. in the first year of his reign (1314 B.C.) entered the fortresses of Asia and crushed the princes of Retenu (Palestine-Syria).[2] The prince of Hamath (el-Hammi, entrance of the Yarmuk pass), in alliance with Pella (facing Beth-Shan across the Jordan), besieged Rehob (near Sheikh Rihāb), and took Beth-Shan. Seti sent out the armies of Amon, Re, and Set (Sutekh) to Hamath, Beth-Shan, and Jenoam respectively, and claims to have conquered the enemy in a day. It is possible that the stela of Seti found at Tell esh-Shihāb in Transjordania some years ago commemorated the same event. However that may be—and the conjecture is not a necessary one—it now appears that in spite of the serious troubles in Palestine to which the Amarna Letters testify, and in spite of the collapse of Egyptian supremacy attributed to the 'pacificist' Ikhnaton, Egypt was soon able to reassert her authority. If we may conjecture that, in addition to the three armies named, the army of Ptah was guarding the rear, the Egyptian military organization would be identical with that which under Ramses fought the Hatti (Hittites) at Kadesh in 1288. In spite of Seti's various successes—his stelæ have also been found at Kadesh (on the Orontes) and at Homs (Emesa)—the 'Hittites' were becoming stronger, and the famous treaty between them and Egypt was of the nature of a compromise. That is to say, the Amarna Letters illustrate only a few years in a prolonged movement, and, in the nature of the case, they must be only a relatively small portion of the correspondence which it provoked. That movement was part of a mighty contest between Egypt and the northern foe which not even a Thotmes III., still less an Ikhnaton, would have been able to avert. Yet Egypt was strong enough to hold her own, and even under Ramses III. (twelfth century) her hand hung over

[1] H. R. Hall, in *The People and the Book* (ed. Peake), 3, 10f., 15.

[2] A new translation of the stela (now in the Jerusalem museum) is given by Ranke, in the *Z.A.T.W.*, iii. (1926) 72.

Palestine, and all our theories of the early history of Israel have to recognize that the small land lay at the mercy of the two great rivals.

The excavations at Beth-Shan have added remarkably to our knowledge of the old religion. The presence of Egyptian officers there and elsewhere would no doubt familiarize natives with the characteristic Egyptian conceptions of existence after death. These we can supplement by the extraordinarily interesting sarcophagus of Ahiram of Byblus (dated to the thirteenth century) which bears (*a*) a Phœnician inscription, the oldest known, carrying back at a stroke the origin of the North Semitic alphabet, and (*b*) funeral scenes which, in common with the evidence of tombs throughout Palestine, indicate that some sort of a belief in another life was no novelty.[1] Further, at Beth-Shan were traced the remains of four superimposed temples; and a representation of a goddess in Egyptian dress, styled 'Antit lady of heaven, mistress of all the gods,' shows that the well-known Anath, the most famous of goddesses, held a very prominent place in the cult. The discovery of strange clay objects, shrines with doves and snakes, of a sort unique for Palestine, but already found at Asshur, confirms the association of Anath with goddesses of the Ishtar-Astarte-Atargatis-Anaitis type. In addition to this, the appearance of the warrior-god (Resheph) upon a cylinder with the cartouche of Ramses II. suggests that he was the god who, to judge from 1 Ch 10^{10}, was afterwards known as Dagon. Finally, certain curious objects identified by the fortunate excavator (Mr. Alan Rowe) as 'gardens of Adonis,' indicate—if his view be correct—the antiquity in Palestine itself of the mystical Adonis-cults familiar later.[2] In general the successful excavations at Beth-Shan have brought out points of contact with El-Amarna (in Egypt), North Syria, the Ægean, etc. It is the typical world before the invasions in which the Philistines participated. There was a thoroughly established culture long before the Israelites could enter and exercise influence; and in Ikhnaton's monistic reforming zeal on the one hand and, on the other, in the new stage associated with the figure of Moses—whatever be his true date—we have a dividing line in the history of ancient thought: the creative power of Egypt was almost dead, that of Israel was about to manifest itself.

The P.E.F. excavations at Askalon have revealed an almost complete change of culture which is ascribed to the Philistines and dated about 1200 B.C. At Tantura (Dora) were traces in the ware of a very similar but not quite identical intrusion. This agrees with the Egyptian evidence for different though evidently related invaders and dwellers of the coast. In tumuli, south-west of Jerusalem (at Malheh), has been found pottery supposed to be that of an invading (Philistine) culture, and the problem of those movements in which the Philistines were the people best known to us, and which, it is often thought, may also account for the transition from bronze to iron, has become of more intense interest. Although it must be remembered that the coastlands were always exposed to foreign settlers and intruders, it becomes clear that we can pass from the Palestine of Egypto-Hittite rivalries to a 'Philistine' phase, and that the national history of Israel proper could hardly begin before the overthrow of 'Philistine' supremacy. Here archæology will have much to reveal, and, as this is not the place for me to develop my own particular views of the bearing of archæology upon the Old Testament, it must suffice to urge that what the external evidence of excavation and the monuments has to tell us of the culture of Palestine and all that it had to offer invading Israelites is an inquiry not less important than the task of reconstructing their early history on the basis of the Biblical record.

Meanwhile we may look forward the more keenly to those sites where 'Israelite' as distinct from 'Canaanite' remains might reasonably be expected. At Tell el-Ful (Gibeah) the American excavator found four successive fortifications from Pre-Israelite to Maccabæan times. The Danish excavator at Shiloh found ware which is said to be confined to about 1300–900 B.C. From Sellin at Balata (Shechem) and from the Berkeley School (California) at Tell en-Nasbeh (Mizpah) we await further information. Finally, Dr. Albright at Tell el-Mirsim—which, rather than Dahariyeh, he supposes to be Kirjath-Sepher—may, one hopes, justify popular etymology, and 'Archive-Town' will live up to its name! The prospects, it will be seen, are rosy enough, and such is the luck of excavation that any hour may bring to light material as new and as unsuspected as that which is already changing one's conceptions of Palestine and the Israelites.

[1] Professor Macalister has already pointed out how very important the archæological evidence is for the study of the development of the ideas of life after death (*A Century of Excavation in Palestine*, 316).

[2] See Gressmann, *Z.A T.W.*, *loc. cit.* p. 75.

There are those who think that the Israelite invasion meant a complete set-back. It is perhaps impertinent of the mere arm-chair student to be sceptical and to believe that the chief break comes later.[1] The spade will decide, but a distinction must always be drawn between the objects actually discovered and the interpretations—at times unjustifiable—placed upon them. Meanwhile Megiddo, one of the largest of unoccupied *tells*, first attacked by Schumacher (1903–05), is now being reopened by the University of Chicago. We learn that there are signs of Astarte-cult from the Amarna age downward—no surprising fact in itself—and that a fragment has been found of a monument of the invading Pharaoh Shishak (*c.* 930 B.C.). We do not know whether this invasion betokens more than a temporary interest in Palestine. An inscribed ostrakon found at Jerusalem, too obscure to be of much service, is a reminder that with good fortune really important texts might be found. It is *à propos* to state that the numerous inscribed ostraka of the ninth century found by the Harvard University on the site of Samaria in 1908–10 are now among the contents of a sumptuous publication (1924), and prove to be the most informing of the earlier remains. The proper names, it will be remembered, include an average number of compounds of Baal; and in the name Egli-yau (however it was pronounced), the Divine name (=Yahweh) is combined with 'calf,' an indication of calf-cult. But on the whole there is little fresh to be said concerning the period of the monarchies. It is not until we come down to the sixth century B.C., and later, that we have to note Dr. Albright's conviction, based on a survey of sites in South Judah and Simeon, that many of these were not occupied after the Exile, and that the Babylonian invasion is responsible for this catastrophe. The point is of great importance on account of the tendency of some of us to recognize (1) after the Fall of Jerusalem, a certain *rapprochement* of north and south—what I would venture to call a new Israel, and (2) after the time of Zerubbabel a new crushing disaster to Judah.[2] It is this later disaster, annihilating the hopes of reconstruction under Zerubbabel, which, as I think, has left its mark on the Old Testament; and it may be questioned whether any 'post-exilic' criteria make their appearance before the middle of the fifth century and the age of Nehemiah. At present archæology does not speak with any very decided voice on this period, and here again we must look to excavation and to *the scientific interpretation of the results*.

The Greek and Roman periods continue to be richly illustrated. Askalon has given us remains of the famous peristyle of Herod, an Isis-like Tyche ('Fortune'), and statues of Victory and Peace. The Harvard publication of the Samarian excavations gives us a good idea of Herod's temple in honour of Augustus, where a portion of a huge statue of the Emperor was found. At Tell Barak, near Cæsarea, fine sculptured sarcophagi were discovered; and these, together with the renewed attention to the many grand Roman remains in Transjordania, combine to present an excellent picture of the breadth and depth of Greek and Roman influence, and of the material prosperity of Palestine. But the picture is a one-sided one and it is not so evident that the external influence was really more than a veneer. Hellenism provoked a powerful Oriental reaction; and beneath the veneer and by the side of the strangest of syncretisms the old Oriental life was preserved and shows itself, for example, on the coins, or in the mixed culture at Sandahannah, or in those forces which account both for the persistence of the old name Beth-Shan in the later Beisan, and for the disappearance of 'Scythopolis' and many another brave symbol of exotic culture. And, once more, the history of religion in Palestine is not the same as the history of religion as it appears to the Biblical student.

The study of Jewish synagogues has received new stimuli. An interesting Greek inscription from Jerusalem tells of Theodotos, priest and chief of a synagogue with its hospice, chambers, and baths; and since the name of his father, Vettinos, suggests that of a slave named after Vettius, Cicero's agent, it has been conjectured that the synagogue was that of the Freedmen or Libertines (Ac 6^9). In Galilee the non-Jewish *motifs* on the synagogue have long attracted attention, and a careful study of their architectural and other features has been made at Tell Hum or Capernaum (by the late Father Orfali), and by Jewish societies at Tiberias and elsewhere. At Chorazin the Dionysiac features are most marked; and they are explained either as an indication of a

[1] *The Expositor*, August 1909, p. 105 ff.

[2] Cf. in particular Kennett and Hölscher on the sixth-century date of Deuteronomy, and Löhr (*Orient. Lit. Zeit.*, Jan. 1926, col. 7) and the present writer (*Camb. Anc. Hist.*, iii. 415, 499) on the new Israel which was growing up.

less strict Judaism, or as due to the employment, sometimes perhaps by Roman patrons, of Roman workmen. Both explanations may be true, and subsequent iconoclasm may account for some of the mutilations, for example, that of the sculptured eagles in the synagogue of Tiberias. The subject is one that deserves to be followed up in view of the underlying principles. Was the patronage of Persian kings an unmixed boon? Had the curiously un-Israelite elements on seals and other objects of the Israelite period any strange and un-Israelite significance for those who employed them? It is often difficult to make up one's mind, and it is prudent to remember that 'Israelite'—in the ideal and spiritual sense—and 'Palestinian' are not conterminous.

Mention must be made, in conclusion, of the discovery at Ain Duk (Docus, near Jericho)—thanks in the first instance to a Turkish shell—of a Jewish synagogue with mosaic inscriptions, miscellaneous scenes (including Daniel in the Lion's Den), and an almost complete zodiac. The names and seasons are in Hebrew, and the mosaic is a striking proof of the spread of astrological ideas. It is difficult to date the Synagogue with precision; but, in any event, it falls into line with the astral religion which can be traced from Egypt to Asia Minor in the early centuries of the Christian era. The great rivals, Judaism and Christianity, were not the only ones to hold the field; on the basis of archæological evidence alone we have to recognize a variety of cults which help to explain the presence of contemporary sects and heresies. Already coins and inscriptions have told us of 'Our Lord' (Marna) at Gaza, of 'Face of Baal' at Askalon, of Apolline and Dionysian gods, and of the prevalence of presiding and local goddesses of cities and counties. Many archaic features, which at first sight seem to carry us back centuries, persist in and about Palestine, and they provide us with evidence enough for sounder theories of the history of religion.

It is much to be hoped that funds may be forthcoming to enable the parent excavation society to carry out more extensive work. Although much has been done, much remains to be done, and the results of past excavation are too imperfect and too tantalizing to allow our indifference or neglect. The history of Palestine has been carried further back, and a new view has been obtained of the place of the little land among her greater neighbours. The history of the religious development comes before us in a new light, and repeatedly we come to see that there are many Biblical problems upon which the spade will decide. Palestinian archæology is of the first importance, not only because of the Bible, but also because of the interconnexions between Egypt, the Ægean, and south-west Asia. The subject is so bound up with a wider field that it is of singular complexity. It is a serious discipline, no dilettante study; but it is impossible to believe that it will therefore frighten students or patrons, the questions with which it has to deal are so absorbing and vital.

Literature.

THE DECLINE OF THE WEST.

It is well that Dr. Oswald Spengler's 'Untergang des Abendlandes' should be published in English, and we are glad that the authorized translation was entrusted to an able and competent hand—*The Decline of the West*, translated by Mr. C. F. Atkinson (Allen & Unwin; 21s. net). Mr. Atkinson has given us not only a most readable translation, despite the many inevitable hyphenated phrases, but also a number of useful footnotes. In annotating a work so full of technical and recondite references it must have been hard to decide where to begin and where to end, and the translator would no doubt admit that a certain arbitrariness attaches to this part of his work. It is the first volume only, sub-entitled 'Form and Actuality,' that is offered to us in the meantime; the second volume, 'World-Historical Perspectives,' is promised us. The translation is from the second revised edition.

Dr. Spengler's work, which is really a philosophy of history, appeared in 1918, and 90,000 copies of it have already been printed. It has been authoritatively characterized as 'the most important and influential work published in Germany during the last decade.' The secrets of its popularity are not far to seek. Massive and elaborate as the work is, and often difficult to follow and understand, it

yet attracts by the concrete and illustrative quality of its style, by its obvious erudition, and by the boldness and insistency of its generalizations. Moreover, this 'volcanically assertive' philosophy of history was first published some eight years ago, when German readers may have found a certain consolation in the thesis it upholds, which is indicated by the title.

The writer's fundamental positions may be stated as follows. The great Cultures which appear on the face of the waters swell in splendid lines, and then flatten again and vanish, accomplish their majestic wave-cycles by an inward necessity. Indeed, all the various expression-forms that are revealed within any one Culture are but parts of a universal symbolism, and analogies to them could be found in any other Culture. Accordingly, the Culture which arose in West Europe about A.D. 1000 is not only bound to decline like the life of a tree or plant, but is seen to bear upon itself already—when compared more especially with the Græco-Roman Culture—the significant marks of decline; in fact, a proper use of the principle of comparison and analogy enables us to foresee when the end of our Western Culture will come.

Historians, theologians and philosophers, scientists, critics of literature and art, will all find much in this work that is suggestive and much that is provocative, but a valid criticism must concern itself, not with the applications of Dr. Spengler's method in detail, but with his central thought. It may be urged that the Cultures do not possess that independence of each other which he appears to postulate, so that the decline and fall of our Western Culture cannot be analogically set forth. Further, a Christian philosophy of history would not allow in any case that when the 'periodic structure' and 'organic logic' of history have been presented and explained there is nothing more to be said. It would insist upon what may be called a prophetic interpretation of history, and a prophetic interpretation has been recently described as 'one which is not taught by flesh and blood, but proceeds from our Father in Heaven.'

One is tempted to quote largely from this work, but here are a few characteristic sentences: 'The great century of the Classical science was the third, after the death of Aristotle; when Archimedes died and the Romans came, it was already almost at its end. Our great century has been the nineteenth. Savants of the calibre of Gauss and Humboldt and Helmholtz were already no more by 1900. In physics as in chemistry, in biology as in mathematics, the great masters are dead, and we are now experiencing the *decrescendo* of brilliant gleaners who arrange, collect and finish-off like the Alexandrian scholars of the Roman age.'

GOD AND EVOLUTION.

Dr. W. R. Matthews is one of the most brilliant and suggestive writers in the Church of England, and anything from him, especially in the apologetic field, is heartily welcome. The most recent book is a small one but valuable for its timeliness—*God and Evolution* (Longmans; 3s. net). There are three chapters—one expository of the current conception of evolution, a second describing the religion of evolution and dealing with Wells and Shaw, its prophets, and Alexander, its philosopher. In the final chapter Dr. Matthews considers one of the problems that arise for us from the fact of evolution—its bearing on the idea of God. He vindicates the teleological conception and shows that the 'nisus' of Alexander is just teleology thinly disguised. If this be true, then there is only one hypothesis that makes sense of the situation, that of a personal God. Dr. Matthews has a good deal that is helpful to say in this connexion, and, though it is not exhaustive, it is to the point. We wish he had had room to deal with the bearing of evolution on the conception of the Person of Christ. But, wisely perhaps, he has confined his argument to one point, and we are grateful for what we have got.

BLANQUERNA.

No more haunting figure looms up through the mists of antiquity than that of Ramón Lull, with his wild youth and his manhood consecrated as few men's lives have ever been to Jesus Christ—the tireless wanderer, the daring missionary (he died after being stoned when over eighty), with his amazingly modern views as to the large-mindedness and sympathy that ought to characterize mission work, the indefatigable author with more than three hundred—some say five hundred volumes—to his score, and how much else besides. Professor E. Allison Peers is bringing him much nearer us. Already he has given us the 'Book of the Lover and the Beloved' and the 'Art of Contemplation,' which are parts of the much longer *Blanquerna* (Jarrolds;

30s. net) which now for the first time is translated into English. The book is very old, a hundred years earlier than Chaucer or Froissart, and is distinguished by a quaint simplicity as if it had been told by the fireside evening by evening through some dark winter of the long ago. It recalls many things—here the Buddhist Jatakas, there Malory and the romances of chivalry; often even the less exuberant parts of the 'Fairie Queene,' and, indeed, the monotony of that classic is not wanting here. There are forests and adventures and knights and a jester and a cellarer, and castles in which strange things befall. In one we come upon ten reverend old men sitting upon golden thrones and weeping, who turn out to be the Ten Commandments. The whole thing is a mass of spiritual stories strung on the life-history of Evast and Aloma, and of their son Blanquerna who reaches the Papacy and renounces it. A queer misty old-world book.

THE DWELLERS ON THE NILE.

Sir E. A. Wallis Budge has brought up to date the book he published forty years ago on *The Dwellers on the Nile*, and the new edition (R.T.S.; 10s. 6d. net) is a veritable marvel—alike in the wealth of its information about Ancient Egypt, in the skill with which liveliness has been combined with brevity, and in the absurdly low cost of the book, which has eleven plates, thirty-eight illustrations, and Egyptian characters scattered over its pages by the score. The presence of these characters, while never obtrusive and always enhancing the interest of the discussion, serves to remind us of the highly technical quality of the studies on which this popular exposition rests.

The book describes the life of the Ancient Egyptians from the cradle to the grave, and it throws the most vivid light on their History, Religion, and Literature. In the long Preface, which is as interesting as anything in the book, in discussing the almost inaccessible tombs and the endless trouble which the Egyptians took in burying their dead, occurs the interesting remark that there is good reason for believing that they did not want the dead to return to this earth. All kinds of subjects are dealt with, the Egyptians at work and play, their houses, food and dress, their temples, gods and priests, their writing, their wisdom, their heaven and hell, etc.; and the concrete facts are kept continually before us. The discussion of Ancient Egyptian literature, for example, furnishes us with specimens, often quite lengthy, of its more important products, such as the Hymn to Osiris, the Hymn to Aten, the precepts of Amenemapt, etc.; and often in the quaintest way we are made to feel how near those ancient folk were to ourselves—as in the advice given by Ani not to attempt to direct a married woman in her house, when she is known to be an excellent housewife. 'Watch her with thine eye, and hold thy peace, and then thou wilt be able to appreciate her wise and prudent management.' This charming book lays all students of Ancient Egypt under a deeper debt to Dr. Budge than ever.

HOW NATIVES THINK.

How Natives Think is a somewhat free and popular rendering in English of *Les Fonctions Mentales dans les Sociétés Inférieures*, by Professor Lucien Lévy-Bruhl (Allen & Unwin; 12s. 6d. net). It naturally suggests the question, 'Are the subtle thinkers of India natives? or, for that matter, the hard-headed Scots?' Throughout the book, however, the term 'Primitives' is used, and the writer thus defines it. 'By this term, an incorrect one, yet rendered almost indispensable through common usage, we simply mean members of the most elementary aggregates with which we are acquainted.' Let it be said at once that this is an extremely valuable contribution to comparative psychology, and that the views expressed in it are suggestive and likely to be fruitful in the highest degree.

Professor Lévy-Bruhl dissents not only from the conclusions of the dominant school of English anthropologists, as represented by Tylor's 'Primitive Culture' and Frazer's 'Golden Bough,' but from their whole method of argumentation. They assume as axiomatic that primitive mentality is identical with our own, and proceeds by methods of logic and association. Along this line explanations are offered of how natives come to associate magical qualities with natural objects and phenomena. In a word, the native is regarded as a speculative philosopher who has reached his beliefs by a process of reasoning. Professor Lévy-Bruhl contends that this is a complete misconception of primitive mentality, which is 'prelogical and mystic, oriented differently from our own.' The native does not perceive, say, a tree as a natural object to which he proceeds to attach certain mystic qualities. His perception is of the tree as a mystic entity with

certain powers, known and unknown, inherent in it. Direct observation takes the place of reasoning, and in consequence little account is made of the logical law of contradiction. Primitive mentality is mainly governed by what Professor Lévy-Bruhl calls 'the law of participation,' according to which the native identifies himself with his environment in ways which to the Western mind are totally incomprehensible.

It would be impossible in a review to give an adequate impression of the great wealth of illustrations with which the writer supports and illuminates his theory. These are drawn from the institutions, language, and numeration of primitive races in all parts of the world. Incidentally he shows how absurd it is to conclude that where the natives have no names for numbers above three they cannot count above that number. The book is a veritable storehouse, and its treasures are set forth with all the precision and lucidity which are characteristic of the best French writers.

Obviously the bearings of this theory are very wide. Not merely is it fitted to aid the Government official and the missionary in their efforts to understand the native mind, but it is a powerful challenge to our inveterate belief that the type of mentality characteristic of Mediterranean civilization is the measure of all things. It gives a salutary reminder that the West may be constitutionally incapable of comprehending the East, and that 'thinking black' may really be beyond us. To the Bible student it may well suggest that more than Western logic and scholarship is needed for the understanding of Hebrew prophecy and apocalypse.

CRANMER.

It is a pleasure to read an historical study which is competent and at the same time interesting. This is what we can say of *Cranmer and the Reformation under Edward VI.* (Cambridge University Press; 10s. 6d. net), by Mr. C. H. Smyth, Fellow of Corpus Christi College, Cambridge. The most fascinating chapter is that on Cranmer in which the writer vindicates his subject from the charges of inconsistency and cowardice. Cranmer has been spoken of with contempt as a time-server and a man of no principle. Mr. Smyth gives sound reasons for a contrary verdict. 'If by his death he saved the Church of England from the supremacy of Rome, so by his life he saved her from the supremacy of Zurich.' There is a great deal more than Cranmer in this volume. There are chapters on 'English Refugees in Switzerland,' on 'Cambridge and Bucer,' and on 'The Revision of the Prayer Book.' The style of the book is one of its attractions.

The problem of delinquent children is one of the most serious in our social system. It is dealt with in a masterly fashion by Mr. W. Clarke Hall in his new volume, *Children's Courts* (Allen & Unwin; 7s. 6d. net). Mr. Hall is no mere theorizer. He is a magistrate of great experience and has been blessed in addition with unusual common sense. He rejects alike the idea of inherent wickedness and the theory of Lombroso according to which criminality is an accompaniment and result of brain configuration: 'there is no such thing as a criminal class.' The author's conclusions as to the nature and purpose of punishment, the true methods of dealing with delinquency, the causes of crime in children are marked by the same sanity and wisdom. Those who are concerned about the prevention of crime and the reclamation of the youthful sinner ought to possess, master, and ponder this important volume which is a riper and richer book than the author's previous and well-known essay on 'The State and the Child.'

Mr. C. H. Milne, M.A., Headmaster of Daniel Stewart's College, Edinburgh, in a volume entitled *A Reconstruction of the Old-Latin Text or Texts of the Gospels used by Saint Augustine* (Cambridge University Press; 10s. 6d. net), has accomplished a useful and interesting task of research for which students of the Bible should be grateful to him. His results might be regarded as a chapter in the history of the spread of the Vulgate Gospels. The chief aim of the work, to express it more definitely than the title indicates, is to compare the vestiges of Old-Latin in St. Augustine's non-Vulgate Gospel quotations, not with the entire surviving group—twenty-one in number—of Old-Latin manuscripts, but with the two known African texts *k* (Codex Bobiensis) and *e* (Codex Palatinus), belonging to the fourth and the fifth century respectively. Nor does the inquiry extend over all the works of St. Augustine, but is limited to the first fifty of his one hundred and eighteen works, namely, those written between 385 and 400, after which St. Augustine obviously deflected from the Old-Latin text and substituted that of the Vulgate. In the first fifty works Mr.

Milne finds one thousand nine hundred and forty-one quotations from the Vulgate Gospels. These he passes in review, comparing them both with the African Old-Latin and with the Vulgate. It must have been a laborious investigation, and it appears to have been carried through competently and with accuracy. We understand that the University of Aberdeen has approved of the book as a thesis for the D.Litt. degree, and has decided to include it in its series of University Studies.

The impression that missionary literature is dull has surely long since been dissipated. It is realized by Churches and Societies that even their annual reports must be readable. *The Call and the Answer* (C. M. S. ; 1s.) is the report of the Church Missionary Society for 1926, and it may be read with interest and profit even by those who are quite unacquainted with the work of that great missionary agency. There are five main chapters in the book, dealing with Africa, the Moslem world, India, China, and Japan. In each of these the religious and political background is skilfully portrayed, and the opportunities and progress of Christian missionary work outlined. The whole makes a picture which is fitted to stir the imagination and lead Christian hearts to fresh prayer and more earnest endeavour.

The Roman Church is doing a great deal to instruct its own members and to vindicate its position before the world in a stream of literature which issues without ceasing and in considerable volume from its press. It is part of a propaganda which takes many forms. Some of this literature is negligible intellectually, but some of it is marked by very real ability. To this latter type belongs a collection of papers read at a Cambridge Summer School in July 1925. We have reviewed the previous volumes issued under similar auspices and from the same source, and the present volume is probably more interesting than previous ones, dealing as it does with the central truth of the Christian religion—*The Incarnation: Papers from the Summer School of Catholic Studies held at Cambridge, July 25–31, 1925*, edited by the Rev. C. Lattey, S.J. (Heffers ; 7s. 6d. net). The whole subject is thoroughly surveyed, from the preparation in the Old Testament, through the Synoptics, St. John, and St. Paul to the Fathers and Councils, the Schoolmen, and our own day. The two deadly enemies of the Catholic doctrine in our day are philosophical speculation and rationalistic criticism, and these are faithfully dealt with. The book is a good specimen of apologetic on traditional lines, and even an ardent Protestant might learn a great deal from its pages.

In the 'Liverpool Diocesan Board of Divinity Publications' (which has issued Dr. Matthews' little book on Evolution) there is a volume on *Church Music*, by Sir W. H. Hadow, Vice-Chancellor of Sheffield University (Longmans ; 2s. 6d. net). It is a charming little book, containing a good deal of interesting information on the history of Church music from the Old Testament onwards as well as a great deal of sound sense about the place and function of music in the service of worship. Naturally the book appeals chiefly to musicians, and there are few leaders of praise who would not learn from this book and benefit as well. But the ordinary church member would also be the better and wiser of what Sir W. H. Hadow has to say. And indeed divine service would in many places be a different thing, with a wholly different influence and blessing, if the wise counsels of this sensible and devout writer were followed.

Social Discipline in the Christian Community, edited by the Rev. Malcolm Spencer, M.A. (Longmans ; 2s. 6d. net), is issued under the auspices of Copec. Its method of treatment is in the main historical, the various chapters being the work of different writers. The chapter on Christian law and discipline in the Middle Ages is particularly good and will repay the closest study. The editor sums up the discussion and points the lessons of the historical inquiry. The book contains no ready-made solutions of the social problems of to-day, but is rather an appeal for a more earnest, sustained, and corporate study. The general position of the writers may be indicated by the following sentences: 'Our present difficulties arise very largely from the long divorce of ethical and spiritual reflection from all thought about the technique of social and political life.' 'We hope, however, that a time is coming when there will be many more matters on which the Christian mind will make itself effectively felt. We hope, indeed, that such positive and decisive teaching will presently safeguard the claims of personality to proper respect in every social relationship, and make good the right of the community to protect its fellowship against the encroachments of material interest wherever it is attacked. And we believe

that in the future, when such standards of Christian conduct have been carefully reached, professedly Christian people will not lightly disregard them.' This is an extremely helpful and thought-provoking book.

A second edition of the *Life of William Booth, the Founder of the Salvation Army*, by Mr. Harold Begbie, abridged from the original published in 1920, has just been issued (Macmillan; 2 vols., 12s. 6d. net). Mr. Begbie says that 'William Booth is likely to remain for many centuries one of the most signal figures in human history.' A prominent figure in our religious history he is certain to remain, along with the name of George Fox in the seventeenth century and John Wesley in the eighteenth. For this reason it is surprising that a second edition of this full story of his notable career has not been called for ere now. There are many people who appear to think it is the duty of Providence to smooth the path of life for Christian men and women. This record of the long-drawn-out struggle of William Booth against difficulties that would have overwhelmed the faith and broken the courage of a less dauntless soldier of the Cross is a striking reminder that even the Christian has to work out his or her salvation with fear and trembling. Even if an angel of the Lord had appeared to him and given him the assurance that he was to be the founder of a Salvation Army that should go out into all the world to battle in the cause of Jesus Christ, young Booth could scarce have shown a more wonderful belief in himself. He and his no less wonderful wife had their well-nigh overwhelming conflict with Giant Despair from which they emerged from terror to triumph. The angel of the Lord virtually did appear to young Booth in one of his darkest hours. It was in the person of Catherine Mumford, who was destined to become 'the mother of the Salvation Army.' The shout of 'never' in a woman's voice that came from the gallery of the church in which the Assembly of the Methodist New Connexion was being held and was deciding certain plans for the future of William Booth has echoed down the years. That was the voice of Mrs. Booth deciding that she and her husband would 'go out into the wilderness' rather than accept the proposals of the Assembly. This they did, bravely struggling against incredible hardships. This was the far-sighted young bride, not yet twenty-six, who in one of her last letters before her marriage gravely discussed the inferior position of women. 'I believe,' she wrote, 'that volumes of light will yet be shed on the world on this subject; it will *bear examination* and abundantly repay it. . . . I believe woman is destined to assume her true position, and exert her proper influence by the special exertions and attainments of her *own sex*; she has to struggle through mighty difficulties . . . but they will eventually dwindle before the spell of her developed and cultivated *mind*.' That was written more than seventy years ago. What Mrs. Booth foresaw but did not live to see accomplished has nevertheless been won through blood and tears.

The Problem of Spiritism, by Mr. P. W. Thompson, M.A. (Marshall Brothers; 3s. 6d. net), is a piece of vigorous writing enlivened by a strong dash of humour and sarcasm. It gives a popular and perhaps somewhat discursive account of various spiritistic phenomena, and will doubtless be welcomed by many who do not care for a more rigidly scientific discussion. The general view of the writer is expressed in the words of one who had been for years a devotee of Spiritism: 'The whole thing is reeking with fraud and deception, conscious and unconscious, deliberate and otherwise, but after making the fullest allowance for all this, there remains a residuum of the inexplicable.' The strongest warnings are uttered of the dangers to health and sanity which are incurred in tampering with the subject for amusement or idle curiosity.

Many readers of THE EXPOSITORY TIMES must welcome the publication of the new edition, revised and augmented throughout, of 'Liddell and Scott' which is being issued under the editorship of Dr. H. Stuart Jones, with the assistance of Mr. R. M'Kenzie and with the co-operation of many scholars—*A Greek-English Lexicon* (Milford; Pt. I. Α–Ἀποβαίνω, pp. xliv+192; Pt. II. Ἀποβάλλω–Διαλέγω, pp. 193–400). There will be ten parts of about two hundred pages each. Each part costs 10s. 6d. net; the subscription price for the complete work is £4, 4s. net. It is already sufficiently clear that the Editor is to be heartily congratulated, and that the work will add lustre to English scholarship. By the use of a strict code of abbreviations, by compendious methods of printing, and by the exclusion of Patristic and Byzantine sources from the purview, the famous Lexicon will not be excessively increased in bulk in this, its ninth edition. Because of the

limitation of scope aforesaid we shall not be inclined to part with our seventh or eighth edition until at least certain promised new lexicons have appeared. But while the new Lexicon omits Patristic and Byzantine items, it is much richer than even the seventh or eighth edition in its references to the LXX and the New Testament (though these might well have been extended, and some meanings added—such as the common Biblical meaning of γραμματεύς). In this connexion the Editor speaks of the 'great things' which the intensive study of theologians has done for the New Testament in recent times, and in particular of the most valuable aid afforded by Moulton and Milligan's 'Vocabulary of the Greek Testament' in the illustration of Biblical usage from Hellenistic and later Greek. Theological students will also be interested to know that the peculiar vocabulary of the later Platonists has at last received, relatively speaking, the attention it deserves. It should be added that in the preparation for the new edition whole sections of the technical literature have been scrutinized afresh in the light of new knowledge; as also that the rapidly growing material supplied by newly discovered texts on stone and papyrus has been incorporated. Exhaustive use has been made both of literary papyri—such as the texts of Bacchylides and the 'Constitution of Athens'—and of non-literary papyri.

The story of the relief work organized by members of the Society of Friends in this country and in the United States and carried on during and after the Great War, in France, Belgium, Russia, Poland, Austria, and Serbia, has been compiled by Miss A. Ruth Fry and published under the title *A Quaker Adventure* (Nisbet; 10s. 6d. net), with an Introduction of unstinted appreciation by Viscount Cecil of Chelwood. A little band of thirty-three pioneers was organized by the Society of Friends in this country as rapidly as possible after the outbreak of war and sent out to France, where the first avalanche of the German invasion had already provided for them a herculean task. These indeed might have been termed a contemptible little band to relieve the appalling situation that confronted them. It was the greatest adventure of the kind ever undertaken. It is amazing that so much real relief work of the most urgent kind was being done despite all the difficulties. Here also America came upon the scene, and before the close of the War more than five hundred English and American members of the Society of Friends were at work in forty-five centres doing the utmost for the relief of the varied needs of a vast population that had lost everything in the devastating conflict. The condition of Russia during the War was bad enough, but when pestilence and famine were abroad in the vast regions of that country all the resources of civilization, even if they had been available, would have been unequal to alleviate the horrors of that terrible time. But here also the Society of Friends did marvels by the men and women who counted not their lives dear to them in their heroic efforts to save the children from famine and the population generally from the terrible plague of typhus. It is a gruesome narrative to read, yet it is redeemed and ennobled by the sacrifices of those who were decorated by no official rewards, but did all for Christ's sake. It is told with great restraint, and in a manner worthy of that true spirit of charity that boasteth not.

Here comes the second stately volume of Canon Edward H. R. Tatham's *Francesco Petrarca* (Sheldon Press; 18s. net). The hero moves against a large and striking background of the life of the times, always interesting in itself, but painted in with such minuteness that the eye, caught and held by that, is sometimes apt to lose sight of the central figure. And yet, in spite of that, it is the man himself who grips the mind—the poet, the first of modern scholars, the writer of the charming letters which might have been penned yesterday, above all the soul that does not shrink from the frank self-revelation of the Epistle to Posterity and of The Secret. The last, consisting of three Dialogues between him and his favourite Augustine, holds a place of its own among religious autobiographical writings. It is a strange, honest, moving, half-arresting, and half-disappointing work; the Confessions of a second Seneca, who sees the light, and yet can do nothing but 'wish,' the record of the struggles of a spirit torn between humanism and asceticism, of 'the travail pangs,' as Koerting puts it, 'whereby the modern man was born out of the medieval.'

Strangely enough, it is a remarkably Pelagian Augustine that we meet here; so much so indeed that it seems questionable if Petrarca can ever have read his theological writings! And somewhat as that saint acknowledges his debt to Cicero's Hortensius, so Petrarca founds in the main on pagan writers, and leans curiously little on his Christianity, genuine though that was.

'Under the Bolshevist yoke many thousands have suffered torture and death for their Christian faith (eight thousand clergy alone); racked, some even torn to pieces, shot, burned, imprisoned. And they died cheerfully.' So says Nicholas Arseniew, himself an exile from his native land, and now Lecturer in the Russian Language in the University of Königsberg, in his *Mysticism and the Eastern Church* (S.C.M.; 5s. net). It is a beautiful little book, which wells up out of a profound knowledge of the Mysticism of all lands—a knowledge, says Professor Heiler of Marburg, unrivalled save by Miss Evelyn Underhill, who writes a little introduction. But even more impressive are the reverence and humility of mind, the feeling he inspires in us that this is a voice coming to us out of the Holy Place, and the skill which makes it all so simple and so haunting.

Why is it that, while Russian Literature is so sad coloured, and as depressing as a day of cold and steady rain, Russian religion is the most joyous in the world, centring, as it does, not round the Cross, but at the open grave? This moving and impressive book is yet another proof of that.

The problem which dwarfs (or ought to dwarf) all others in the Church to-day is that of religious education, and we therefore wish to commend very warmly a little book published by the Student Christian Movement: *Christian Education in the Church*, by the Rev. Peter Taylor Thomson, M.A. The price is only one shilling (at least in the paper cover, which is all that our copy possesses). We have seldom found a book on this subject with which we are so entirely and heartily in accord. The truths to which the writer devotes himself are these: The aim of education is not knowledge but personality. Religion is simply denied when it is made a *separate* subject like cookery. The child is naturally religious, and what we have to do is to develop the spark of the Divine in him. The false idea of education is the imposing a system or body of truth on children. The true idea is, then, that we are to train children and to help their personality to grow up into Christ. It is the child that is the centre of all things here, not any system, not even the Bible. The Bible is *material* to help our aim. In the conviction that such truths, if spread abroad and believed and practised, would revolutionize our schools, day and Sunday, we hope that Mr. Thomson's book may have a wide circulation.

Under the title of *The Creative Life* (S.C.M.; 2s. net), Miss Fanny Street, M.A., has published a series of articles which appeared in the 'Student Movement.' They deal in general with the culture of the inner life, and include such topics as Surrender and Self-forgetfulness, Thought and Action, The Approach to God, and The Ways of the Spirit. The book deserves to be warmly commended, especially to young and thoughtful minds such as the students for whom the articles were originally written. The counsels given are eminently sane, and a delightful feature of the book is its skilful combination of the teaching of the mystics with the principles of modern psychology. It ought to prove a most helpful guide to many who amid the intellectual confusions of to-day are by various avenues of approach seeking after God.

Men of Destiny, by Mr. J. R. Coates, B.A. (S.C.M.; 3s. 6d. net), contains a series of very brief and impressionist sketches of Biblical characters from Moses to John of Patmos. Although written with considerable artistic skill they are altogether too short and disjointed to be intelligible to any save those who are thoroughly familiar with Scripture history. In his effort after realism the writer introduces much that is fanciful and sentimental. It may be doubted whether these attempts, so characteristic of our time, to unearth the 'hidden romance' of Scripture, however interesting they may be, really do anything to promote reverence for the Word of God. Especially is it always a daring and perilous thing to put words into the lips of Him who spake as never man spake.

The extraordinary interest which has been manifested in our time in the life and character of St. Francis is highly significant. It would seem to indicate that his summons to poverty and humility, to simplicity and selflessness, is felt as a challenge to this materialistic age. At any rate the subject has a perennial freshness. *The Little Poor Man of Assisi*, by Mr. J. O. Dobson, B.A. (S.C.M.; 3s. 6d. net), is a delightful study. The writer tells the story of St. Francis with candour, insight, and sympathy. He outlines with considerable skill and knowledge the political and religious background of the period, and sets before us the central figure as one devoted, childlike, and altogether lovable. Doubtless the writer is correct in saying of St. Francis that 'in some sense he is an actor, following

Christ in a representational manner. There is a strong suggestion of the dramatic in his renunciation of his father, when he stripped himself before the people of Assisi.' This touches a point of real importance as helping to explain the sense of incongruity which one feels between the spectacular poverty of St. Francis and the naturalness of Christian discipleship as portrayed in the Gospels.

A useful discussion on a subject of much interest to students of Comparative Religion is presented by Mr. Arthur Charles James in his *Taboo among the Ancient Hebrews* (University of Pennsylvania, Philadelphia). It carries on the work so brilliantly initiated by the late Professor W. Robertson Smith and continued by Sir J. G. Frazer. It discusses the taboo as it operates within the sphere of blood, sex, food, sacred persons (for example, king, priest, nazirite), and the herem or ban; it also shows how in certain cases the taboo may be removed. The cognate questions of cleanness, uncleanness, and holiness also come up for discussion, and the ideas governing Hebrew taboo are shown to be similar to those prevailing in other parts of the world.

How Christ Won Through.

JOHN XII. 20–32.

By the Reverend A. J. Gossip, M.A., Aberdeen.

What lay behind this request for an interview we are not told; but the emotion it awakened in Christ's mind makes it quite clear that it was much more than mere idle curiosity. Apparently, these were big, wistful, hungry souls, who had found little to satisfy them in the faith of their boyhood, and had turned towards Judaism—they had come up to worship, so we read. But that, too, seemed failing them. And something they had seen in Jesus Christ, some word of His that had carried to them on the outskirts of the press, had stormed their very hearts. Was not this, they felt, that for which they had been seeking so long, really found at last! And, being Greeks, instinctively they turned to one with a Greek name. Can you arrange things for us, sir? they asked. 'We would see Jesus.'

And is not that the reason why some of us, at least, are here to-day? Are not we, too, trying to push our way through the jostle and crowd and surge of things to Him? For we know that beside Him much that puzzles and confuses us elsewhere grows greatly clearer; that with His eyes upon us, somehow we are bigger and better than our natural selves; that in His presence God, who in other places seems so dim and shadowy and far away, and whom our childish minds forget so easily, becomes how strangely real, how gloriously near; that Christ's calm makes our own hot, fretted, peevish hearts grow cooler, braver, steadier; that His strength helps us also to be strong. We would see Jesus. And, be sure, He is here, not far from any one of us, the same wonderful Christ as long ago. And He is really here! If, for you, the service dribbles on tamely and prosaically, with never a thrill nor lift in it, push your way to Him for yourself. Cry to Him, keep crying, like that blind man outside Jericho that ordinary day, like any other, when he had tapped his hesitating way as usual to the accustomed begging-place, and was sitting yonder in the shadow, waiting for the long, slow hours to crawl away, till they would come to lead him home again; and suddenly round and about him there was the sound of feet, of many feet; and eager folk kept thrusting past him, crowds of them; and it was told him that the new Prophet, whose name was in everybody's mouth, was there, and all the tales that he had heard of Him kept tumbling back into his mind,—how the lepers were being cleansed, so people said with confidence, and the deaf heard, and the blind—ah, but that was impossible, of course, was too good to be true! Yet, who could tell? And with that he was on his feet, crying and struggling to get at Him, struggling desperately, madly, yet in vain, for they stood close and thrust him back, those callous folk who had no need of Christ like his; crying and crying with a piteous, eager voice, though they

turned on him angrily. 'Hush,' they said, with their hands up to their strained ears, 'hush, you can't get through to Him; and we can't hear one word that He is saying with that stupid noise of yours.' But he would not be silenced. This was his one chance. Keep you, too, crying. And as over all the sluff of so many feet, through all the hum and babble of that excited crowd, something of it carried to Christ, so now, too, He will stand still, and look in your direction, asking, 'What is that? Bring him to Me.' And, in a little, you and He will be standing together face to face; you and He all alone, as if there were nobody else in all the world; just you, just He; you with your wants, and He with His sufficiency; you with your silly blundering, sinful soul, and He your Saviour. We would see Jesus—is that not why we are here?—must see Him, because no one else will do.

But what arrests one in this passage is the emotion that was awakened in Christ's mind, the wave upon wave of feeling that went surging through His very soul. Evidently He felt that this was one of the great crises of His life. Yet to you and me it looks a commonplace event, an everyday occurrence, a trifle of small moment. Never an hour but some desperate folk were bursting in on Him, with a hot clamour that He should do this and that for them. And yet, when it was told Him, there in the street, that a few Greeks would like to talk with Him, a marvellous vision instantly rose up before His eyes. He saw, it seems, all the dim, uncountable masses of the Gentile peoples, every individual of them with a sensitive human heart that can be hurt, with a frail, stumbling, delicate soul, making their way, as best they might, through all the difficulties of this dangerous world. And were they turning to look to Him for guidance? Were these few men the first trickle of a huge inrushing tide, with the whole sea behind it? Had He been called of God to help and save all these? And with that, already He could see the whole world yellow to the harvest, and could hear the sound of hurrying multitudes all down the centuries, finding their way towards Him.

That is the difference faith makes; the richness, and the happy excitement, and the glory that it gives to life. You and I drift on through the years dully enough, because we do not believe in God, not really, and so we have no expectation. But Jesus did believe in Him, was sure He is alive and abroad in the world; that, therefore, anything may happen any hour. And thus to Him any smallest incident was a door opening upon who could tell what possibilities! A fisherman offers Him a crude inchoate half-faith, and with that He is sure that He can found a world-wide Church that will defy the powers of evil, aye, and grind them into nothingness at last: a dying brigand, paying the just penalties of his crimes, gropes towards Him in the darkness with the vague hands of a blind man, and, founding upon that, Christ dies, quite sure that He has won: two or three Gentiles seek an interview with Him, and He sees a whole teeming world of men and women being saved.

And they came true, these dreams. Yes, even this impossible one that rose before Him in the streets that day, with the thronging people pushing past Him. Only a few years, and in the Revelation John can picture the Christian heavens as a vast city, with gates facing north and south and east and west, open by night and day. For always there is flocking into it a multitude no man can number, of every kindred and people and nation and tongue. A few years more, and a church Father cries exultantly that, like the ripples when a stone is cast into a pool, so is the faith eddying out and out, out to the very limits of the world. 'Why,' he cries, 'even in Britain they have heard of it, and are believing!' Yes, even in Britain we too turn to Jesus Christ as our one hope. The audacious, insane-looking dream came true.

And He saw other visions, and dreamed other dreams, that wonderful Dreamer. Once on a day He came on you; and, as you passed, He looked at you, and paused, and looked again, with that light on His face, that eagerness in His eyes, that were there when He chanced on Matthew or Zacchæus, came to you, and laid His hand on you, and, 'I can make you like Myself,' He said, 'can give to you My heart, My mind, My ways, can fashion these out of that soiled and twisted character of yours. I promise it,' He said. And what if that dream also some day should come true? Ah! is it not worth striving, praying, hoping for, and that for a whole lifetime, if there be any chance at all that, in the end, that also may come really true!

But, to return to Christ's emotion, Charles Reade points out in one place that it is given us to see the heroes of the world only after their minds have been made up, and they are moving resolutely forward with firm steps, and not when their uncertain hearts are hesitatingly feeling their unsure

way to a decision, adding as his opinion that, were the latter visible to us, they would not seem nearly so heroic. I am not sure of that. Nothing even in the Gospels helps me more than passages such as this in which it is vividly brought home to us that our Lord's triumph was not an instinct, but a virtue; that faith was not automatic to Him, but that every time He also had to think out what God's will for Him was, had sometimes to feel for His Father's hand to help and guide and steady Him in a gross darkness in which He Himself could not see at all; that it was our very fight He had to fight, and that our very weapons were His only weapons; that He did all He did, was all He was, just through a valiant heart, and a brave trust in God, and a bold faith that followed unafraid even where He could not understand at all, and the way looked clean lost, seemed to have died out among wild bogs and boulders. Of all which this here is a notable example.

Our Lord had known when He set out for Jerusalem it might mean doom. And the disciples felt that too. 'Let us also go that we may die with him,' said Thomas; and one loves him for that. On their arrival, indeed, there had been a roar of noisy welcome in the streets. But Christ was not deceived by that. The dry grass had caught fire, and for a little it was blazing merrily, but in a moment or two it would certainly go out, and there be only blackness. The end, He felt, was certain. And His mind was disquieted; was, for once, so He says, torn this way and that. Ought He to die, and to die now! He was not sure, and He felt that He must be sure. Oh yes, be sure! Be sure! For the salvation of a whole world hangs on Thee, and we have no other hope. If this fail, all is lost. Ought He to die, just there, just then, without one soul that as yet really understood; with nothing, as it seemed, accomplished; with the work surely not even begun. Was it God's will for Him, could it be, that He should throw away His life before the truths for which He stood had germinated in some hearts at least—even a few, yes, even one—where they could grow and sow themselves, and be broadcasted by every wind over the world? Ought He! What shall I pray? Shall it be 'Father, save Me from this hour?' Yet is it not that Father who has led Me to this hour? Have I not put Myself completely in His hands, have I not looked to Him for guidance step by step, and He has brought Me here, not, surely, that I should shirk this, but because in some way the right road to be followed runs through this dark desolate valley, where the winds scream so eerily, and where it seems to end in a dead wall of mountainous rock that nobody can scale? He led Me here, and where He leads I follow blindly, making no conditions, holding nothing back. 'Father, glorify Thy name; and, for the rest, do with Me what Thou wilt. Here am I, a glad eager oblation offered with all My heart.'

You too, perhaps, have come to a bare wind-swept spot in life, and difficulties crowd in upon you from all sides: you too stand, like that man in Bunyan, swithering, uncertain, 'looking this way and that,' not sure there in the dark what you should do, why God has brought you there, what it all means. The waters ahead look so swollen and so rushing, can you be really meant to wade through that? the road has grown so lonely and so steep, can this be really the right path? And what are you doing about it all? Are you bursting in to God with a hot indignant heart, and a babble of clamorous protest, telling Him that the thing is ridiculous and just won't do, or with a whimper that whines and snivels that it isn't fair. Or are you learning something of the Master's quiet, and the Master's valorous spirit, and the Master's hardihood of faith? Out at the front when death was very near, so near that its cold breath blew across the heart and set it shuddering, it was not when one was at his biggest that that heart kept praying, 'Save me.' No, in one's higher moments one kept asking only 'Courage, courage, grant me that, dear God, lest the craven part of me master the better me; help me to see this through with honour; courage, courage, and for the rest, "Thy will be done."' 'Yes,' says old Bishop Wilson, 'even though that be through my own undoing.' Well, what of you and me? Are we growing less fretful, less opinionative in the planning of our lives, more biddable and like the child Christ wishes us to be, that trusts implicitly, and follows without fear? Are we learning that our own foolish hearts are not dependable, and that God is: that our insistent petitions for what we felt that we must have were often utter folly, mercifully and wisely refused? Are we winning as our settled mood this mind of Jesus Christ that can trust God even when all is very black and not a star is showing? Not otherwise can we gain peace of soul and quietness of spirit. For be sure we shall not get from life

all that we wish from it; be sure that clouds and darkness will make some days, some long seasons, chill and shivery; be sure we too will have to face things grim to bear and hard to understand. And unless we know God well enough to trust Him utterly, there will often be fever, and fretting, and a moan and heaving of unrest, in our poor frightened, flustered hearts.

Once on a day in France the bonniest of experiences befell me. I suppose that in the Middle Ages they would certainly have said that I saw Jesus Christ with my own very eyes. And perhaps I did. We had been weeks in that appalling desolation up towards Passchendaele, where there was never a blade of grass, nor any tree, only that empty, waesome land churned into miles and miles of shell-holes, till it looked like some grey tumbling sea. And at long last we had gone back to rest; and it seemed heaven, for there were budding hedgerows, and a shimmer of green on living trees, and grass and flowers, glorious flowers in the first splendour of the spring. And one's dry soul lay soaking in greedily the sheer beauty of it all. And the next day news came that we were needed back in the old place of horror, to be thrown into a losing battle. It reached us on a perfect afternoon of sunshine; and, with a heart grown hot and hard, I had turned down a lovely little lane, with a brown burn wimpling beside it, and a lush meadow, all brave sheets of golden and of purple flowers, on either side. The earth was very beautiful, and life seemed very sweet, and it was hard to go back into the old purgatory and face death again. And, with that, through a gap in a hedge there came a shepherd laddie tending his flock of some two dozen sheep. He was not driving them in our rough way with barking dogs. But he went first, and they were following him; and if one loitered, he called it by name, and it came running to him. So they moved on, down the lane, and up a little hill, up to the brow, and over it, and so out of my life. And I stood staring after them, hearing, as if the words were spoken out aloud to me first and me only, 'And when he putteth forth his sheep, he goeth before them,' turned, and went down the lane to face what was to be, with a heart quieted and stilled. Has not God led Me here, said Christ: has not He brought Me to this hour? And He is a good Shepherd, wise and kind and very tender, who makes no mistakes. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for He is with me; His rod and His staff, they comfort me; and with that He turned towards Calvary, unafraid, contented, grateful. If only you and I could learn to put ourselves so unreservedly into God's hands—look how it worked in Jesus Christ!

'I feel,' wrote Keats, looking across at the hills of Scotland, and preparing, he with his frail body, to set out on his tramp of some five hundred miles, 'I feel as if I were going to a tournament.' And Jesus faced the Cross as if it were a tournament; rode into the lists, this glorious Knight of God, with His head up, and steady eyes, and an undaunted heart, and rang His lance in confident challenge against all the shields of all the powers of evil, certain He could overthrow them. What an amazing faith! It seemed so sordid and so mean an end, that His brave dreams should fizzle out in that squalid wayside scene, there on the place of execution; naked, helpless, despised, with that exultant group guffawing up into His face; with not one voice raised for Him, with the city unconcernedly going about its own affairs, with busy people bustling by upon the road and hardly bothering to turn their heads. For somebody was always being crucified, and it was no affair of theirs. The authorities were there to see about these things, and doubtless they were right. A pitiful last chapter surely! And yet Christ faced it, not simply undismayed, but with a shout of victory. 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to me.' Since God Himself is leading Me here, it is not for nothing. Here, where He leads Me, I can serve Him best. My life may have left people unimpressed; My teaching may have passed them by; My kindness may have been forgotten; well then, it must be through My death it is to come. And, knowing that, I am content to die. I have tried everything but die for them; and that too I do gladly. And this will not fail. For I, if I be lifted up for them, will win men's hearts.

You notice, then, it was two things that brought Christ through—two things, not one. And if the first of them was His huge trust in God, the other was the utter faith in man, in you, in me. I know men, so He said, know they are big and chivalrous, that this will lay compulsion on them, that if they

see Me dying for them, they will not be able to resist Me, but will have to give their hearts to Me, will not be able to keep them away. I know it, He said confidently, and died in that happy faith, quite sure of victory, because so sure of us. And has He overestimated us? Are we meaner than He thought? What about you? Does this thing lay compulsion on you, force you to be Christ's? What would you say to testing it? It is not far, only a very little way out of the stir of ordinary life; only a step or two up this small hill; here is the place. How is it with you now? Out in the world I know we can, and do, forget about it all. But here, beside the Cross with Christ's face looking down at you, do you not feel that pull, that drawing, that compulsion? Stand here, and think it out, and judge yourself, for so Christ bids. You are not normal if you can turn upon your heel and go your way, unmoved. Yet can you, do you? 'Is it nothing to you, all ye that pass by,' nothing at all? Oh! elsewhere it will fade again, and our rushed minds will fill with other things, I know. But here? Cannot you go the length of that most moving line in Shakespeare (Hutton, I see, quotes it in his latest book, and it haunts me too) in which Othello in his agony looks after Desdemona, and cries from his torn, foolish, distracted, maddened, breaking heart, 'But I do love thee, and when I love thee not, chaos is come again.' Cannot you go that length towards Christ; cannot you say to Him that, though you know you will forget Him, hurt Him, disappoint Him, break His heart, yet you do love Him, and when you love Him not, chaos is come again; and life loses its meaning and its splendour, and sinks back into a stupid business, a dull meaningless affair, petty and boring and small. Test yourself: can you? do you?

Then, that is well. Only our Lord expects more from us than a mere gush of cheap emotion. I, He says, am not doing anything unique, save in degree. This is the universal law of worthy living—that if you use life merely on yourself, to further your own foolish ends and personal interests and private comforts, then you are wasting it in a hideous prodigality; and only if you squander it for God and others, throw it away in some generous cause, live it out after Christ's own plan, can you have any idea of how rich and glorious a thing it can become. If any man will serve Me, let him follow Me, says Christ, and sets His face towards Calvary, fully expecting we will follow there, never dreaming we shall hesitate. How splendid is His faith in us; and how His trust ennobles us! It can't be easy, He admits: it must mean pulling hard against the current, and a long steep climb. But there are two things, He declares, that I can promise you with certainty. And the first of the two is this, that if a man serve Me, him will My Father honour. Only, by that He does not mean what lesser spirits mean. In the Old Testament, for instance, many even of the saints take it for granted that you can judge of a man's spiritual standing by the state of his bank book; and can safely assume that the good man will be rich, and that the rich man must be good; must be, they felt, for God is over all, and will, no doubt, shelter and shield and heap His benefits upon His own, and put to shame those who resist Him. As an exultant Psalmist sums it up, 'Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.' Yes, agrees the New Testament, and leads us again to that little slope, and climbs it, and stands there with awed heart in the darkness, and looking up says solemnly, Because He hath set His love on Me and known My name, I have set Him on high.

The honour that God offers us is this—that He will condescend to use us, lean upon us, call for our poor help, give us a real share in His own agony and saving of the sinful world. And Christ expects that that will, not scare us away, but thrill us, win us, lay compulsion on us, draw us irresistibly. Such faith has He in you and me.

And this too I can promise, so He adds, that if My servant follow where I am, then he will never be alone. Always I shall be there, and never shall I ask of him what I Myself have not given; and never will he be where My own footsteps, there before him, do not mark the way for him; and always he can count upon My presence and My ready help. Always it will be Christ and you together, so it seems. But, when you think it out, is not that heaven? They are with Christ, we say of the redeemed, which is far better. But you, too, are to be with Christ, if you are faithful; always to be with Christ. For where I am, there shall My servant be; in heaven, it seems, even here. For what is heaven? How do you think of it? As a snug spot where, this unpleasant tax of self-denial that is demanded of us, safely paid

and done with, we can loll at our lazy ease, and have a good time, doing as we choose at last? Ah, no! For heaven means service, means self-sacrifice, is just a settled habit of Christlikeness, and living life after God's plan, the God who never thinks about Himself at all, but gives and gives and gives till there is nothing that He has not given. Are you quite certain that you would like heaven, absolutely sure that you would not feel cosier and more at home in that comfortable selfishness that we call hell? Dare you, as you peer in at it, take heaven? Would you like it? Will you have it? Dare you? 'If not, abide without, among the cattle of the field.'

Yes, let us test ourselves by Christ's own test for us, here, upon Calvary, face to face with the hardships He offers us. And how is it with you? Out in the world the madness may return to us, and our poor foolish hearts may stray once more. But here where we are sane, here where the cloud has lifted from us, here where we have come to ourselves again, what do you say? Do not your arms leap out for Him, and is not your heart drawn to Him? Stammering, stuttering, confused, with little or no evidence to prove your case, cannot you too cry stubbornly, 'But I do love Thee, and when I love Thee not, chaos is come again.' And it is Thou, Thou, Thou, I choose!

The Social Teaching of the Apocryphal and Apocalyptic Books.[1]

By the Reverend C. Ryder Smith, D.D., Richmond College, Surrey.

(*a*) It is to-day necessary rather to define than assert the importance for Christian study of the 'Apocryphal' and Apocalyptic Books of Judaism. It is agreed that they illustrate much in the New Testament; how far were they its forerunners? The writer shares the opinion that, apart perhaps from eschatology, this literature hardly does more than illuminate the environment of Jesus. It explains His age but not Himself; it accounts for the Judaism of the First Christian century, but not for its Christianity. Or, to put the opinion in another way, while these books show that there were ideas which early Christianity shared with its age, they leave its originality unexplained. The Book of Enoch, for instance, elucidates the angelology, demonology, and eschatology of the New Testament, but not its doctrine of grace; the Testaments of the Twelve Patriarchs inherit, like the New Testament, the morality of the Hebrew Bible, but know nothing of the ethical 'dynamic' of 'faith'; the Book of Jubilees agrees with Jesus where He agreed with the Pharisees, but not where He denounced them. Again, it is true that 'Apocalyptic' has examples in the New Testament itself, but the Christian Church of history owes little to them. They do account for some of its aberrations, and to-day they are a chief study of some of its scholars, but the Christian Creed could be fully articulated without them. Their worth is that they assert the final sovereignty of God and 'the Lamb' in a unique way, and it is true that this way is borrowed from their age, yet the Old Testament had already preached the future dominion of God, while of the Christian Apocalyptist's *peculium*—the idea that a triumphant Meekness, typified in 'the Lamb,' really rules the universe—the extra-canonical Jewish books know nothing. In general the recent renewal of their study has justified once more the Church's choice of its canon. The Apocryphal and Apocalyptic literature displays the world in which Jesus lived, and accounts for the Judaism that rejected Him, but it leaves Him and the Church He founded unexplained still.

[1] Quotations from books in the 'Apocrypha' of the English Bible are from the Revisers' translation of 1895; other books are quoted from Charles' *Apocrypha and Pseudepigrapha of the Old Testament in English* (1913). Books or parts of books whose date is so late that they could not have influenced the New Testament are not quoted; these are—2 Esdras, Baruch (except Epistle of Jeremy), the Prayer of Manasses, Sibylline Oracles except iii. 46–62 and 97–819 (interpolated), Secrets of Enoch, 2 and 3 Baruch, Pirkē Aboth except chs. 1 and 2.

(*b*) Even those who contradict this claim when made of all distinctively Christian doctrine will perhaps admit it, at least when exactly stated, of sociology. It would be very easy to show that the extra-canonical Jewish books *retain* many of the social doctrines of the Old Testament.[1] In particular they all found upon its great tenet of the Lord's Providence.[2] To prove this they might be quoted entire, for, in spite of their variety, an exact examination would bring every one of them within the one title of 'The Past, Present, and Future Deliverances of Righteous Israel.' The last words of 3 Maccabees are their burden—'Blessed be the deliverer of Israel for ever and ever.' The two poetical books, Sirach and Wisdom, seem exceptions, yet they too expound the Providence of Righteousness in a more abstract way. In them too there is everywhere the assurance of the ultimate prosperity of the righteous, and always it bases securely, as in the Old Testament, on the universal sway of the Lord,[1] 'For every nation he appointed a ruler; And Israel is the Lord's portion' (Sir 17^{17}).

Again, it would be easy to show from these books the development of certain social theories that Christianity rejected. Some—'Jubilees,' for instance—are particularist; others—as 'Enoch'—foster a 'Messianism' of force; in others again—2 Mac. for example—'Legalism' thrives in its most distinctive form, 'Sabbatarianism.' Just these three theories—'Particularism,' coercive 'Messianism,' and 'Legalism'—were the *bêtes noires* of Jesus, and Christianity therefore rejected them. Some of the opinions of the contemporaries of Jesus do indeed by contrast bring out New Testament teaching more clearly. But our chief interest is neither with the mere survival of Old Testament ideas, nor with the development of ideas that the New Testament rejects. Did the Apocryphal and Apocalyptic books lead upwards from Israel to Christ? In regard to the present subject this problem takes the form, Did the evolution of the Biblical theory of society proceed in and through the non-canonical books?

(*c*) Students will not expect this question to be answered either by a bald 'Yes' or 'No,' yet the answer is almost a bald 'No.' It is not possible to name any book that surpasses the Old Testament as a preparation for the distinctive social teaching of the New Testament. Or, to put the same fact in another way, there is no sociological subject about which the development found in the New Testament is anticipated. Here Meekness[3] and its fellow-quality, Forgiveness, would most nearly serve the turn, as a few passages quoted below (*e* and *f*) show, yet they hardly advance at all on the Old Testament teaching at its best, nor are they representative of the books from which they come. While the New Testament, under the influence of Jesus' own life, is steeped in Meekness, the extra-canonical books have no more than an occasional hint of it. There are the names of some other social ideas that were fruitful in Christianity, but mere names are barren. Compare, for instance, the use made in this literature and in the New Testament of the truth that man is made in God's image.[4] It is the comparison of a seed, handled but unsown, with a harvest. Fairweather (*The Background of the Gospels*, p. 31 f.) claims that individualism, present indeed in Jeremiah and Ezekiel, yet 'created for itself definite and fixed forms' only after the Maccabæan revolt. This is

[1] The writer has drawn out these doctrines in his *The Bible Doctrine of Society in its Historical Evolution* (Edinburgh, 1920). The following examples of this retention of social ideas may be added to the one named above:

The wicked have no peace at last (En 102^{3} 103^{8} 105^{2} etc.). The blessing of peace (1 Mac $14^{11.\ 13}$). Jehovah rules the whole world, yet Israel is His *peculium* (3 Mac 2, Sir 24, Wis $12^{7ff.}$). The duty of alms (Tob $1^{16ff.}$ $12^{6ff.}$ etc.). A portrait of the righteous man (Tob 4). The worth and duty of the individual (Tob. *passim*, earlier part of Wis. *passim*, Sir. *passim*, esp. 16^{17-30}, 4 Mac. *passim*). Wisdom and religion are one (Sir. *passim*, e.g. 19^{20}). Woman the means of home and children (Sir 26^{1-8} $36^{21f.}$, Test. Iss. 2^{3}). Bond-service (Sir 33^{24-31} [its severity and its mildness side by side]). The rights of the poor (Sir 34^{18-22}). Leisure and toil (Sir 38^{24}–39^{11}). Kingship should be a benevolent despotism conducted in the fear of God (Letter of Aristeas, the 'Symposium').

Maldwyn Hughes (*Ethics of Jewish Apocryphal Literature*, p. 65f.) points out that Sirach is individualist and Jubilees national, while the Testaments tend to universalism.

[2] In 'Wisdom,' rather on His wisdom.

[3] By this is meant the temper of the man who, because he loves God with all his heart, loves his neighbour as he loves himself, since both are God's children. See *The Bible Doctrine of Society*, ch. v.

[4] *E.g.* Sir $17^{1ff.}$; Vita Adae et Evae, xiii.–xv., xxxiii., xxxvii., xxxix.; Apoc. Mosis, x.–xii.; Wis 2^{23}. Cf. *The Bible Doctrine of Society*, ch. v. There is a hint of fruitful thought in the way in which the Book of Wisdom ascribes wisdom both to man and God (*e.g.* 8^{2-8}).

not consonant with the Old Testament facts (*Bible Doctrine of Society*, chs. iii. and iv.), and no adequate illustrations of what the statement means are given. Further, Fairweather admits that 'the drift of Judaism' towards individualism was 'part of a larger movement already traceable in the Persian kingdom' and due to 'the loss by so many States of their political independence.' Surely both cause and effect began, not with Persia, but Assyria. In eschatology there was perhaps some 'accentuation of individualism,'[1] yet even here Daniel led the way. Again, while Jesus may have borrowed the term 'Son of Man' from the Book of Enoch, His life and teaching gave it a new meaning, particularly in social content. 'Enoch' drew out the obvious in 'Daniel's' idea, Jesus enriched it. The one carved a crocket of the vacant niche, the other added the statue. There is no other great social doctrine whose Christian development owes even so much to the writings outside the canon. It is true that 'between the Testaments' monogamy became universal in Israel, as in its Græco-Roman environment (*E.R.E.* viii. 433), and that in it womanhood maintained a distinctive continence, yet the evidence for the first fact is not found in the books now being considered, and the second was not a new phenomenon.

(*d*) Another possibility remains. New Testament social doctrine, owing neither its proper temper nor its greater tenets to books outside the Bible, might yet borrow some particulars from them. This is a much more meagre kind of indebtedness. It is here that the quotation of isolated verses is appropriate. A list of texts that seem to the writer most striking is added. The passages about Meekness properly belong here, for they illustrate, not so much the great doctrine itself, as some applications of it easily deducible from its Old Testament anticipations. On other subjects there is less to quote or nothing. Hebrew social theory between the Testaments either did not grow at all or grew abortively. It is almost impossible that an historical theory should owe nothing to its environment, and Christianity's debt to Judaism for its *conservation* of the Old Testament is untold, but it owes Judaic sociology almost nothing else. The one sociological excellence of the Apocryphal and Apocalyptic literature is that in its every book—indeed in its every line—it shares with both the Testaments their characteristic postulate of God's ultimate sovereignty in the society of man. It taught a Kingdom of God.

(*e*) *Meekness.*—

Enoch 5^{8}—'They who are wise shall be humble.'

Sir $3^{17f.}$—'My son, go on with thy business in meekness; So shalt thou be beloved of an acceptable man. The greater thou art, humble thyself the more, And thou shalt find favour before the Lord.'

Test. Gad 6^{1}—'Love ye each one his brother, and put away hatred from your hearts; love one another in deed, and in word, and in the inclination of the soul.'

Test. Jos. 18^{2}—'If any one seeketh to do evil unto you, do well unto him, and pray for him, and ye shall be redeemed of the Lord from all evil.' [This passage is not in the Armenian version and may be due to Christian influence.]

Pirkē Aboth 1^{10}—'Love work and hate mastery.'

Wis 2^{19}—'With outrage and torture let us put him to the test, that ye may learn his gentleness.'

Wis 12^{18}—'Thou, being sovereign over thy strength, judgest in gentleness.'

(*f*) *Forgiveness.*—

Sir 19^{13-17}—'Reprove a friend; it may be he did it not,' etc. Cf. Mt $18^{15ff.}$

Sir 27^{30}–28^{7}—*E.g.* 'Forgive thy neighbour the hurt that he hath done thee; And then thy sins shall be pardoned when thou prayest.'

Letter of Aristeas, 208—'If you understood everything you would be filled with pity, for God also is pitiful.' Cf. the French proverb, 'To know all is to forgive all.'

Test. Gad 6^{3}—'Love ye one another from the heart, and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him.'

(*g*) *Marriage*—

Enoch $15^{6f.}$—As Angels are immortal and spiritual, they do not marry. Cf. Mk 12^{25}.

Zadokite Fragments 7^{1-7}—A passage in praise of monogamy and (?) against divorce.

The Books of Judith and Susanna imply, each in its own way, the full personality of woman, but this concept had already been reached in some Old Testament passages.[2] Everywhere

[1] Wheeler Robinson, *Christian Doctrine of Man*, p. 72.

[2] This subject is treated fully in the writer's volume on *The Bible Doctrine of Womanhood*.

else the non-canonical literature treats woman altogether as secondary to man. Both Sirach and Tobit, for instance, in their frequent references to women, always treat them as dependents—'He that getteth a wife entereth upon a possession' (Sir 36^{24}). Cf. Sir 26^{1-8}; Test. Iss. 2^{3}; Pirkē Aboth, 1^{5} 2^{8}.

(*h*) *Miscellaneous.*—

Love to God and to Neighbour united—Test. Iss. 5^{2} 7^{6}; Test. Dan. 5^{3}.

The fraudulent cannot buy off God with alms—Test. Asher $2^{6f.}$.

Vicarious suffering—Test. Benj. 3^{8}: 'In thee [Joseph] shall be fulfilled the prophecy of heaven that a blameless one shall be delivered up for lawless men, and a sinless one shall die for ungodly men'—a reference to Joseph's lot in Egypt. 4 Mac $6^{28f.}$: Eleazer prays before martyrdom—'Be merciful unto thy people, and let our punishment be a satisfaction in their behalf. Make my blood their purification, and take my soul to ransom their souls.' Cf. 9^{24} 17^{22} ('a ransom for our nation's sin').

'Even wealth shall be righteous among men'—Sibylline Oracles iii. 783.

Recent Foreign Theology.

Prayer as the Central Problem of Theology.

It is significant of the growing interest in what may be called the subjective aspect of theology that so soon after Friedrich Heiler's *Das Gebet* this very substantial volume[1] on the same subject of prayer should appear; and here the problem of prayer is discussed as 'the principle of a revision of the theological method.' The treatment of the subject of prayer is here regarded as the crucial test of the validity and value of any theological system. Although there are over four hundred and sixty large, closely printed pages, the book is divided into three chapters only, entitled The Problem of Prayer in Modern Theology, Prayer and Christianity, The Method and the Consequences of its Application, but as every chapter has subdivisions, the plan of the work can be easily followed. The author himself summarizes the first chapter in the following sentences: 'The situation is evident. Leaving aside the accessory in order to display only the essential, it appears that one can best characterize it by establishing these four theses: I. One knows to-day that the essence of religion is prayer. II. Neo-positivism, the most serious actual adversary of the Christian religion, thinks of ruining religion in ruining the exercise of prayer. III. The actual theology seems incapable of sustaining the attack. IV. It must change its method, must reform itself, if it is not to see victory escape it' (p. 2 f.). The writers who are charged with the attack on prayer are Kant, Feuerbach, Strauss, Schopenhauer, and Nietzsche, and Guyau and Loisy. While I agree with the author that the philosophy of Kant has a tendency towards irreligion, he seems to me to be not altogether just in pressing some statements of Kant in proof of the subjective character of the *postulates* of the practical reason no less than of the *ideas* of the pure reason. There is so massive a solidity about Kant's belief in the *categorical imperative* that I cannot believe that he was or could be sceptical about the postulates. In criticising the defence of Christian prayer by Schleiermacher, Ritschl, and the Ritschlian school, he appears to me to do them less than justice in his too rigorous verbal logic; but I shall refer in particular only to Ritschl, with whose theology I am most familiar. I am quite certain that he does not apprehend aright the theory of value-judgments, and that he is not justified in denying the objectivity for Ritschl and his school of the historical revelation of God in Christ. Whether his criticism of the theology of his fellow-countrymen is fully justified or not I do not at present inquire, as I am not so much at home in these schools as in the Ritschlian, although myself by no means a Ritschlian. That prayer does not hold the central position in these theological systems which the author claims for it may be fully admitted. One may also agree

[1] *Le Problème de la Prière*, par Fernand Ménégoz, Docteur en Theologie (Strasbourg, 1925; 40 fr.).

with him that 'the future of the Christian religion and . . . of the world will depend on the attitude of thinking Christianity to prayer' (p. 125 f.). Very interesting is the account he gives of the 'new ways,' Eucken, Schaeder, Barth, Heim, and Scheler. While recognizing that the philosophy of Eucken, 'so rich and so original, has opened to theology new ways,' especially in showing that if once man is isolated from God, the object of faith cannot be recovered, he holds that it is defective in not combating *illusionism* and in not making prayer central (p. 136). The *dualism* and *supernaturalism* of the systems of Schaeder and Barth, while affirming the reality of the Christian revelation, threaten, he holds, the idea of a universal revelation. 'Extended and more defined on the side of the notion of revelation, correlative to that of prayer, these systems will furnish the theological foundation fit to bear the edifice of every future positive doctrine of devotion' (p. 168). Heim's efforts at reform of the theological method are welcomed by the author as tending to give to prayer the place it should hold in the theological system. Scheler is still more favourably judged, as offering a theological synthesis, which will assign to prayer its proper place (p. 202).

In the second chapter the biblical data, and the teaching of Luther, are expounded in very full detail. The author distinguishes endæmonistic and mystical prayer from Christian. In the first earthly goods is the object desired; in the second absorption in God; but in the third co-operation with the saving will of God. 'Christian prayer is the cry of a heart which, won by the grace of the sovereign God, no longer knows any other joy than that of co-operating with this God, and of seeing the divine work of salvation triumphing in human society' (p. 211). Space forbids any detailed account of the most thorough and careful examination of the subject of prayer in the Bible. The account of Luther is most sympathetic: 'the prayer of Luther is the Christian prayer revived in the bosom of the Church become spiritually mature' (p. 354). Some words of Luther's are quoted: 'God forbids to men alike to turn aside to the left or to the right; *doubt* and the desire to address *orders* to God are the two rocks to be avoided. To be Christian, is simply to follow the straight road of faith, *confiding* in God, *without* prescribing anything to God' (p. 351).

In the third chapter are shown the consequences of the application of this method of making prayer central. Theology must become, not anthropocentric, as it has recently been, but theocentric. This 'theocentric dogmatics will present faith as a free creation of God in man, and "religious experience" as the knowledge man gains of *God* in knowing itself originally seized by Him' (p. 366). Such a dogmatic, 'theocentric, and conscious of the importance of the problem of prayer' will 'illumine the three serious questions of *the essence of religion*, of *the essence of Christianity*, and of *the absolute value of the Christian religion*.' 'The essence of religion is prayer, the reaction of man to the initiative of the grace of God' (p. 369). 'All those will have the right to lay claim to Christ, and to call themselves Christian, in whom lives what is essential in Christianity, that is to say, all those who, possessed by the revelation of God in Christ, will continue to pray as Christ and the apostles prayed' (p. 396). This is the place for the union of all Christians, whether professed or not. 'To conceive Christianity as *par excellence* the "religion of prayer," there is no surer way of justifying its claim to absoluteness' (p. 413).

This same method is to be applied to the philosophy of religion no less than to theology. This is concerned with the *question of truth*; we cannot deal with the problem of prayer without raising the fundamental issue of the method of epistemology, the theory of knowledge. His conclusion here must be stated in his own words. 'Let the epistemology of the future decide even as dogmatics, to oppose itself to the current of the paralysing philosophical reflexion of the 19th century in order to establish itself again in the original unity of the immanent and the transcendent, and it will not delay, unless men are mistaken, to reform its method. This reform, in leading it to substitute for the Kantian *apriorism* a kind of new Platonic intuitionalism, will at last allow it to confute the positivist illusionism, and to conceive a theory of religious knowledge which will bring to light the true nature of faith, because it will put into prominence the central function of revelation and prayer' (p. 441 f.). This philosophy of religion must also concern itself with *man's vision of the work of God*. It must here correct the old supernaturalism. 'If, for the eyes of faith, there is a permanent "miracle" and a hearing of prayer ever renewed, it is not because Freedom could come ceaselessly to break the iron ring of Necessity; it is because, on the

contrary, the absolute and sovereign Liberty, sweetly embracing the whole of things, knows how to use and to make co-operate for its ends the *ensemble* of Necessity, the totality of laws physical and psychical, without in anything altering their profound and mysterious economy' (p. 450). Antinomies and paradoxes for thought there must be in the content of Christian faith; but 'the true thought is not human thought in its isolation, it is the thought of the man rethinking the world, with all, in God' (p. 458). To sum up the argument in a few words, if prayer be made central in religion, then theology will be theocentric; subjectivism and illusionism will yield to the certainty that the object of faith—God—is real. This God—transcendent and immanent in Nature and in man—savingly communes with man, and man co-operates with God. God's answer to prayer is not by any interference with the order of Nature, but by an immanent activity which makes all subservient to His purpose, with which Christian prayer is ever a joyous co-operation. There is a wealth of philosophical, exegetical, and theological learning in these pages. There is not only the force of intellectual capacity, but also the fervour of religious conviction. On the current of the theological and philosophical thought of the day we are under the skilful steering of the author borne toward the course that theology must follow, if the Christian religion, which holds the hope of the world's salvation, is itself to be saved from error and failure.

In this pamphlet[1] of thirty-two pages Dr. Winkler discusses in a very condensed argument a basal problem for theology. 'We are on grounds of system justified,' he says, 'in treating the problem of the Spirit as the core problem of systematic theology. Considerations of a practical kind, which are directed towards the organization of the activities of Christian love, and such of a theoretical and scientific kind issue together in the same result, because the unity of love is rooted in the unity of faith' (p. 6). In a brief historical survey he deals with Paul, the Catholic system and Mysticism, Luther's Orthodoxy and Subjectivism (Schwärmgeister), Schleiermacher and Karl Barth; the last of these he criticises as isolating God and man, and so reducing religion to subjectivity. In opposition to such a view he insists that the πνεῦμα is the synthesis of the Divine and the human, in recognizing which we are protected against subjectivism on the one hand, and psychologism on the other, both of which lose the Divine in the human; for this synthesis unity is preserved in difference. This synthesis has an intelligible content, and this content is Christ. 'The πνεῦμα is not merely Spirit, but the πνεῦμα which bears the concrete features of the historical figure Jesus Christ. *The Lord is the Spirit*' ([2 Co 3[17]], p. 25). Winkler, however, does not identify the Spirit and Christ. 'With the essence of the Christian religion as a synthesis, there is given such a Trinity, the subjective member of the relation as the Spirit, the objective member as God, and the relating member, in which the unity of the synthesis is brought about as Christ . . . God must, as to His essence, be regarded as the triune, and it is exactly faith in Christ which leads to trinitarian monotheism' (p. 25 f.). Accordingly eternal truth must be regarded as for man in the Spirit based on historical truth. 'The Word of the Bible and its influence on the believing man is that, in which Christ becomes real, incarnate, in which to-day the πνεῦμα gains a distinct form' (p. 29). There is here a closed circle of the objective and the subjective, the πνεῦμα as synthesis. The Bible arouses faith, and the Bible is the Book of books for faith. What is wanted is a phenomenological or pneumatic method in theology. In this very brief discussion the writer seems to me to raise an issue of primary importance; he goes to the roots of our theological method. I find myself in very cordial agreement with him, and commend his argument to the serious consideration of all who are interested in these fundamental issues.

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[1] *Das Geistproblem in seiner Bedeutung fur die Prinzipienfragen der systematischen Theologie der Gegenwart*, von Robert Winkler (Göttingen: Vandenhoeck & Ruprecht, 1926).

In the Study.

Virginibus Puerisque.

Give me a shove off, please.[1]

'I am resolved what I will do.'—Lk 16[4].

You know when you are cycling and are tired a bit, and the road goes climbing, climbing, uphill all the time, how, when you get to the top at last, you give one more shove and with that you are off and rattling down quite easily at a great pace, no longer fagged one bit. Well, every now and then in other things too we get to the crest of a brae, and make a new start just like that. There comes a birthday, or a new term opens; we shift to another school, or get a master that we like, a really decent sort; or perhaps it is New Year, and with that we make a new beginning, and resolve that we are going to do this, and this, and this. Now, if a time like that has come to you, what is it that you have made up your mind to do? 'What's that? Get Dad to give you a motor bike instead of your old push one!' Well, that's an idea certainly! 'Plague Mother till she lets you sit up half an hour longer. And, indeed, she promised that she would, when you got a big girl. And everybody now is saying how big you have grown, so that it must be time.' Yes, there's something in that. Only you are telling me what you have made up your mind that Dad and Mother are to do, but what about you, what are you going to do? 'What do you mean?' you say. 'What kind of things?' Well, I'll tell you. I have a great big desk at home, one of the kind that has a lid that pulls down and covers everything. Never you get a desk like that. And if any one offers you one, say politely, 'It is very kind, but long, long ago I promised my minister I would never use one. He said it wouldn't be good for one.' And indeed it hasn't been good for me. It makes one so untidy. You pile in things till they lie there in heaps, and then you just pull down the cover and don't see it. And now and again you open it a little bit, and throw in more papers, and more papers, till the mess is awful. Many a time I have looked at my desk and said, 'I must tidy that up some day'; and now and then I got as far as this that, if to-morrow wasn't very busy, I might do it then. But something else always turned up, and that desk got worse and worse. But it's done now. It's beautiful. There isn't a desk in Scotland like it. Every now and then I go and have a look at it. I have ranged up the family and said to them, 'Now that's how a desk ought to be kept, and when you have an office, see that all your clerks keep theirs like that.' And they said, 'Very good, Dad, we'll see to that.' Which isn't the way they always speak, but the desk has awed them too. 'I know,' you say, 'it's doing the things we always mean to do, yet never start.' That's it. 'Like getting up in the morning!' Exactly. We always do mean to get up when we're called, don't we? It's really no fun lying on. One has to hurry so, and bolt one's breakfast; and there are rows; and when one is late, why do things always go and get themselves lost somehow? I don't know, but they do. You laid your cap just here, and now when you're in a fidget to be off, it's gone. It's like that game that Mother plays—Spring-cleaning—when everything is hidden cunningly in a new place, and any one who can find anything at all the first week gets a prize, but no one ever does. Yes, getting up, that's what I mean. 'Or lessons?' Yes, you've got it. We always do want to start them earlier, and not put off till we are so sleepy we can't think or keep our eyes wide open. But it's so difficult. Some one went and gave you a present of a glorious new school story, and on the cover there is a fellow sprinting off at rugger. And you and your brother have had a row about it. You say the chap is in, and he says, 'No! the back is going to get him.' It's going to be difficult to start to lessons till you've had just a peep to find out what really happened, and which of you is right.

No, it's not easy making a new beginning and pulling oneself up. But the great thing is to start. It's like sledging, everything depends on the shove off. Some time ago I came on a wee chap making little of it. He couldn't get going, went a few yards and stuck, and tried again; but no, he couldn't start. Yet, when I gave him a shove off, he went down at such a pace I was quite nervous lest in the papers next day there might be in big black letters, 'Sad Accident in Aberdeen: Young Sledger crashes to his Death.' But he seems to have got off all right. He went down at a great rate once he got under way. And what we need is something to give us a shove off, and set us really going.

That's where a birthday comes in, and a new

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

year, and a fresh school, and a warning from a teacher, and a word of encouragement, almost anything can do it. A wise man told me the other day that there was once a little fellow who gained a prize at school, and at the break-up the fine old scholar who was presenting the prizes said to him, 'Now, my lad, here is your book, and remember that you got it from a man who once saw Samuel Johnson.' The boy had never heard of Samuel Johnson. Have you? But he went home, and read about him and got so interested that he read more and more and more, everything he could find about him, and then about his times, and on and on. His name was John Richard Green; and he became one of the best of our historians; and he said that it all started because that old gentleman gave him that wee shove off. When you get one, see that you take it, and don't stick any longer. Here's this new term, it's rather like sitting down to a fresh copy-book, isn't it? The last one was fairly messy by the end. It had got pretty blotted and smudged and careless. But with a new one, how careful you are. Your tongue, sticking out in your earnestness, goes round and round, as you carefully form the *o's* and *a's*, and up with the thin up strokes, and down with the thick ones coming back. Well, make a new start like that. You've had a birthday? Isn't it time to tell yourself that sulks are all very well for a kiddie; but you're too old for that by far, and can't sulk any more? It would be just as babyish as for a great huge boy to go about hugging a doll. And the very thought of that, and what the other chaps would say, makes you go red as fire. And yet to sulk is just as awful, really. Or you've changed to a new school, or you've gone up a class, or this is a new year; isn't it time to say to temper, 'You and I have got to part; I've got too old and big to play about with silly things like you.' 'I am resolved what I will do,' said this man. Well, he was a scamp. But in the Psalms there is another, no scamp, but a wise man, who says the very same, 'That I will keep thy precepts all, firmly resolved am I.' What about you? Won't you make up your mind to play the game and put away the ugly things that shame you, to make a new beginning? And if you've tried and tried and never managed, if you can't get going, like that little chap upon his sledge, kneel down to-night and tell Jesus Christ, and He will give you the send-off you need, really He will; and every time you stick and make a mess of it, He will be there to help and push you off once more; till you are going beautifully, and it is quite easy.

Greensleeves the Grasshopper.[1]

'Your adversary . . . walketh about, seeking whom he may devour.'—1 P 5[8].

Greensleeves the grasshopper had had a good meal, and he thought that the heart of the bed of nettles where he was just then would be a good place to rest in and have a quiet nap. But just as he was dozing and was nearly ready to dream of a place where grasshoppers could be happy all day long he heard a small buzzing sound. He cocked up a knee to listen, and in a second or two he heard a noise like a giant aeroplane. You would not have heard it at all, for the noise was made by the wings of a wasp; but then, you haven't ears in your knees as Greensleeves the grasshopper had.

'Oh dear,' he cried, 'here's trouble again. Just as I thought I was safe for a quiet sleep.' He folded up his legs, took a deep breath, and gave one big jump just in time. Old Yellow and Black was so near to him that Greensleeves just knocked against one of his wings, and knocked him out of his course. It was the wing in which he had had a touch of rheumatism ever since he fell into a teacup one day, and he dropped down to the ground with a groan and began to rub it very gently.

'I escaped all right that time,' said Greensleeves to himself. He settled down in a clump of horsetail grass and began to fiddle away a scrapy, scratchy sort of tune by using his long hind legs as a bow and his wing-cases as a violin. It wasn't very good music, so it is not worth while trying to reproduce it. But these were the words he was singing in his scratchy, scrapy voice:

If you don't keep alert,
  You'll be caught.
You have to learn to jump
  Quick as thought.
For if you cannot fight,
You will find this plan just right,
You must watch out day and night
  Else you're caught.

He was just going on to the second verse, which is the same as the first, when a ladybird perched on the next grass stem. She shut up her wings with a click, adjusted her glasses, caught her breath, and

[1] By the Reverend W. J. May, Gosport.

remarked, 'Now I'm perfectly sure that's true. I was resting just now after a heavy meal of greenflies and I must have fallen asleep, for the first thing I knew was that I was in a small boy's hand. I know it must have been a small boy's, it was so dirty and sticky.' She began to lift up her feet one by one, 'I am afraid I shall stick fast here. But it was only because I did not keep awake. Will you repeat that song, Mr. Greensleeves, please? I should like to teach it to my children. They are so daring and so careless, and I am sure a moral song like that would do them good.'

Then she had to stop because she was out of breath. Ladybirds always talk like that once you get them talking. But Greensleeves was very flattered. He scraped a few scratchy notes so as to get the right key, then he started off afresh:

If you don't keep awake,
You'll be caught.

'Oh, excuse me,' he cried, and he jumped so high that if you could jump as high according to your size you would jump over the trees. Old Yellow and Black dropped on the ground with another groan because of his rheumatic wing. 'Missed him again,' he cried in a very vexed voice. He raised his head and listened. He could hear Greensleeves' music, so he could not be far away. Off Yellow and Black went again, and once more Greensleeves had to jump 'quick as thought.' It was no use getting cross, and it was no good trying to argue. When old Yellow and Black was after you, you had to move and you had to move quickly.

Greensleeves was unlucky that time. Instead of landing in a grass clump as he had intended to do, he landed on a white stone, so you could see him ever such a distance off. Before he could get his breath there was a big rush and a great row and old Yellow and Black was down on top of him. Greensleeves managed to dodge, and on the smooth stone the wasp couldn't get a foothold, so Greensleeves jumped on to the ground, then picked up his legs, filled his air tubes, gave one big leap and landed in the middle of some tall ears of corn. He kept very still, listened with all his ears, but his enemy seemed to have gone off in some different direction, and down there at the foot of the wheat-ears he was sure old Yellow and Black would never see him.

He listened quite a long time, then he laughed to himself and scraped a few scratchy notes, all out of tune, on his wing-cases, found the right note at last, and began once more:

If you don't keep awake,
You'll be caught.

He did not get any further, for he heard a lady calling in a very shrill, musical voice: 'Keep awake if you like. But if you don't let my babies go to sleep you'll catch something.' Greensleeves had not seen it, but only a few inches away a mother lark was trying to hush her babies to sleep.

'It's not even good music,' she went on, for she was very cross, 'there's neither mirth nor melody in it. Scrape! Scrape! Scrape!'

This was more than Greensleeves could stand, for he was really very proud of his music. He jumped high over the corn and landed a few inches away, where he thought he could fiddle away to his heart's content without disturbing anybody. He had scarcely settled down before he heard a heavy noise like a stout gentleman climbing a steep hill. He turned round quickly and there was a green and bronze beetle coming after him, and that was even worse than old Black and Yellow, unless you kept awake. So off he jumped again and landed in a deep ditch all full of thick grass and weeds, where he really was safe. In fact, Greensleeves was so safe that he invented a second verse to his song that was not exactly like the first verse. It went like this:

There's some one after you
All the time,
Trying to drag you down
When you climb.
If you'd win in spite of all,
Start afresh each time you fall.
Help comes ev'ry time you call,
Oh, that's prime!

But when we talk to grown-up folks who don't like interesting things, we say: 'Your adversary goeth about seeking whom he may devour.'

The Christian Year.

ELEVENTH SUNDAY AFTER TRINITY.

A Heart divided against itself.

'Unite my heart to fear thy name.'—Ps 86^{11}.
'Not overcome of evil.'—Ro 12^{21}.

Preachers saw that in *The Strange Case of Dr. Jekyll and Mr. Hyde* there was a vivid and arresting discussion of the old problem of the human heart,

and they literally preached the book into fame. The hero of the book, Dr. Jekyll, at the time he is introduced to the reader, has won name and position for himself. He is wealthy, learned, distinguished. But the Dr. Jekyll whom the world saw—benevolent, brilliant, irreproachable—was not all there was of him. There was another being within him—evil, cruel, sensual, always craving for ugly and debasing pleasures. In the course of his scientific researches Dr. Jekyll discovered a potion by which he was able to give expression to the evil personality within him in a separate identity. He became literally a changed man, shrunken in figure, deformed in build, and of a countenance so sinister as to fill all who looked upon it with aversion and disgust. And to this changed identity expressive of the evil principle within him, he gave the name of Edward Hyde. For a time he rejoiced in his discovery, for when the craving for sensual pleasure was strong upon him, all that he had to do was to change himself into Edward Hyde and he was immediately beyond the recognition of all his friends, and when he had had his fill of such debasing pleasure, all he had to do was to resort once more to the potion and he was at once transformed back again into Henry Jekyll the great scientist, to whose name no breath of slander had ever attached itself. At last evil became dominant, supreme, irresistible. Edward Hyde—the beastly and the vile—mastered and destroyed Dr. Jekyll, and not all the potions he could concoct could turn him into the genial, gracious gentleman of other days. In all of which Robert Louis Stevenson is absolutely true to the solemn facts of experience. It is at his peril that any man indulges the lusts and passions and evil desires that seethe in his soul.[1]

Round this same fact of experience—divided personality—W. J. Locke has woven a short story which he calls *Pontifex*. The hero is a certain Richard Westoby—a thoroughly likeable man with strong family affections. But his heart was not at peace, for he was haunted by a sin of his youth. It was a sin that he would hardly admit to himself, and eventually, after being shell-shocked in the war, he projected the evil into the person of one 'Pontifex.' 'What he looks like? Well'—he hesitated—'he looks very much like me. Same build and colouring—ordinary looking fellow.' It became the one object of his life to protect his family from this Pontifex.

[1] J. D. Jones, *The Gospel of the Sovereignty*, 230.

And so in the disordered state of his mind the end comes. There was the sharp report of a shot and crash. '"I told you I'd face the music myself. I told you you only had to leave it to me." He allowed them to pass him. He pointed to the hearth-rug.

'"There, thank God, that's the end of him!"

'They stared. There was nothing on the hearth-rug. Above the chimney-piece hung a shattered mirror.'

But the poor disordered personality could stand no more. This was the end. 'He gave a curious little cry, clutched at his heart, reeled and fell. He was dead.'

The case of Richard Westoby is more like our own than is that of Dr. Jekyll and Mr. Hyde. For we are not Dr. Jekyll at one time and Mr. Hyde at another, we are at one and the same time Richard Westoby and Pontifex. This matter of dual personality is not only a fact of experience. It is also a truth of Holy Scripture. Paul declares in that moving seventh of Romans—which is the chapter in which he discusses in fullest detail this matter of dual personality—that on looking into himself he found two opposing principles at work. He found, first of all, a law of God in which he delighted after the inward man; but he found also a different law in his members which brought him into subjection to sin. And between these two there was incessant war. 'For the good which I would I do not; but the evil which I would not, that I practise.'

Our prayer must be, in the words of the Psalmist, 'unite my heart.' Behind that prayer lies the recognition that his heart was not one, it was two. It was not single, it was double. It is the prayer of a man who was conscious of inward strife. It is the prayer of a man who knew there could be neither peace nor power for him so long as he had a divided heart. Unity is the condition of peace. And so he prays for a united heart, a heart made one; and the unity he desires is unity of the right sort—unity in the love of what is holy and true and good.

1. *The fact of the divided heart.*—Look out upon the world, and everywhere there is evidence of it. It is a world of men of divided hearts. The evil principle that fights against the good and disputes its rule—the world, the flesh, the law of the members, as the New Testament calls it; 'Mr. Hyde,' as Stevenson personifies it—takes many a different guise. In the case of some it takes the form of *love of money*. Mammon divides the soul with God.

That was how the case stood with the rich young ruler. And in the case of others, it takes the form of *love of pleasure*. That is how the case stood with the Prodigal in the story.

And even in cases where the pleasures indulged in are not in themselves sinful, they are allowed unduly to absorb the soul. The prevailing passion for amusement is sterilizing the soul for thousands and robbing God of His due. In their inordinate devotion to self-gratification, men encroach even upon the quiet of the Sabbath, and Sunday golf, Sunday tennis, Sunday motoring, Sunday bridge are becoming increasingly common. They cannot entirely stifle their aspirations after God, but these other and baser affections enter in and divide the heart and dwarf and mar the life.

The 'divided heart'—we all suffer from it. No heart amongst us all is absolutely single, entirely devoted to God. 'There is none that doeth good, no not one.'

2. *The effects of the divided heart.*—There is first the truth, that is almost a truism, that *a divided heart means an unhappy heart.* The condition of perfect happiness is a perfectly united heart. That is the secret of Heaven's bliss. Every trace of evil, every root of bitterness, has been taken out of the heart of the saints, they have 'washed their robes and made them white in the blood of the Lamb'; they are what we can only aspire to be down here, 'ever, only, all for God,' and as a result they have 'fulness of joy.'

And we can believe that if it were possible for a man to become completely devoted to the love of evil, some sort of peace (even though it were the peace of desolation) might be his possession too. But, as a matter of fact, no man ever does become entirely evil. He cannot forget the good. He may try to stifle conscience, but occasionally Mr. Recorder, as Bunyan puts it, will awake and call back to remembrance better things. Here you really have the secret of the misery and discontent of those who live a worldly life. It is a commonplace that that life brings no happiness.

In the second place, *a divided heart means an ineffective life.* 'Out of the heart,' said our Lord, 'are the issues of life'; but when the heart itself is divided and discordant, the life that issues from it cannot, in the nature of things, be strong, vigorous, positive, aggressive.

The Bible type of the man of divided heart is Reuben. He had good emotions and impulses, but a weak will. He was all on the side of good at one moment, and then allowed himself to be swept into evil the next. And so Reuben became a thing of contempt and scorn. 'Unstable as water,' said his dying father about him, 'thou shalt not excel.' 'He that doubteth,' says the New Testament Apostle in a stern and almost menacing passage, 'is like the surge of the sea, driven by the wind and tossed.' Like the surge of the sea, like the leaf of autumn—at the mercy of every gust: light, trivial, impotent, ineffective. There may be room for the 'cross-bench mind' in politics—there is absolutely no room for the 'cross-bench' character in morals. To count on the side of right we must be entirely devoted to the right. The men who have done things, the men who have left their mark on the world, the men who have counted for righteousness, were men of single mind and definite purpose. 'This one thing I do,' said the Apostle.

And yet, once again, *a divided heart is unworthy of our God.* Our God is a great God, and He is God alone. He is, moreover, as the Old Testament puts it, a jealous God. Listen to the sweeping and uncompromising claim He makes: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' Some men try to put God off with their affections. Their sensibilities are easily touched; their emotions readily respond to the religious appeal. And some try to put God off with a sort of intellectual assent. They profess the great Christian doctrines. They give God their 'minds.' But God demands not only the emotions and the mind, but the will as well. He asks to be served with the 'strength.' Emotion and creed must be translated into life. And He asks to be served with all of these various parts of human nature. *All* the heart, *all* the soul, *all* the mind, *all* the strength have to be offered to Him.

3. *The secret of the united heart.*—It is only in the fear of God we can really unite the heart. We cannot unite the heart in the service of sin. The Divine that is in it will always be in a state of protest and rebellion. And we cannot entirely get rid of the Divine out of the soul. It is the Divine that makes the soul. It is in its very fabric and essence. We would have to destroy the soul itself before we could get rid of the Divine element in it. And the result is, we can never *unite* the soul in the service of self and sin. But we can unite the heart in the fear and love of God. The soul is eternally and

essentially Divine. But the soul is not necessarily and eternally sinful. Sin is an intrusion in the soul. It came in against the will of God. We cannot get rid of God, but, blessed be God, we can get rid of sin. The blood of Jesus Christ, God's Son, cleanseth us from all sin. The only chance of a united heart, therefore, is in the fear and love of God.

And now we have this second thought, that the gracious power of our Lord can unite the most divided heart. Locke's story ends on a note of tragedy, but Stevenson's is still more tragic. For there the conflict between the two personalities ends in the complete triumph of evil.

When we turn to the seventh of Romans we read of another and far happier ending. Paul knew the misery of a divided and distracted heart! 'Who shall deliver me,' he cries, 'from the body of this death?' And then he answers his own question with something like a shout of triumph: 'Thanks be to God, through Jesus Christ our Lord!' Jesus had done that for Paul. He had helped him to conquer his sin, to get rid of his sin. He had brought peace to his soul by 'uniting his heart to fear God's name.'

Mind and soul, according well,
Shall make one music as before—but vaster!

TWELFTH SUNDAY AFTER TRINITY.

'Looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.'—Mk 7^{34}.

From the borders of Tyre and Sidon unto the Sea of Galilee, right across the country, our Lord went, and wheresoever He went He found people who had need of Him, and whosoever asked His help found it. Human helplessness and need pressed on Him wheresoever He went, and appealed to His compassion. Not merely to His compassion, but to His helpfulness. So, when they bring to Him one that was deaf and had an impediment in his speech, our Lord listened to them as they besought Him to lay His hand on him. This man could not hear what his fellows said. That gateway of knowledge was shut. Nor could he communicate to his fellows anything of what he felt, thought, and desired. Such a maimed life appealed to our Lord. 'And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue.'

It is the further action in healing the man that we shall consider 'Looking up to heaven, he sighed, and said, Be opened'—as it shows us not only Christ's methods of redeeming men, but how we must imitate Him if our service is to be the channel of His power.

1. First, then, note *the Christ that prays*. Before the deed of power, you mark that word of description, 'He looked up to heaven.' The glance and thought passed in a moment, yet in the chain of action it was a vital link. You stand in the engine-room of an ironclad waiting for the signal to go ahead, and at the sharp ring of the telegraph the man beside you touches a handle, scarcely distinguishable in the array of screws and levers; but the movement has liberated mighty forces, and immediately great pistons begin to quiver, and monster shafts to revolve, and the huge vessel goes forging out to sea. That movement, slight yet so effectual, is prayer. It was so even in Christ's life. His concord with the Divine will being absolute, prayer gave Him control of infinite energies, and He used them to realize the great wise purposes of redemption, and fill the empty lives of men.

The habitual dependence of Jesus Christ on prayer is clear in every line of the Gospels. It was His custom, as we know, in the loneliness of His life, to retire from all other fellowship and to spend the night alone with God. But here it was a swift upward look and a swift answer, nor was He alone when He breathed this prayer. There was the patient standing a yard off, with his listless, bewildered face, and a crowd of onlookers edging always nearer. And it was from close beside men, with the multitude pressing round, that Christ lifted up His heart to the Father, and took from Him power to do His blessed work. Time is not of the essence of communion. It may be hours, it may be in a flash; the essential thing is that there be communion. It is a strange idea that prayer is to be kept for brief, strictly fenced-off periods of the day; and that a stray petition which finds its way into working hours is no better than a trespasser, out of bounds and out of place. In that there is very little wisdom. Would you treat an intimate friend like that, giving him one spell of conversation before breakfast and another after supper, but in the interval declining once to open your lips? And if you would not, who is a friend like God or can come so near? In an instant, wherever you are, threading your way along the street, or talking in the family circle, you may pass from the world into the sanctuary, and, like Jesus, be alone with God. Temptation can do

very little harm to the man who has mastered that secret.

2. Again, note *the Christ that pities*. 'Looking up to heaven, he sighed.' One knows instinctively the feeling which wrung that sigh from Him. It was compassion—compassion for a frail, darkened, broken human life. He felt the pathos of things; the deep insights of love revealed to Him the neglect and emptiness and pain of this man's history, for in that age such as he had a cruel lot. Here moved the edge of the dark shadow cast by the suffering that engulfs the world on every side, and in the background hung the darker shadow still of sin. So now, like that other day by the graveside of Lazarus in Bethany, Jesus felt overwhelmingly the pitiful estate of man's weakness, and the hostile power of the wasting foes that prey on life. Beside the tomb of His dead friend, Jesus had thought on all these things and wept; and in pity, now, He sighed.

Does it not prove how much the healing ministry cost the Lord? It meant a ceaseless spending of the treasures of His soul.

The practical maxim that emerges here is plain. Express it as you may, it comes to this, that compassion is an unconditional prerequisite of spiritual helpfulness. There must be something in the worker for God's Kingdom—preacher, evangelist, visitor, keeper of the night-refuge—akin to the pity that from all eternity throbbed in the heart of Jesus Christ.

Jesus touched this deaf and dumb man, and how deep often is the significance of a touch. It is the symbol of brotherhood, love, companionship; it throws a bridge from soul to soul, and across there troop messages of sympathy and kind affection. Friendship is begun when man has touched man, for through that electric contact the sense goes thrilling of frank good-will and a kindred mind.

In touching this man do we not see, in a parable, just what Jesus did for all the world? When He came from the heights of glory into the temptations and sorrows of our life, it was in order that He might be very near us. He touched us, that He might grasp our fallen manhood and lift it up. Nothing less than contact with the lost would serve. All the wonder of the Incarnation is, as in a figure, wrapped and enveloped in that one simple act—He touched him.

It is a simple act; yet is it not one that men are often curiously reluctant to do for one another? Very little efficacy or attraction resides in the philanthropy, or even the evangelism, that stands a good way off and addresses the hearer from the safe distance of holier beings. The zeal that is copious in good advice, but would be alarmed or shocked at the idea of personal contact with the fallen, is not that which devotion to Jesus Christ kindles, or which takes His life for model. There is but one way to help those who need help: to stand at their side, and get hold of their hand, and look into their eyes with unaffected goodwill. The touch is the secret of the cure.

3. Lastly, note *the Christ that commands*. 'He saith unto him, Be opened.' Is not this the difference between our sympathy and Christ's; ours is but a hope and longing, His can save? And He knew it well; nay, it was the sovereign consciousness of power to speak the liberating word that made His pity, for all its intensity, so calm. The mastery of things was His. Is there anything in history even faintly resembling the attitude of Jesus Christ to human need. Mark, it is not the attitude of inquiry; He does not ask questions; the extent, the malignity of the disease are all known before one word is spoken. It is still less the attitude of suggestion; no tentative, cautious diagnosis is offered, no conjecture, no easy promise that if one remedy fail, some other will be tried. Rather it is the attitude of conscious royal command, that utters the very voice of God, and knows that failure is the one thing that cannot be. The word of Christ is a word creative and infallible.

Now that is Christ's prerogative still; for Him to speak and to do are always one. And he says to His followers: All power is given unto *Me*; go *ye* therefore. Like Him we may gain power by prayer, like Him we may pity the sinful and touch the needy, like Him we may speak the word of Divine power over guilt and woe. Remember it is the service He appointed us.[1]

Thirteenth Sunday after Trinity.

'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark.'—Ph $3^{13.14}$.

1. *The religious use of memory*.—In one sharp and decisive sentence we are shown how the Christian man deals with the legacy of his past. St. Paul is writing to people who seem to have been priding themselves upon what life had already given them.

[1] H. R. Mackintosh, *Life on God's Plan*, 186.

They were thinking and speaking as though they had attained everything of value and nothing lay beyond for them to win. That was the subtle peril of their past experience. Its very greatness was in danger of robbing their future of opportunity.

Here is the figure of a great man confronted with that spirit. St. Paul also has great experiences behind him on which memory loves to dwell. If the Philippians are tempted to live in the past, he has more reason still. But he will not. Life is a race in which the tension is never relaxed—a contest in which the backward glance cannot bring the prize. He will not count himself to have apprehended. The race is not over. He will not think of the steps that have been taken because of the course which has yet to be covered. 'One thing I do,' he says, and the note of decision and finality is in his words, 'One thing I do, forgetting the things which are behind—and stretching forward like the runner to the things which are before, I press toward the mark.' You see the force of the figure—the forward bent body of the runner—every muscle strained to reach the goal—the mind intent on what is in front—nothing in his thoughts which would hinder or distract him in the effort which has yet to be made.

The phrase 'forgetting the things which are behind' has an increasing wonder when we think of the man who wrote it, and some of the things in his past experience which he seems willing to forget. It is easy to be understood that St. Paul was not only willing, but even anxious, to forget some of the things which memory recalled. How often, for example, must the memory of Stephen's face have haunted him, and the thought of his own part in that tragedy burdened his mind. Must not the great Apostle have doubted again and again his fitness for his work, just because of the memory of what happened on that one day? It is not wonderful that he should want to forget that. But it is wonderful that he should make no distinction between things like that and some of his other experiences.

How, for example, should he ever want to forget the day on the road to Damascus—the day that changed his whole life? There were other things of a like nature also—for this letter to the Philippians was probably the last letter he wrote—it was the work of an old man with the best part of his life behind him. And yet here he is nearing the end, determined to forget the past in his concentration upon the future. It is a wonderful picture—faith transforming the natural retrospect of old age into confident and youthful anticipation!

But we must not misunderstand the meaning of the phrase. The word 'forget' does not mean that St. Paul wanted to wipe the past out of mind altogether. To erase the past in that complete sense would be to lose all causes of thankfulness—all sense of gratitude at the wonder of God's ways. And that is certainly not the spirit of these words, or of the man who wrote them.

We know well enough from his letters that St. Paul looked back over his life and marvelled at the miracle of God's grace, which in spite of everything had accepted him, and found a work for him to do. For all his victories he gave continued thanks. From all his defeats he extracted the deepest message. 'I thank my God,' he says in one of his letters, 'I thank my God who has always caused me to triumph in Christ.' Even in seeming defeat Paul discovered spiritual victory, and he did not forget to give thanks for what the world would call his weakness. The man who wrote to others, 'in everything give thanks,' practised what he preached.

The memory of the past overwhelmed his soul with thankfulness to the God who had led him and used him in such wondrous ways. To him forgetting the past did not imply the thankless spirit. He never looked back, save to look up. But his resolve to forget what had been was part of a determination not to rest or relax any effort. He would find room for no memory of failure which left depression in its train, nor for the remembrance of victories which might unduly exalt. His should be the tense mind of the athlete, with eyes and thought fixed on the goal. And in that resolve St. Paul is the type and illustration of the Christian spirit with the past behind and the future in front.

This is God's will for every child of His—that men should forget the past and stretch forward towards the mark. God wishes no child of His to go through life with the backward look. Whatever the past may have been—it is not God's will that it should hinder us. There are souls which cannot help recalling memories of downfall. And in consequence they are depressed. Sometimes it is worse than that. The fall may have left so deep a mark on the soul that it seems as if nothing can wipe it out. There are many lives that long above all things to be able to say, 'I will forget the things which are behind.' That word cannot be said of ourselves, but it can be said by every life which

lays hold of God's promises of forgiveness and restoration. It is not His will that one of His children should be held in bondage to the past. For the very first of His dealings with the soul is to set it free.

But if past failure has its perils, past victory has even more. And the gravity of this danger lies in the fact that, while every man must long to escape from the thought of defeat, few wish to be free from the memories of triumph and success. Yet it is equally necessary in the interest of the future. This is the danger which we can see overtaking men, both individually and collectively. How often do we discover in human life a growth in spirit up to a certain point, till success smothers it, and an idle contentment takes its place. We find it easy to be content with conformity to the average. Measuring ourselves by our fellows we find little reason for criticism and heart-searching. How few of us are in this attitude of straining forward depicted by St. Paul! We have become the victims of the past and we have the warrant of the Gospels for saying that such a state is the gravest into which any soul can fall. It was the self-satisfied, with whom our Lord could do nothing. Before Christ can do His work in any life its contentment has to be shaken, and if that is a danger which belongs to individual men it is surely evident enough in communities.

The day of peril for states and nations lies not in the strenuous times when their glory is in the making, but in the season of peace which follows. If no man can afford to live upon his past, no nation can take that course with impunity. Then it is that contentment with its kindred evils creeps into the spirit of a people and decay and decline set in.

As with men and nations, so with churches—life is bound up with the forward step, and the eyes on the distant goal. The past may be a help if it is remembered so as to draw from it inspiration for present opportunity. It can only be a hindrance if it leads to a glorying which spends all its energy in speech. All the glory of past days increases the responsibility of those on whom such an inheritance descends. Well did St. Paul speak of 'a weight of glory,' for all glory is a burden to be carried by those who claim a share in its lustre.

2. *The splendour of the goal.*—Our hearts are filled with praise as we think of the years that have passed, and all that they have witnessed—at great and hallowed names, at tasks accomplished, and victories achieved. We are thankful also for God's continued goodness to us—at every quiet evidence that His Spirit is still with us, and His blessing upon our work. But in the midst of such memories we need to remind ourselves that the God to whom we look in gratitude summons us forward. He has new tasks for us to do. There are conquests yet to be made. 'I follow after—I press toward the mark, for the prize of the high calling of God in Christ Jesus.'[1]

'I remember,' says Dr. Jowett,[2] 'I was once appointed to preach at Saddleworth. It was a "supply" on our college list. I stayed with an old farmer. After the afternoon service I put up at his house until the time of the evening train. And the darkness fell; and the quiet day turned to a very stormy night, and soon the rutty roads were living streams. When the time for my train was getting near my friend gave me a farm lantern, "just to help you to see where you are going, and to keep you out o' the ditch!" Well, that was something, but he added something that made it better. "Do you see that glimmer of light yonder?" "No, where?" And then he trained my eyes to catch a far-off gleam that looked miles away. "That is Saddleworth Station; make for that!" The two things gave me what I needed. The old, worn lamp gave me light for my feet, and each step became clear, and that glimmer of the distant scene gave me cheer and appointed the course of my journey.'

And this surely is something like what the Apostle Paul had upon the way of his troubled and stormy life. There was always something shining through the gloom and confusion, even 'the mark of the prize of the high calling of God in Christ Jesus.' His imagination was always lit up with the splendour of the goal. His eyes were never empty of light. The goal was never separated from his steps. It inspired every step he took.

And so the Apostle followed on to the next step because of the continued inspiration he found in the goal. He drew reserves from the distance and they gave spring and buoyancy to his feet. Indeed, it may be said that he took the very next step in a sort of association with the final step. The ultimate was wedded to the immediate. He practised walking in the golden streets even while his feet were still on the flinty roads. That is the wonderful thing about God's shining goals. They come out to meet you. They are like the mysterious island in

[1] S. M. Berry, *The Crucible of Experience*, 110.
[2] *Life in the Heights*, 172.

'Peter Pan'—we go out to seek the island, and we discover that the island is out seeking us.

And one further word about the ministry of the goal. It is the feeling for the distant that so often reveals what the next step is to be. We discipline and refine our sense of the immediate by our fellowship with that which is far away. Our eyes acquire a keenness and we discover an increased power of discernment. And so there is something profitable in star gazing! It strengthens the eyes for the nearer tasks. It is more than likely that we shall increase our common sense by enlarging our spiritual sense, and that our immediate duties will become clear in the light of the ultimate vision.

Fourteenth Sunday after Trinity.

'The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.'—Mk 7^{26}.

The two companion pictures of Jacob at Peniel and of this woman on the borders of Tyre and Sidon represent the same spiritual theme from two different standpoints. In both, the central figure is that of wrestling, overcoming faith; in both, the Divine Spirit humanizes Himself, in order to make the human more divine. 'Now,' says Samuel Rutherford, who gave a whole book to the treatment of this narrative—'now, though there be no passions, as there are no infirmities in God, yet the flower, the blossom, the excellency of all these are infinitely in God: He striketh, and trieth, and yet pitieth.' At Peniel, there is 'the likeness of the hands of a man' under the wings; and so here, God in carrying out the counsel of His own will, takes something of man's way to do it.

We hold out our hands to God, and say, 'What we want, what we cry for, is the good gift.' And God replies, 'I cannot place the good gift except in fit hands.' Jacob wrestled for the blessing and Name: the Heavenly Visitor wrought to produce in Jacob a better heart to receive the blessing, a finer spirit to discern the Name. And the same patient discipline appears in this kindred incident. We cannot for a moment think of Christ as merely posing when He at first refused, and used harsh language; nor was it a mere 'trial' of faith. Christ met an exceptional soul; untutored, it is true, but brave and keen: to have given at once would have been like much of our modern charity—a donation to save trouble.

1. She cried to Him as David's son, 'Have mercy on me, O Lord, thou son of David.' From her lips that phrase was either meaningless—a mere catch-phrase—or else, if she meant it, it spoilt her case. If He really was no more than the son of David—an 'Israelitish Messiah,' pure and simple—then He could have no gift for her. If He did give her anything, it must be, as it were, surreptitiously, going behind His proper exercise of His Messiahship. Now Christ cannot allow any one to receive a gift from Him with a feeling that justice has been winked at in order that he might receive the gift. All His gifts are open: He forgives and saves 'in the presence of the angels of God.'

'He answered her not a word.' Happily, while His silence continued, the disciples made the right answer—brusquely enough, it is true, but still right—to her request. If there is no other ground for her plea than that which she has insinuated, away she must go, unblest.

What made it harder was that there was a strong element of truth at the root of their petition. 'Send her away: for she crieth after us.' He took them back to that truth—'I am not sent but unto the lost sheep of Israel.' If so, she must be sent away, must she not? We feel sure that Christ was as anxious to give as she was to ask: but to Him she and the gift were too precious to be spoilt in the transaction.

2. Who can say what glimmerings of clearer light trembled in the windows of her soul when she 'came and worshipped him, saying, Lord, help me'? She calls Him no longer 'Son of David,' but 'Lord'—as though her little ship, denied admission to the secure harbour, would now trust the large sea. The development of the incident proves that she used it considerately; she was quick to correct herself, and open her mind to something in His face that helped her; but it would be unnatural to conclude that she had in one brief moment rid herself of all her limitations. She still dragged her anchor, 'It is not meet to take the children's bread, and to cast it to dogs.' 'Not *meet*'—how much is explained in that one word. We may paraphrase thus: 'You came to me, looking upon me as the Jewish Deliverer; to My people you know what you are; and lest you should have forgotten, you have been reminded of it by the request of these disciples of Mine, to send you away, and save them from being worried by you; you cry for help in a conflict of dawning light and old darkness: can I, even yet, take the children's bread, and cast it to the little dogs? Is

it meet? would it appear a beautiful deed—beautifully just?'

'Truth, Lord'—she replies, still clinging to the new term—'yet the dogs,' the little dogs, 'eat of the crumbs which fall from their master's table.' She makes a claim upon Israel: the table is theirs, but so, too, are the dogs: 'Their *master's table*.' And surely, the Lord of Israel will not ill-treat or deny mercy to the meanest of Israel's own property! Whatever we are, are we not Thine?

She has wrestled, and overcome. She has risen to the height of the gift; and even in her reward there is an inner prize: 'Be it unto thee, even as thou wilt.'

3. She carries her gift away, not as something outside, but as a very portion of her own soul. Her faith must continue to operate, her will abide in touch with her Lord's. She found, when she went home, 'the devil gone out,' it is true; but her daughter exhausted and 'laid upon the bed.' So her faith must still support her, and initiate her child into the ways of the Kingdom. How often, during the days and weeks that followed, must she have felt the tremor and the thrill of those great words—'even as thou wilt.' Her faith must be living, her will alert, to protect her home and keep alight on her hearth the flame of joy.

4. This, therefore, seems to be, not a mood of Jesus, but a method of God, more strikingly illustrated than usual, but still one with His whole way. The Christ who sat over against the treasury, and 'beheld how the people cast money' in, beholds also 'how' we receive. He is more concerned for our spirit in receiving, while we are more concerned for the gift we hope to receive. When we ask, 'Give us this day our daily bread,' Christ does not allow us to pause there; we must proceed—'And forgive.' Then again, lest we should think that forgiveness comes with the asking whatever our state may be, He teaches us to say, 'Forgive us, as we forgive.' He that receives from Him must rise to the height of the gift, whatever may be the cost.

5. The trial varies with the value of the gift expected, and with the natural endowment of the soul. When our Lord exclaimed, 'O woman, great is thy faith,' He explained the whole incident. Here was faith worth teaching: it would have been spiritually criminal to send such faith away with paltry reward, or even with a great reward if it did not include faith's own culture and employment.

Prayer means much to God; more than we know, more than we can think. 'Prayer is, to God, worship; to us, often, it is but a servant, upon mere necessity, sent on a business.' In this, too, the Divine Spirit humanizes Himself; 'as a father will cause his child say over again what he even heard him say, because he delighteth to hear him speak.'

If this be, not a mood of Jesus, but a method of God, it helps us to discern the same truth in still vaster issues. If the receiving soul must be raised to the height of the gift, we can understand how forgiveness, how redemption becomes ours only 'through his blood' (Eph 1^7). In forgiving, God must stand at the height of His love; in being forgiven, the sinner, too, must rise to the height of the gift. The Cross measures that height for God and for man.[1]

[1] H. E. Lewis in *Women of the Bible*, 183.

'He descended into Hell.'

By the Reverend Buchanan Blake, D.D., Glasgow.

These words are found in the final form of the Apostle's Creed, and they are generally explained by the phrase, 'He descended into the state of the dead.' They do not appear in the oldest Roman form of the Creed, but were in use in the Aquileian Church. The early Church was concerned to maintain that, as Christ was a true man, He actually passed through all that death means. Hence, against a false docetic view of the humanity of our Lord, there was inserted in the Creed the article, 'He was buried.' In the other form the phrase was, 'He descended into Hell,' and this was held to be another way of declaring His death and burial. In the final form of the Creed both forms of expression are used. Thus we read, 'He was crucified, dead, and buried. He descended into Hell.' As attention is now being given to the importance of having a simple creed on which all the Churches

may unite, we would look at this particular article, 'He descended into Hell,' around which so much discussion has gathered, that so the thought underlying it may, as far as possible, be expressed in harmony with Christ's teaching.

We must first of all recall the common beliefs concerning the state of the dead, which were current at the time of Christ, and which to a large extent coloured the way in which the teaching of Jesus was set forth in the New Testament records. And then in the next place we must endeavour to understand that teaching in all its newness and purity.

There has always been a protest against the view that death was the end of the life of man, for he was believed to be immortal. It is true that there was no clear or distinct conception of the state into which the soul or spirit passed, when it left the body. Among the Jews it was regarded as being gathered to the fathers, or later as passing into Abraham's bosom. The place of sojourn was called Sheol or the Underworld by the Jews, and Hades or the world of Shades by the Greeks. In Egypt, and indeed elsewhere, it was believed that the spirit would return some day to the earthly state, and hence every care was taken of the body by preserving the expression of the face, embalming the various parts, and making suitable provision for all possible wants, when the spirit should come back. In the old pyramid texts death is not mentioned, and the indomitable assurance is expressed that the Pharaohs lived, as, for example, 'Thou livest! Raise thee up, O thou king Pepi! Thou diest not!' Everywhere, however, the state of the dead was viewed as dark and gloomy in the extreme.

In the Old Testament there is a definite shrinking from death, and a supreme dread of entering the dismal regions of Sheol. The highest joy of life was found by the true saint of God alone in fellowship with Him. He saw in death a cessation of all that he valued most, and when in trouble or sickness he prayed for deliverance or healing. Thus in Hezekiah's Psalm of thanks for restoration to health, we find him saying, 'Sheol cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth' (Is 38^{18}). By three Hebrew words the state of the dead is here described. In several of the Psalms (16, 116, 118) the psalmist rejoices in the prospect of prolonged life, so that he may continue to enjoy his loved fellowship with God. He is not to die and be handed over to Sheol, but to live on and declare the works of God in the land of the living. So precious is the life of His servant in God's sight that he is delivered from death, and sees the path of life here, with the glad sense that realizing the presence of God he has fulness of joy, and receives here and now from God's right hand those pleasures which last for evermore. Through life he will be guided by the counsel of God, and crowned with blessing all the way (Ps 73^{24}).

In the Book of Daniel and the later apocalyptic writers we find visions of a great day, when God will suddenly appear to vindicate His Name by delivering His people, destroying the wicked, and ushering in the glorious Messianic age with its millennial felicities on this earth. The hope was entertained that, as in Ezekiel's vision of the dry bones, there would be a national resurrection, when the dry bones would under the breath of God stand up an exceeding great army, and those who slept in the dust would awake and share the new glories. Speculation was rife about the state of departed spirits, and in Enoch's apocalypse they are regarded as in prison (1 P 3^{19}). For the time fellowship between God and the departed had ceased, and there was no certainty as to the way in which it might be restored. The hope of resurrection survived, but in Christ's time there was a cleavage of opinion among the leaders, for 'the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both' (Ac 23^{8}).

The question at issue was submitted to the judgment of Christ (Mk 12^{18}), and He took advantage of the opportunity to throw a flood of light upon the state into which the saints of the Old Testament had passed at death. He told the Sadducees that they erred because they did not 'know the scriptures, nor the power of God.' For when God was spoken of as the God of the patriarchs He was 'the God not of the dead, but of the living.' He thus clearly taught that, instead of the saints losing their fellowship with God, which they had enjoyed only at best in a limited measure on earth, they had passed into the presence of God, where they continued all that fellowship in the highest degree. It was a mistake to think of them in gloomy Sheol. They were sitting in the kingdom of heaven as its true possessors, while those who thought themselves 'the children of the kingdom' were in the outer darkness (Mt 8^{11}).

In a more positive and direct way Christ taught men the true nature of life. To have life was to

know God, and thus increasing fellowship with Him. And this was everlasting life, for once begun it could never have an end. Hence Jesus said, 'He that believeth on me hath everlasting life' (Jn 6^{47}). And again, 'He that believeth on me shall never die' (11^{26}). But this was new teaching, for as yet the disciples had no conception of such a life immortal, a life that was unaffected by death, and that would only pass through death into a higher fulness.

Thus, when Christ was speaking about rising again, the reply was that this would be at the last day. Yet He had said nothing about a last day. On the contrary He had said, 'I am the resurrection and the life.' The moment of death to Him was man's last day, 'the time of his departure' (2 Ti 4^{5}). But so firm was the belief in a resurrection at the last day, that there were added four times to Christ's great words about rising again in John's Gospel ($6^{39.\ 40.\ 44.\ 54}$) 'at the last day.' This was indeed alien to His teaching, and an intrusion of apocalyptic thought into the record of His teaching. With the idea of resurrection at the last day was associated that of the final judgment. But in Christ's mind the judgment day did not mean some far-off distant assize, but a judgment now going on, in which the issues of life were being faced and cleared up (Jn 12^{31}).

In this distinct way Christ was teaching that 'believers do at their death immediately pass into glory.' This was clearly the meaning of the words to the penitent thief, 'To-day shalt thou be with me in Paradise.' For to Christ Paradise was no division of Sheol, but His Father's House (Lk 23^{43}, Jn 14^{2}). This thought that in the moment of death the believer passes at once from earth to heaven was indeed a new thought. It was the abolishing of death, and the bringing of 'life and immortality to light' by Christ through His gospel. It was the delivering of men who all their lifetime had 'been subject to bondage through the fear of death' (2 Ti 1^{10}, Heb 2^{15}). The fear of Sheol, the dread of an interrupted fellowship with God, all this was now removed. Death was no longer the 'king of terrors.' The existence of a gloomy state of the dead, in which the soul had to remain waiting for its union with the body, even for a brief season, had been disclaimed by Christ, and the believer could welcome the hour of his departure from earth, in that his work here was done, and that he would be received at once into a higher service, where in more perfect conditions he might carry on and complete his work for God.

Christ had spoken about coming again, and His words had been interpreted in the light of the current view that the Messiah would in some glorious way usher in the Kingdom. This great spectacular appearing was associated with Christ in the hope of the first generation of believers. They looked for some splendid second coming, some 'glorious appearing of the great God, and our Saviour.' He had meant to comfort their hearts which had been saddened by the prospect of His leaving them by telling them that He would come again. But at first they had no idea of His immediate coming. How, it was asked, could He manifest Himself to His own, and not unto the world? And He answered that He would come to them in a far higher and better way than they had ever known, so that they might know Him after the spirit, and not after the flesh. All this they had to learn as yet. The great words of St. Peter were to be used, 'Whom not having seen, ye love; and in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory' (2 Co 5^{15}, Jn 14^{18}, 1 P 1^{8}).

Christ spoke of His absence from His disciples lasting but for a short time. 'A little while, and ye shall not see me: and again a little while, and ye shall see me. Your sorrow shall be turned into joy. I go unto the Father' (Jn $16^{16.\ 28}$).

But the death on the Cross was a supreme crisis, 'the hour and the power of darkness.' The shepherd had been smitten, and 'the sheep of the flock were scattered abroad.' All the hopes of the disciples were shattered. To the last they had dreamed of the kingdom being restored to Israel by their Master. To-day, they said sadly, is the third day (Ac 1^{6}, Lk 24^{21}). This interval of three days was the current one for a brief passing grief (Hos 6^{1}). Had the disciples only understood their Lord, and the interpretation He had put upon the function of the Messiah, and the way in which He was through suffering to bring in the kingdom for which they were longing, how differently it would have fared with them in this crisis! They might have welcomed His death, and realized that from what was once the cross of shame He was now ascending as from a royal throne to His Father. He would have then come to them, nay, He never would have been absent from them. But because of their wrong thoughts, and their great grief, their eyes were closed.

Thus in the experience of the disciples the sorrow of the 'little while' had to be endured. The Crucifixion occurred on Friday afternoon, and, as it was the preparation for the Feast, the body of Christ was taken down from the Cross, and hurriedly buried. Nothing more could be done by loving hands till the dawn of the first day. At the earliest opportunity the devoted women took their precious ointments to the tomb. Did they think that He was in the grave? If so, were they not seeking the living among the dead? For He was not there, ah! had never been there! But, as Mary lingers near, she sees her Risen Lord, and He speaks to her. He had appeared to her to assure her that He was not dead, that He Himself never had died, but had only left His body, when He breathed His last. Then, as St. Paul tells us, the Lord appeared to individuals, then to groups, and last of all to himself, so that the conviction became as real and as deep as any ever could be that the Lord had indeed risen, and on this as on a rock foundation the Church was founded. Again and again the Lord appeared to Stephen, and to Paul. What a supreme vision the seer of Patmos had when he was in the spirit on the Lord's day, and saw his Risen Lord, who said to him, 'I am the first and the last! I am he that liveth and was dead, and behold! I am alive for evermore.' And have we not the living presence of Christ with His Church in the words, 'Lo! I am with you always, even unto the end of the world'? This is the faith of the Church, and from her ever living, exalted, and glorified Head she draws all her inspiration and strength for service (Ac 7^{56} 23^{11} 27^{23}, Rev 1^{13}, Mt 28^{20}).

At the end of the forty days, filled so full as they were with the most indisputable evidence of the fact that Christ was risen, the Apostles, once so weak and so tossed about with wrong views, were now emboldened in a new strength and with clear conviction to speak in the Name of their Lord and under the mighty influence of the outpoured promised Spirit in the most public manner to inaugurate the Church on the Day of Pentecost. In accordance with the illustration used by Christ Himself the seed with its living germ had been cast into the ground, and out of what had seemed death, for the life germ could not die, there had sprung much fruit. The putting of the Lord on the Cross was not an end, but only a beginning to His power. He showed Himself the possessor of a life that death could not touch. In the power of this endless life He ascended to His Father, and entered in once for all into the Holy of Holies, having obtained eternal redemption for us. 'After he had offered one sacrifice for sins for ever, he sat down on the right hand of God' (Heb 9^{12} 10^{12}). As the disciples recalled His words they knew their meaning in the light of their new experiences, and reading the Old Testament with glad hearts and New Testament eyes they were assured that their Lord could not be holden of death, but was exalted to His Father's side. It was not for Him any more than for His saints to enter the grave. His exaltation from the Cross was His ascension. From that moment His Spirit was being poured forth, but could not be received until minds were ready to understand and receive. Only when the disciples accepted the teaching of their Master could He bless them.

In the writings of the Apostle Paul we find the spiritual experiences, through which believers pass when they accept Christ, described as dying with Him, being buried with Him, rising again with Him, and sitting together with Him in the heavenlies. But he also held firmly to the truth of a real resurrection rightly viewed and understood when the departing spirit is unclothed by the flesh, and is clothed upon by our house from heaven, that 'building of God, an house not made with hands, eternal in the heavens' (2 Co $5^{1.2}$). While the spirit thus is clothed upon, it is not by the body which we lay in the grave, for we are told that that is not the body 'which shall be' (1 Co 15^{37}). For at death 'we look for a Saviour, the Lord Jesus Christ, who shall change the body of our lowly state that it may be fashioned like unto the body of his glory, according to the working whereby he is able to subdue all things unto himself' (Ph 3^{2}).

In this way we would seek to free our minds from the influence of the current apocalyptic forms of thought which were current in the time of Christ, and which so often affected the statement of His teaching in the New Testament records, and prevented the reception of the new thoughts of Christ. In the same way we would seek to eliminate those speculations which were intended to explain some of the difficulties left as a legacy from Jewish apocalyptic, or Rabbinic exegesis. The result will be the omission from the Creed altogether of an imaginary descent of our Lord into Hell or the estate of the dead, and a truer appreciation of His teaching as to life and immortality.

Contributions and Comments.

οὗ χάριν.

'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.'—Lk 7^{47}, R.V.

This verse is well known for its difficulty, and the straits to which it has reduced exegetes and commentators. As an illustration I may refer to the paper headed 'Forgiveness to Love,' in Dr. Martineau's *Hours of Thought*. As commonly interpreted, it confronts us with a violent *non sequitur*, as the culmination of a carefully developed argument, the object of which has been to show that the rich gift of the 'woman which was in the city, a sinner,' was to be accounted for by the rich love in her heart, and to offer to Simon the explanation of the presence of that love.

From v.[41] to v.[46] the argument proceeds step by step, beginning with the parable of the Two Debtors, and Simon's answer, 'He (will love most) to whom the lender forgave the most,' and continuing with the elaboration of the contrast between the casual neglectfulness of Simon's hospitality, and the overflowing attentiveness of the sinful woman. And at this point, when all is in order for the climax, 'Her love, as shown in its fruits, is great, because her forgiveness has been great; but your cavalier offhandness is the natural fruit of a heart conscious of no forgiveness for which to be thankful'; we meet with the unexpected declaration, 'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much.'

And it is this inversion, followed strangely enough by the second half of the expected declaration regarding Simon with its logical sequence *un-inverted*, 'but to whom little is forgiven, the same loveth little,' that constitutes the crux of the passage. And I ask, Is the inversion Christ's, or is it ours?

I believe it is ours, and I have often wondered if the solution of the difficulty does not lie in the phrase οὗ χάριν. That expression seems to be translated unvaryingly 'Wherefore'; but 'wherefore' suggests the logical conclusion for which we seek in vain here. And I ask, Why should not οὗ χάριν be rendered 'Because'? We should then have, 'Because, I say unto thee, her sins, which are many, are forgiven, [therefore] she loved much; but to whom little is forgiven, *the same* loveth little.' The logical sequence is perfect.

I am not able to produce an exact counterpart of this use of οὗ χάριν='because,' but its unfamiliarity in a causal sense may be the explanation of the difficulty which was felt, and may have been responsible for the transposition of οὗ χάριν and λέγω σοι in the first half of the sentence and possibly the change of καὶ into ὅτι in the second half, although ὅτι as it stands is not impossible. I should restore the Greek as follows: λέγω σοι, οὗ χάριν ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ('that,' or καὶ, 'verily') ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον, κ.τ.λ.

Can οὗ χάριν='because' be justified? I would refer to that not uncommon use of ἀνθ' ὧν='because' in Lk 1^{20}, Ac 12^{23}, 2 Th 2^{10}, as well as in Ps 108 (109)[16], 1 K 11^{11}, and to the like use of οὗ εἵνεκεν='because,' a Lucan example of which is found in Lk 4^{18} (R.V. margin, 'wherefore'), while in the Greek O.T. it appears in Gn 18^{5} 38^{26}, Nu 10^{31}. In Gn 22^{16}, it occurs in a sentence of strikingly similar form, κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος, οὗ εἵνεκεν ἐποίησας . . . , εἰ μὴν εὐλογῶν εὐλογήσω σε, while in Nu 14^{43}, we find οὗ εἵνεκεν ἀπεστράφητε . . . , καὶ οὐκ ἔσται Κύριος ἐν ὑμῖν.

The analogous use of οὗ χάριν=χάριν τοῦ ὅτι would appear to be very natural in the present context to represent 'in acknowledgment of the fact that,' cf. v.[43] (ᾧ τὸ πλεῖον ἐχαρίσατο), and might well be employed to arrest attention when introducing the clause containing the culmination of the argument, which began with 'Which of them therefore will love him most?'

It will be objected that this treatment of οὗ χάριν compels us to postulate a textual corruption. Such corruption might have been caused by an early endeavour to adjust the sense to οὗ χάριν='wherefore.' And I would rather postulate an early corruption of the text (perhaps from καὶ ἠγάπησεν πολύ, cf. Nu 14^{43}) than weaken the emphasis by a mere rearrangement of the words, such as either οὗ χάριν ἀφέωνται . . . , λέγω σοι ὅτι ἠγάπησεν, or λέγω σοι ὅτι, οὗ χάριν ἀφέωνται . . . , ἠγάπησεν.

The words λέγω σοι give vigorous emphasis to οὗ χάριν, 'I say unto thee, Because her sins, which are many, are forgiven, verily (καὶ apodotic) she

loved much; but to whom little is forgiven, the same loveth little.'

When Christ has thus laid bare for Simon the spiritual cause of his own indifference and the woman's fervour, he turns to her and reveals her to herself, 'Thy sins are forgiven.' Now she knows why she loves and why she had been impelled to offer her tribute. Christ has appealed to her; Christ has drawn her out of herself. She has responded to His drawing; her faith has saved her, enabling her to take forgiveness. Her faith (v.[50]), not her love. The sequence is Christ, faith, forgiveness, love, offering, and this sequence is reflected truly in S. J. Stone's lines:

> Naught can I bring, dear Lord, for all I owe,
> Yet let my full heart what it can bestow;
> Like Mary's gift let my devotion prove,
> Forgiven greatly, how I greatly love.

JOHN DUBLIN:

The Palace, Dublin.

'Tempted Him' (Luke x. 25).

WITH all becoming deference one sometimes wonders why this A.V. rendering is not corrected in the R.V. By rendering ἐκπειράζων, 'tempting,' is not injustice done to the student of the law who here appears on the sacred page? There is nothing to show that he was not an honest seeker after truth—harbouring no carping critical design to put Jesus into a difficulty, but really desirous to have a practical matter very near to his heart submitted to test by a teacher who, he had reason to believe, could help him. So, ought not the rendering to be something like this—*wishing a thorough test from Him*, or, simply, *testing Him*? One observes with interest that 'The American Bible Union' version of the N.T. is sound on the subject, having '*testing*' in the margin—though evidently not strong enough to make it part of the text.

P. THOMSON.

Dunning.

Ecclesiasticus iv. 26.

> Be not ashamed to make confession of thy sins;
> And force not the current of the river.

OUR A.V. leaves this passage a mystery, and shows no clue as to the connexion of the second line with the first. The Septuagint as usual shows the way, for μὴ βιάζου must mean 'use no violence.' Now we come within sight of a fairly obvious proverb as to playing with torrents. But *Henry V.* gives the clue in surprising completeness:

> Never was such a sudden scholar made;
> Never came reformation in a flood,
> With such a heady currance, scouring faults.
> . . . As in this King.

Returning now to Jesus the Son of Sirach we can see what he means: 'Be not ashamed to make confession of thy sins; and tamper not with the current, but let it scour thee clean.'

A few lines before, the Greek reads: 'Wisdom exalteth her sons *unto herself*.' Our R.V. leaves out the 'unto herself.'

BERNARD G. HALL.

Knutsford.

Entre Nous.

SOME TOPICS.

OWING to the General Strike the proofs of the June issue were not read as usual, and some printers' errors escaped notice. The only one which may not be obvious occurs in the review of Canon Sell's commentary on *Exodus aud Numbers*, where 'ironical' was inadvertently printed for 'irenical.'

The Notice-Board.

We have just finished reading—and with appreciation—Mr. Percy C. Pegler's collection of Essays, *Wheat and Some Chaff* (Sharp; 3s. 6d. net). Some of the essays we had read before, but the first one on 'The Theology of Mr. Punch' we must have missed.

'There was a page of little pictures in *Punch* the other day that moved my family to great mirth, and when merriment had served its turn and

prepared my way, they were very interested and slightly shocked when I said, "Yes, it is very funny, but can't you see that that is exactly the gospel?" It was just such a page of pictures as would have delighted our Lord, who, after all, drew pictures Himself.

'Let me describe that thought-provoking page. First you saw a motorist with an expression of ineffable contempt upon his face, passing an R.A.C. warning notice which politely requested him to "Please drive slowly through Little Spudding." Then you saw him driving through Little Spudding, not slowly at all. He just missed capsizing the vicar, who was emerging from the church. The dogs of Little Spudding leapt right and left, and the hens barely escaped with their lives from beneath the wheels of that car of Juggernaut. Then at the end of Little Spudding that reckless son of Nimshi found himself confronted by another notice-board, which said in large letters, "Thank You." Such confidence and courtesy broke his heart, and for some moments he was shown sitting beneath that gentle and subtle rebuke. That his sorrow was of that godly sort that leadeth to repentance, there is no doubt, for in the next picture he is shown turning his car round. Like the Psalmist of old who thought on his ways and turned his feet, that motorist changed his mind and his direction. He made his way back in broken-hearted penitence to the beginning of Little Spudding and drove through Little Spudding again. This time, he never even disturbed the dog taking its afternoon nap in the Little Spudding High Street, and the village hen forbore to gather her chickens underneath her protecting wing. Finally, that repentant motorist arrived a second time at the board that had made a new man of him. This time he felt its "Thank You" had been deserved.'

The Kingdom.

Mr. John Gordon Jameson, B.A., LL.B., who has just published a small book, *The Bringer of the Good News* (Nisbet; 3s. 6d. net), is not a professional theologian. He is indeed a barrister-at-law. The book consists of three essays, of which the first is on the style of Jesus. But as the theme inspires and determines the style, and the style takes its form and colour from the theme, he begins with the idea which underlies all the teaching of Jesus.

'The vision of the Kingdom is the clue to a striking feature of the style of Jesus—the incessant and astounding paradoxes that are always on His lips.' 'The Kingdom is the world as God sees it; looked at from the impersonal, the divine point of view. It involves a new idea of human relations, a new idea of the ends of living, and of the values of life.

'The world of the common man—call him John Smith—is not centred in God, but in John Smith. His world is not a harmony in God, but a discord of separate human atoms, the important atom being John Smith. His main interests are the private interests of Smith—Smith's ease, security, wealth, pleasure, or career. Again, the people in the world have their value assessed chiefly by the way they affect Smith. If they approve of Smith and are good to him, their value is a high one; if they are bad to him, dislike, or despise him, their value in the Smith world is low. In short, the world of the common man revolves not round God, but round the common man's own narrow, exclusive self. The doctrine of the Kingdom accordingly turns the world upside down, or rather right side up; it puts life on a new pivot.'

Humour in the Style of Jesus.

Mr. Jameson tells us that a few years ago he passed through a great experience. He acquired the faculty of reading the Gospels exactly as he would read any other literary compositions, that is, with the same amount of interest, intelligence, and imagination, the same impressionability, the same desire to find the meaning, and catch the drift. He was struck, among other things, with various qualities in the style of Jesus, and he deals with three of them—humour, imagination, and simplicity—not because they are the most important, but because they have been most neglected. Of Jesus' humour he gives a number of illustrations. Take, for example, the illustrations in the Beatitude chapter of turning the other cheek, and giving the cloak. These words of Jesus are not to be read, he reminds us, as one reads an Act of Parliament. 'If any man shall sue you at the law and take away your coat, let him have your cloak also.' This sentence takes us into the tailoring habits of ancient Palestine. 'In these sunny lands of the Levant two garments were sufficient for man's needs. The under one was the *Chiton*—translated coat—a close-fitting tunic reaching just short of the knee, and having holes for the neck and arms. The upper was the

Himation—translated cloak—a long, loose, triangular piece of cloth—a plaid or toga—which was wound under the right arm, and thrown over the left shoulder.' When we remember that most Jews possessed only those two garments, the drollery of the illustration is apparent. Or, again, the picture of the Pharisee '"coughing up a fly and gulping down a camel" was surely meant to be amusing. "Brother, let me take that speck out of your eye"; "look," is the reply, "you've got a splinter in your own; you'd better take the splinter out of your own eye, and then you'll see clearly to take the speck out of your brother's." Is there not a play of whimsical fancy about this, and a score of others? . . . And what a perfect little drama we have in the Parable of the Pharisee and the Publican praying in the Temple—how pointed the sarcasm. "I thank thee that *I am not as other men are*." '

'At best the Gospel records can have preserved only the ghost of the humour of Jesus. For humour is the most volatile element of speech. How little of it can survive report and translation! But enough remains to give us some idea of the charm of Jesus' conversation. "They all marvelled at his charming words," we are told in Luke iv. 22. The word in the authorised version is "gracious"; but the original Greek means "graceful," "winsome," "charming." '

A TEXT.

Acts 14[12].

Professor W. M. Calder of Manchester University and Mr. W. H. Buckler of Baltimore, U.S.A., have been working in Asia Minor under the auspices of the American Society for Archæological Research. Professor Calder has written an account in the 'Manchester Guardian' of their latest find in the Valley of Lystra—the article has been noticed at some length in 'Public Opinion.'

'The Valley of Lystra,' he writes, 'has at last given up its choicest secret. Our expedition has opened its season's work with the discovery that the gods Zeus and Hermes (the Jupiter and Mercurius of the fourteenth chapter of the Acts of the Apostles), with whom the Lycaonians of Lystra most unaccountably identified the Apostles Barnabas and Paul nineteen hundred years ago, were, in fact, the two gods to whom the Lycaonians of Lystra were accustomed to pray.

'"The gods are come down to us in the likeness of men. And they called Barnabas, Zeus; and Paul, Hermes, because he was the chief speaker." The writer of Acts, or some early reviser, has been at pains to explain why Paul was given the subordinate position; for to the Greeks and Romans Hermes was the messenger of Zeus. Paul was called Hermes "because he was the chief speaker." Not, observe, because he had just performed a miracle of healing; the obvious god with whom to identify him in that aspect would have been Asklepios, or, in Asia Minor, Apollo.

'The puzzle why the character of Hermes, who was not a healing god, was given to Paul is only part of the larger puzzle—why did the natives of Lystra identify Paul and Barnabas with that particular pair of gods? This is a question of local religious history to which the literature of Greek religion can give no satisfying answer.

'On the morning of May 13, Buckler and I were invited to inspect a "written stone" in the courtyard of a house in Kavak. We were shown a limestone altar, 22 inches high, inscribed in Greek. The inscription was defaced and worn, and the altar was broken at the top; but a single glance sufficed to show that the altar was an *ex voto* dedication to a god. While I got the camera ready, my companions had deciphered the concluding words, "and to Hermes, a vow." We scanned the remainder of the inscription in some excitement, and we secured the following text: "So and so and his brothers to the god who hearkens to prayer and to . . . and to Hermes, a vow." The name of the dedicator is lost, and so is the name of the second god. Either it was Zeus (whose name, in the dative, exactly fills the gap), or Zeus is to be understood in the "Epekoos," the god who listens to prayer.

'So now we know that the Lycaonian inhabitants of the Lystra valley itself associated Hermes with the supreme god in their local cult.'

'The last object shown us before we left Kavak for the site of Lystra provides a quaint footnote to our first discovery. It was a small bronze figure of Hermes, bearing the caduceus over his left shoulder. Perched beside his right foot was an eagle, the bird of Zeus.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is surely nothing less than remarkable that the Psalter, which was the hymn-book of the Jewish Church, should have had the further distinction of becoming, and in some sense of remaining to this day, the hymn-book of the Holy Catholic Church throughout the world. Nothing could have given the Psalter this phenomenal hold upon the heart of the centuries but its absolute fidelity to the deepest and most manifold experiences of the human soul. If in its words men still lift up their hearts unto God, it is because they are the words of men who spoke 'out of the depths.' The Psalter has the power that all great poetry has of seeing the universal in the particular and of snatching from the passing experience that aspect of it which is eternal.

But while this is all true, it is not less true that the Psalter is an intensely national book. It is the expression of Hebrew experience, it was written for Hebrew worship, its prayers and its praises are addressed primarily to the God of the Hebrews, and its writers never allow us to forget that the Jehovah whose name is excellent in all the earth, is '*our* Lord.' It is Hebrew history that is set forth as the stimulus to national gratitude or repentance (Ps 78, 105, 106); and although there are winged words that bear our spirits far beyond the confines of Judah—visions of 'all people that on earth do dwell' united in a common worship, and visions of a reign of God that stretches down the ages and across the world—there are other places not a few in which, by topographical allusion (Ps 87, 133) or unholy tempers (cf. 58^{10}), we are reminded that the Psalter is stamped with the limitations of Hebrew experience and achievement.

Thus the critical and historical study, apart from the devotional use of it, will always be obligatory upon all who would truly understand it. Two books have just been published by the Oxford University Press, each of which is a real contribution to this scientific study of the Psalter. One, entitled *The Psalter in Life, Worship and History* (5s. net), is by Professor A. C. Welch, D.D., of New College, Edinburgh; the other, entitled *The Psalmists* (7s. 6d. net), is a series of essays edited by Professor D. C. Simpson, D.D., of Oxford, on the religious experience and teaching of the psalmists, their social background and their place in the development of Hebrew psalmody. These essays, seven in number, were written by Professor Hugo Gressmann of Berlin, Dr. T. H. Robinson, Principal H. Wheeler Robinson, Mr. G. R. Driver, and Dr. A. L. Blackman.

Much as has already been written upon the Psalter, these books will come with great freshness to English readers, especially to those who have had no opportunity of keeping abreast of

continental criticism, more particularly that of Germany and Norway, for they open up lines of approach to the Psalter with which British criticism has not made us familiar. And there is the additional interest that while Dr. WELCH and the contributors to the larger volume agree, as against most recent criticism, on some major points, there are minor points on which the contributors differ from one another.

Dr. WELCH deals in four successive chapters with Nature, History, Worship, and the Inner Life, as reflected in the Psalter, and he deals with all of them in his own virile and independent way. Even those who are most familiar with the innumerable discussions to which these themes have been subjected, will find again and again that Dr. WELCH has something not only suggestive and incisive, but really fresh, to say. Apart from occasional flashes of insight, as when, for example, he tells us that the attitude of the psalmists to Nature forms the needed corrective to the prophets' violent invective against Baalism, we feel that the whole treatment—the manner, for example, in which a powerful argument is built up in the chapter on Nature from a progressive comparison of Ps 29, 8, and 104, or, in the chapter on History, from a comparative study of Ps 93, 97, 82, 105, and 106—is the work of a penetrating and philosophic mind.

But the chapter which will most powerfully modify the views of the Psalter cherished by most readers is that on the Psalter and Worship. It has long been the custom to associate the psalms wherever possible, with great historical occasions of triumph or sorrow in the life of the people; it is the peculiar interest of this chapter to show that the Psalter was far more intimately related to the cult-practice and its ritual than is commonly imagined. The ritual, we know, was carefully prescribed; but with the ritual were associated liturgies, and they, too, it seems, were carefully prescribed, and Dr. WELCH believes that some of these are to be found in the Psalter.

Ps 116, for example, is a specimen; it is 'the liturgy employed by a man who had come to the sanctuary in order to 'pay his vow.' Another specimen is Ps 107, of which Dr. WELCH gives a striking and vivid account. He regards its four strophes as specimens of the liturgies which would be used at one of the great festivals by members of four groups—not necessarily all present at any one festival—of men who took the opportunity afforded by public worship to express their personal thanks for deliverance: men who had lost their way on a caravan journey, men who had been in prison, sick men, and shipwrecked sailors. The correct liturgy was as important as the correct sacrificial ritual, and these strophes represent the correct liturgy for such occasions.

To sum up, 'the Psalter is largely a collection of these cult-hymns which were intended for the use of individuals or of the community, but which were originally associated with an act of the cult, one of the greater festivals, a procession to the temple, a sacrifice for sin, the payment of a vow.' This view, which to the English-speaking world was first and most elaborately presented by the late Dr. J. P. Peters in 'The Psalms as Liturgies,' is the view taken by all the contributors to the volume on *The Psalmists*, and it may be safely regarded as one of the definite and permanent gains of recent criticism. There could be no better introduction to it than Dr. WELCH's suggestive chapter.

There are other points of much interest and importance in this book, notably the writer's protest against the too violently drawn contrast between the prophet and the priest in the Old Testament. The Psalter, he believes, with its fine inward quality and ethical emphasis, is one of many proofs that prophet and priest were brought into close association in all their work and 'mutually influenced each other.' It seems more certain, however, that prophetic ideas and ideals influenced the Priestly Code than that priestly ideas and ideals permeated prophetic thought. But unquestionably the two strains do meet in the Psalter

as they meet in Ezekiel, and Dr. WELCH's chapter on 'The Psalter and the Inner Life' helps us to feel the wonder of this blend—the undeniably prophetic spirit of the poetry in the closest possible association with the practice of the cult.

The other volume is no less full of interest and stimulus. All the contributors agree that there are far more pre-exilic psalms than used to be admitted—indeed Psalmody, says Professor GRESSMANN, is as old as sacrificial worship, and older than David. The same scholar, with delightful dogmatism, roundly affirms that there is not a single psalm of the Messianic King, and further, that he is convinced that 'there are no Maccabean psalms whatsoever' in the Psalter. The whole of this piquant essay on 'The Development of Hebrew Psalmody' is full of good things. Dr. GRESSMANN has no doubt whatever of the influence of Babylonia and also of Egypt upon the Hebrew Psalter.

Traces of the former he finds in Ps 19, with its God who is at once a bridegroom and victorious hero, and who had a tabernacle in the sea; traces of the latter he finds in Ps 110, with its king who sets his feet on the neck of his enemies. But his most interesting discussion is on Ps 104, to which other contributors to the volume recur—Mr. DRIVER in his essay on 'The Psalms in the Light of Babylonian Research,' and Dr. BLACKMAN in his essay on 'The Psalms in the Light of Egyptian Research.' Any one who knows the famous Egyptian hymn of Ikhnaton can hardly resist the temptation of assuming that there is some real connexion between the two. But the particular interest of Dr. GRESSMANN's discussion lies in the suggestion that the psalm or the thoughts and expression of it have come to Palestine from Egypt *by way of Phœnicia*, which had at one time been powerfully influenced by Egypt.

One proof of this is the reference to the cedars of Lebanon 'originally planted by Adonis the Baal of Lebanon.' As he puts it, 'behind Ps 104 we sense an Egyptian-Phœnician original, not specifically the psalm of Ikhnaton (as is often urged), but more generally an Egyptian psalm in Phœnician guise.' Dr. BLACKMAN who deals more in detail with the question of Egyptian influence reaches the interesting conclusion that the influence was not all on one side. The truth seems to him to lie 'in a frank admission that Egypt was indeed indebted to the Semitic world for certain ideas, and that the Semitic world was in other respects indebted to Egypt.'

Mr. DRIVER, however, offers a pretty stubborn resistance to this theory of influence, whether from Babylon or Egypt. He maintains that even between Ps 104 and the Hymn of Ikhnaton there is no necessary connexion; indeed, he thinks that the different order in which the various Creation themes are handled in the two poems proves that they are independent of one another. Subjects like these occur to poets all over the world, and similarity of treatment, he argues, does not need to be explained by the assumption of interdependence.

This is the spirit which pervades his long, interesting, and learned essay on 'The Psalms in the Light of Babylonian Research.' Like Elijah, he is very jealous for the Lord; he seems to repudiate the very idea that Israel could owe anything of any consequence to any other nation. Direct Babylonian influence is to be looked for only 'in such small things as the use of an Assyrian word for demons.' The attitude of true worshippers of Jahweh to foreign religious ideas would be more likely to be that of revulsion; and where Hebrew thoughts or expressions seem to betray connexion with Babylon, either they are such as could quite well have occurred to different thinkers independently, or both go back to a common Semitic original.

Mr. DRIVER's essay reads in places almost like a criticism of Dr. GRESSMANN's. If it could be proved, as most scholars think it can be, that Israel owed much to other countries, surely, when we remember how wondrously she transmuted all

she borrowed, that fact does not detract in the least from her dignity or worth. The earth is the Lord's, and the fulness thereof, and in no land has He left Himself without a witness. But whether or not we agree with the dominant idea of Mr. DRIVER'S argument, his essay, which rests upon an intimate knowledge of Babylonian religion and literature, is one from which we can learn much.

In the other essays perhaps the most challenging suggestion is that of Dr. T. H. ROBINSON, that the psalms are not so decidedly or so pervasively monotheistic as most people suppose. 'Our Lord is above all gods'—phrases like this have, he argues, perhaps to be taken seriously; and if they are, then the consequences are far-reaching. One happy consequence of this view, if it is true, is that these psalms might be claimed for the pre-exilic period.

Enough has perhaps been said to show how profoundly these two books enrich our appreciation of the Psalter; and after reading them we shall go back to it with renewed curiosity and gratitude.

A book of very considerable importance has just been issued by the Society for Promoting Christian Knowledge, and written by 'Members of the Anglican Communion.' Its title is *Essays Catholic and Critical*, and it is edited by Mr. Edward Gordon SELWYN (10s. 6d. net). It is, in its way, a new 'Lux Mundi,' and may be regarded as a manifesto of the Anglo-Catholic party. The book is too big in every sense to be criticised hastily, and a review of it will appear in our next issue. There is one essay, however, which is so interesting and so vital to the standpoint of the volume and its writers that we may draw attention to its conclusions now.

It is on the subject of 'Authority,' and is in two parts, one by Dr. A. E. J. RAWLINSON on 'Authority as a Ground of Belief,' the other by the Rev. Wilfred L. KNOX on 'The Authority of the Church.' Dr. RAWLINSON states the position as between the Catholic and Protestant traditions in this way. Is the Church the creation of the gospel? Or is the Church the supernatural creation of God, a Divine institution, the spirit-filled Body of Christ? He has no difficulty in answering the first question in the negative, and the second in the affirmative. A very great deal would seem to follow this. And as a matter of fact the writer does seem to go a good length when he asserts that it is not irrational for a man who in religious matters elects, even to the end, to submit his judgment to authority. But this position is tacitly abandoned later when the writer refuses the 'oracular' conception of authority and lays it down that authority as such can never be its own guarantee, that the claims of authority must always be in the long run verifiable claims. 'The final appeal is to the spiritual, intellectual, and historical content of Divine revelation, *as verifiable at the threefold bar of history, reason and spiritual experience*' (the italics are his).

The weight of authority that attaches to any religious pronouncements of the Church must then be in proportion to the extent to which they represent a genuine consensus of competent and adequately Christian minds. Now this standpoint is common to the two writers named, and it seems a sensible and reasonable one. But Mr. KNOX rides a good length on it in his part of the essay which deals with the authority of the Church. He begins by discussing the 'infallibility of Scripture,' which he unhesitatingly rejects. The claim that the Bible 'without some standard of interpretation' can be taken as a sufficient guide for souls seeking Christ is also rejected. We cannot therefore find the source of religious authority in Scripture alone.

Christian experience, and that on a broad field, is the real test of truth. But this experience is found in the 'Catholic tradition.' The Church not only contains it, but is also the only body capable of recognizing and interpreting it. But at this point

a very important distinction has to be made. It concerns the attitude of the individual to this authority. We must distinguish the faith by which the individual submits his mind and conscience to the authority of Jesus in the Catholic Church, an act of pure private judgment, and the faith by which this individual, having decided that the Catholic faith as a whole is true, proceeds to accept from the Church the detailed filling-in of the main outlines which he has already accepted.

If the individual be not a 'plain person' but a competent theologian, what then? Even then he will do certain things. He will recognize the value for others of things that do not appeal to him. He will also recognize that every part of the Catholic system has an element of truth in it. Further, he will regard the Catholic faith as a whole as something that has been guaranteed by past experience, and he will reverence its definitions on that account. But something more will be required of him. Even if he cannot believe in the absolute truth of the Church's doctrine 'he will realize that it contains an element of truth which any new definition must preserve, and he *will also respect the right of the Church to restrain him from putting forward his own views where they differ from the authoritative statements of the Church in such a manner as to disturb the faith of the simple or to lead to unedifying controversy.*' (The italics are ours this time, and they express our respectful wonder that a statement in such terms secured the assent of the able men who collaborate in this volume.)

There are two notes at the end of the essay, one dealing very respectfully with 'The Holy Roman Church,' the other dealing not quite so reverentially with 'the religious experience of Protestantism.' With regard to the first, Dr. RAWLINSON repudiates the claim of the Papacy to be the organ of the Holy Ghost for the whole Church, but seems willing to accept the primacy of the Pope as a representative of the whole Church whose function is to regulate the general line of Christian thought in so far as it may be necessary to save the simple from the disturbing effects of false teaching. This is a delicate way of putting it. As to the religious experience of Protestants, it only witnesses to parts of the Catholic faith and is a kind of testimony that the Catholic tradition is valid.

Such is the ground on which these Anglican teachers stand. It raises many questions which are not answered here. What is the Church that is thus authoritative? Is it the Anglican, or the Roman, or the Eastern? Or all three? That would mean that it is the Catholic Church in all three. But are the great Free Churches outside the Catholic Church? Is the great Church of Scotland with its noble history outside? And the Lutheran Church? If it is religious experience that is decisive, how is this expressed? By what organ? By the Pope or by a General Assembly of the faithful? Or by a body of bishops, and which bishops? Where is the authority for this view of authority? Is it in Scripture? Or is it to be found in the course of development? How do the divisions of the Church affect this necessary consensus? There are, for example, nearly as many Presbyterians in the world as Episcopalians. What majority supplies a consensus? Are we really going back to the view that faith in Christ is an act of personal freedom and responsibility, but acceptance of the doctrines or practices of the Catholic tradition as a whole may be fitly a surrender of personal responsibility? And are we going further back still to hold that a 'competent theologian' may be forbidden to think aloud if the 'simple' are hurt by his thoughts? There are other questions, but these thrust themselves forward at once.

Is it possible to *prove* the existence of a Supreme Being? The negative answer has been returned from two different standpoints. Some Christians have maintained that the existence of God is and must be assumed. Westcott, for example, held that 'No arguments can establish the existence of an Infinite Personal God. It is a primary intuition

and not a deduction.' On the other hand, from the perfect mechanism of the natural world materialism and naturalism have tended to draw the conclusion, the only logical conclusion as it seems to them, of the total absence of any directive mind.

If human reasoning is in place here at all, is it possible to resuscitate and transform the argument from design in such a way as to make it carry conviction to any one who has kept in touch with the developments of physical science and of metaphysics? That is the task which Mr. J. E. TURNER, M.A., Ph.D., Reader in Philosophy in the University of Liverpool, essays in *Personality and Reality* (Allen & Unwin; 7s. 6d. net). He claims, and many will judge that he makes good his claim, by an argument that seems to evolve of itself, to establish the existence, if not of a God or a Divine Being, at least of a Supreme Self in the universe.

The reasoning differs from traditional Paleyism, not only in the use that is made of the argument from design, but in a more vital way. We are familiar with the apologete who, in discussing Christian evidences, knows, and whose readers also know from the beginning, whither those evidences are going to lead him. But Dr. TURNER assures us that he approached the subject with no preliminary bias whatever in favour of his final conclusion; he simply followed where his arguments led, and wrote the opening chapters with no least suspicion of the direction ultimately to be taken by the reasoning. While this is true, there is in this author an intellectual and moral sanity that assures the reader he will reach none but robust conclusions.

If we are to discuss the supreme self, or any self, we must first know what we mean by 'self.' We are warned against the popular fallacy which compares the self to a geometrical point-centre in a circle. This self-point as the centre of a circle has no more existence than the point-centre of a geometrical circle.

The self has, in fact, the characteristics of every real. While its manifestations are transient, the self itself persists; it persists, moreover, as a system, a point often overlooked by the psychologists. This system is one of psychic activities, never of merely passive constituents. Indeed, it is these activities, the psychic processes of remembering, perceiving, thinking, willing, and so forth, that form the actual self. It is complex, with a structure inconceivably delicate; it is definite, with a definiteness that does not exclude plasticity. As in an orchestra, different instruments predominate at different times, yet the symphony remains a distinct composition, so the prominence in the self of different psychological entities at different times, does not make the self cease to be a self.

The self responds to its environment; and in the more primitive forms of consciousness this response is almost completely passive, the self being dominated by the environment. In the course of evolution, the tables are turned; the evolutionary process is towards an increasing measure of dominance of the environment by the self. To use one of the apt illustrations by which the discussion is illuminated, in earlier times the self was conceived as a king, kingship being a mysterious attribute almost as much beyond understanding as it was beyond criticism. For the newer psychology, the self may be compared rather to the British Cabinet. As the Cabinet is part of the nation, so the self is part of its environment. The collective responsibility of the Cabinet is analogous to the complex unity of the self, in which, as in the Cabinet, certain personal factors are more important than others. As the Cabinet may study its own constitution, so may the self survey its own character and status.

Using the word 'self' in some way like this, does the universe show evidence of a Supreme Self in it and behind or above it? It is common ground that there is in the universe a marvellous amount of beautiful mechanical adjustment. When we talk in a disparaging way of action as 'merely

mechanical,' we are apt to forget the extent to which the successful functioning of social life in its various departments depends on certain relevant activities being carried out with machine-like precision; a severe snowstorm soon convinces us of this.

Progress consists of selfhood exercising an increasing dominance over not only the material but also the social environment. In our experience, material mechanism is an expression of the activity of mind; and when we use the word mechanism we are thinking not only of the manufacture of the requisite constituents, but also of their orderly arrangement. And now we come to the point.

The more complicated the mechanism, whether material or social, and the more successfully coordinated the parts in their joint working, the more effectively is the personality behind the mechanism *concealed* from any observer whose mental capacity is of a much lower order, so that he is accustomed to simpler instruments or to none at all. In other words, if mind is dominant in the universe, the indispensable instrument of its effectiveness is an automatic mechanism which hides the agent from all but the initiated.

The word 'design' is ambiguous. In the sense in which the artist uses the word, the design is more or less obvious, and it is embodied in a finished product. But Dr. TURNER is thinking of 'design' in a larger sense: of a mechanism that solves a simple problem only to turn to a more difficult problem, of a mechanism which, indeed, implies the dominance of mind, but of mind with an inherent capacity to expand and transcend itself at every stage. This is the principle of 'automatic mechanism,' markedly distinct from all the earlier arguments from design.

Thus, instead of the matter of the materialist, matter dominated by physical necessity and invariable causal sequence that are antithetic to mind, what we find is matter that has been elevated by mind, and by mind alone, to its own superior level, thus providing mind with the sole means by which it can achieve its freely determined purposes. Matter apart from mind is as helpless as mind apart from matter.

The Parable of the Unjust Steward.

By Professor J. F. McFadyen, D.D., Kingston, Ontario, Canada.

By common consent the most difficult of all the parables is that generally known as 'The Unjust Steward' (Lk 16[1ff.]). Trench tells us that Schreiter, in a work entirely devoted to the parables, gave an 'appalling list' of explanations. Beginning with Trench, commentators, generally speaking (*e.g.* Jülicher, Bruce, Goebel, J. Weiss, Adeney, Lonsdale Ragg, Klostermann, and Easton), and with certain shades of difference, regard the Parable as teaching that the followers of Jesus must show in spiritual matters the same long-sightedness which enabled the steward to escape from his difficulties, and as inculcating the generous distribution of wealth with a view to a good reception in the next world. Some of them are manifestly uneasy at finding Jesus using an unsuccessful business man and a cheat to point a moral that looks uncommonly like sheer worldly wisdom, and J. Weiss makes the interesting suggestion that the story was taken from real life, and in relation to it Jesus half-ironically remarked: 'Take an example by this man.' The other rock on which all such explanations come to grief is that the money the steward used so generously was not his own money.

Modern criticism has delivered us from the necessity of supposing that this Parable was spoken at the same time as, or has any logical connexion with, the teaching that precedes and follows. We can easily see why Luke, or the tradition or document he followed, put it where it is. The prodigal made

his father's money fly, and the steward made his master's money fly (the same verb is used in both cases). When things came to the worst, the prodigal went home; the steward had no home to go to and must rack his brains to get one. The story of 'Dives and Lazarus' which follows, begins with the same words as the story of the steward: Dives too was a spendthrift, but he spent all his money on himself.

There seems to have been general agreement that the steward was set up as a model for our imitation, the only question being in what respect we are to imitate a character so objectionable. But if Jesus felt Himself at liberty to ask His followers to take example by a rascal, and that, be it noted, in respect of a selfish and dishonest prudence, why have we no other example of it? (The commentators quote: 'Be wise as serpents'!). The wicked vine-dressers, the five thoughtless bridesmaids, and the man with the one talent are not held up as models; why then the steward? To this it is replied that in v.[9], Jesus calls on His disciples to imitate him ('Make for yourselves friends with unrighteous mammon'). The verse is certainly puzzling; but, in the first place, we note that Jesus was capable of using irony ('Fill ye up then the measure of your fathers' [Mt 23^{32}]), and that there is irony here is confirmed by the curious phrase 'eternal tents.' Was not the tent the very symbol of the temporary? The phrase then may mean: 'The homes you will secure for yourselves in the other world by being generous with your ill-gotten gains will have only the eternity of tents.'

In the second place, we note that v.[9], which has usually been taken to express the moral of the story, is only one of several lessons which Luke finds in it. Luke is fond of explaining the teaching of the parables he records, and in this one he finds these lessons: (1) Worldly men show more prudence in dealing with their kind than the children of light. (2) 'Make friends for yourselves with "unrighteous money"' (a phrase used elsewhere and apparently meaning, not money unjustly acquired, but, as we should say, 'filthy lucre.' Could Jesus speak of money in that way?). (3) A man trustworthy in a trifle will be trustworthy in a big affair; the converse is also true, and if you cannot be trusted with 'filthy lucre,' who will commit to your keeping genuine (wealth)? (4) You may be a slave of God or of Mammon, but not of both; you must choose. (5) Luke also suggests that there was a certain disparagement of money; for example, in the phrases 'Mammon of unrighteousness' and 'allotrion' (money that is no part of one's true nature).

Is not the obvious inference from all this that, by the time Luke wrote, people were just as much puzzled by the Parable as we are to-day, and that various sayings of Jesus had become attached to it as its interpretation? (The second and fourth lessons have parallels in Lk 19^{17} and Mt 6^{24}). We suggest, then, that the true exegesis is in the line of Luke's third and fourth lessons, that the steward is held up not as a model but as a warning, as an illustration of one to whom a trust has been committed and who evades his difficulties by lowering his master's claims.

The Temptations of the Christian Steward in the Early Church.

In the early centuries the principle involved in this Parable proved to be of supreme importance. The Christians found themselves at first a tiny body of people all but swallowed up by the surrounding mass of heathenism; and although their numbers rapidly increased, generations passed before they were numerically formidable. They differed from their neighbours in their creed, their worship, their outlook on life, and the type of character for which they stood. The element of intolerance in Christianity made itself felt right from the very beginning. 'Judge whether we are to listen to God or to you.' 'They have another emperor, Jesus.' First Corinthians exemplifies the way in which from the first Christianity worked as a separatist force.

As time went on and the new religion spread, such questions became more complicated and far-reaching. (The relevant facts are given in convenient form in Harnack's *Expansion of Christianity*, translated by Moffatt, and in *The Early Church and the World*, by C. J. Cadoux.) The work of Jesus was in no sense a campaign against idolatry, or indeed against heathenism; but from the time the religion He founded entered the Gentile world, the Christians put in the very fore-front of their teaching that God is Spirit and that God is One. Then, as now, idolatry did not confine itself to a compartment of life that might be labelled religious; it insinuated itself into social life and into the occupations by which men earned their bread, and some felt that the only way to keep their garments clean was to hold aloof altogether from those outside the Church.

Not only guild feasts and dinners held in temples,

but marriages and the coming-of-age ceremony were closely associated with idolatrous rites: might a Christian accept an invitation to such? In the circus performances which were the football matches of those days, idolatry played an essential part: could a Christian be an actor or even a spectator? A magistrate or an army officer had to conduct sacrifices, while even the private soldier became involved in the sacrificial ceremonies: did that close to the Christian political and military service? Having to read with his pupils heathen literature and to explain to them heathen mythology and idolatrous customs, the schoolmaster was placed in an ambiguous position. There were, again, many trades—such as that of incense-seller, builder, or engraver—which might at any time involve their workmen, wittingly or unwittingly, in the service of idols, heathen temples, or sacrifices.

If the Christians felt that the worship of inanimate objects was incompatible with a Christian profession, no less strong was their antipathy to a living idol in the shape of the reigning emperor. Round this point centred one of the earliest and most persistent struggles between the Christians and the State. We hear the echoes of it from the pages of the New Testament; persecution for refusal to comply with imperial orders on the Kaiser-kult was bitter in the third century and continued into the fourth.

Nor was it by any means the case that aversion to idolatry was responsible for all the conscientious scruples that in the early centuries tended to separate Christian from non-Christian. Humanitarian feeling had much to do with the refusal to patronize gladiatorial shows or to follow the calling of a civil magistrate or military officer, liable as these were in their capacity as judges to have to sentence a fellow-creature to punishment, torture, or death. The difficulty about oaths and Christian unwillingness to use the heathen law-courts were also factors in the separation; while on all questions connected with marriage and the relation of the sexes Christians from the beginning set up the highest standard.

It is characteristic that the discussion of such questions played so large a part in the history of the early Church. From the first it was realized in the most vital way that a spiritual worship and a life of lofty moral purity were of the essence of the faith. If the Master had written a hundred, then, whatever pain or shame or loss might be involved, though the refusal might mean torture or death, the steward must not lower his Master's claims to eighty or fifty. Then, as now, there were those who said, 'But we must live'; Tertullian replied, 'Faith has no fear of starving.' On a review of the whole period we may say that, speaking generally, where the requirements of the faith were unambiguous, the Christians responded to them with a wonderful loyalty. Under the stress of temptation individuals, and many of them, might fall below the standards of the Church. By various devices, for example, many escaped martyrdom for refusal to worship the Emperor. Some actually fulfilled the idolatrous requirement; others managed to procure certificates to the effect that they had worshipped when, in fact, they had not done so; some found safety in flight; others worshipped by proxy, through their slaves. But, however much individuals might fail to reach the standard, the standard remained.

A danger, however, appeared from two sides. On the one hand, in an enthusiasm of self-sacrificing zeal, some tended to carry the rigour of the spiritual and ethical demands of Christianity beyond the bounds of reason. Where the Master's bills said a hundred, they wrote a hundred and fifty. Thus, during a period of persecution, we hear of all the Christians in a place in Asia Minor voluntarily presenting themselves before the governor, who executed a few of them and dismissed the rest with the words: 'Wretches, if you wish to die, ye have precipices and halters.' The emphasis on sexual purity was exaggerated into a glorification of celibacy and virginity, sometimes into an unnatural and even cruel ignoring of family ties. There was a tendency, also, to hold aloof from politics, from trade and commerce, and even from social intercourse with the world outside of the Church. The emergence of demands which, for the average man or woman, were all but impossible of fulfilment, led in turn to the unfortunate distinction which Eusebius notices between what we may call 'first class' and 'second class' Christians, those who lived the higher 'religious' life and the others who married, followed secular occupations, and lived the 'lower' life in the world.

As time went on, as Christian standards became firmly entrenched and the Church realized the actual conditions in which the Christian life has to be lived, a working compromise was reached. Certain things were definitely wrong; on the other hand, we can attain an ideal purity only by leaving the world altogether. A self-centred anxiety for the spotless

whiteness of our own garments engenders anti-social tendencies which are foreign to the genius of our religion; it does not reflect the mind of Jesus who was never afraid of touching pitch, and is hardly compatible with the missionary spirit which flourished so strongly in the early Christian generations.

One last remark on this period is very relevant to a study of the Parable. When Church leaders not only showed a Christian consideration for those who found the demands of their religion too rigorous, but actually sought to smooth the pathway to acceptance of the gospel by an unworthy lowering of its claims, there was a heavy price to pay. As Harnack has shown, the adoption from the third century onwards of semi-divine saints and angels, of local cults and holy places, of noisy annual festivals, and of relics and bones of saints as objects of reverence and instruments of healing, was really a reversion to paganism which has permanently degraded Christianity in the theory and practice of large sections of its followers. The classic example of lowering the standard to lighten the load alike of the leaders and of the rank and file was the introduction of the system of indulgences, which instituted what has been aptly called a tariff for sin.

The Present Problem of the Christian Steward.

It is very tempting to follow out the teaching of this Parable in its application to the questions that arise in the young Churches of our own day, but considerations of space forbid. In some important respects the situation of the Christian in the Western world to-day is different from that which obtained in the early centuries. There is no longer the sharp-cut 'either-or,' 'this or that, but not both.' We are living in countries where the civilization in theory, and to a considerable extent even in practice, is based on Christian principle. Yet every one who tries to take a dispassionate view of the situation must be seriously perturbed by the extent to which life even in the Christian West seems to demand one long series of compromises with the Christian standard. A powerful passage of Dr. Herbert Gray's *As Tommy Sees Us* reads like a commentary on 'The Dishonest Steward.' His soldier friends, he tells us, just said quite bluntly: 'In business you can't be Christian.' 'In the modern competitive scramble a man who took Christ's teaching seriously and honestly could not exist.' 'They did not feel it was all so very bad, but they were quite clear it was not Christian, and therefore for them Christianity was an impossible religion.' In other words, they themselves, however reluctantly, were quite prepared to abate twenty or fifty per cent. of the demands of Christian morality, but they were honest enough to call what they were doing by its right name.

In *Stones of Stumbling*, Mr. Tillyard, who had himself been in business, gave it as his conviction that 'no Christian has ever been engaged for long in a competitive business . . . without doing many things he would have liked not to do. He may desire to love his neighbour as himself, but he dwells in the midst of people who are out to do the best they can for themselves, and he must do as they do or go under.' No man with any Christian feeling will consent to make his living by pandering to the lower forms of sensual pleasure; but are there not many men who think themselves Christian and who yet build up businesses that flourish largely through their appeal to passions hardly more respectable, to vanity, for example, and the love of vulgar display, and who constantly not only permit but encourage people to purchase goods which they do not need and cannot afford? Are there not many, too, who acknowledge at least to themselves the absence of brotherliness in their treatment alike of their dependents and their public, but who honestly believe that the conditions of trade make it imperative for them to ignore considerations of mercy or even of justice and honesty?

As for politics, the intelligent voter is as well aware as the statesman that the statecraft even of those politicians who are enthusiasts for righteousness consists largely in accommodating the moral progress of the State to the pace of the average citizen. As Mr. Hodgkin says in *The Christian Revolution*: 'Its legislation is for men as they are, or seem to the politician to be, rather than for men as they may become, or seem to the Christ-eyes to be.' Any who are inclined to think that the temptation of the Dishonest Steward is one with which the Christian in the West has no longer seriously to reckon, should weigh the words of Dr. C. J. Cadoux: 'The spirit of the world has eaten deeply into the vitals of the Christian commonwealth, so much so that the charge can be made, not justifiably indeed, but at least without obvious absurdity, that the average moral life within the Church is little higher, if at all, than the average moral life without, that

the Church is as much the home of lazy reactionism and selfishness as it is of idealism and progress.' Is the proportion of Christians who feel the challenge of the vice, misery, and abject poverty of so many of their fellow-citizens much greater than that of those who, before the days of emancipation, felt the lot of the slaves a perpetual reproach?

The Church has her own peculiar problems: one of them is that of tainted money. Of the Chinese Christian, Pastor Hsi, we are told that money given for the work he did not hesitate to reject if he felt that the blessing of God did not go with it. He was of those who believe that the axiom of our arithmetic books, 'One dollar has the same value as another,' does not hold good in the things of God. To have God's blessing, he said, money must be given with a pure heart and a willing mind. A few years ago the authorities of a Church in the East received a handsome subscription from the local turf-club for the benefit of the poor. The gift was at first accepted, but on the development of an unexpected sensitiveness in the public conscience was finally refused. Yet in this sphere also, ideal purity is not even possible except within strict limits. Church balances kept in a bank may be employed to finance a distillery or a firm of swindlers.

The leaders of the Church are stewards of God in other than financial matters. They are defenders of the faith, not only of the faith once delivered to the saints, but of the new truth that God makes known to each generation. The very large company of 'believers,' who conceive that loyalty to a creed delivered once for all is the primary duty of a Christian, is apt to resent the idea that revelation is progressive. The stewards of the mysteries of God know very well that they can simplify their own task by placating the conservatives and keeping their own counsel about any new light they may themselves have received. Has it not at times been regarded even as a virtue in an ecclesiastic to be a 'safe' rather than an honest man? It is for every preacher, teacher, and Church leader to examine himself how far he has been a faithful steward.

What message, then, has the Parable for those of us who have been put into any kind of position of leadership in the Christian community? In the first place, on this subject as on all others, Pharisaic self-satisfaction and condemnation of others are out of place; to our own Master we stand or fall. Yet it is idle to minimize the reality of the danger or the seriousness of the temptation. Self-respect requires that we do not rest content with any comfort secured by acquiescing in a second-best.

The application of the Parable to life demands earnest thought and fearless facing of the situation. In our age the difficulty is increased by the extent to which moral responsibility has been socialized. Arrangements are made for us by our joint-stock company, our trade union, our municipality, our Church; our individual responsibility almost seems so small as to be negligible. Yet however helpless each one of us may seem to be, our stewardship not only remains but can be in some measure discharged. It is always in our power to strive to retain a conscience keenly alive to the difference between what is and what ought to be, and to throw ourselves into the work of trying to Christianize the social sentiment that dictates so much of our policy. There are times, too—we can learn to recognize them, and perhaps they come oftener than we think—when it is unmanly to take shelter behind the corporate conscience and the customs of our society. It is ours, too, to guard against the insidious danger, the temptation especially of middle life, of making props of the words 'impracticable' and 'impossible,' of believing that an unworthy compromise with wrong is the utmost that even the Church of God can ever hope to achieve.

Literature.

LORD HALDANE ON EXPERIENCE.

Anything Lord Haldane writes is certain to be received and read with respect due to his high position in the world of thought. He is not an easy writer to follow. When his Gifford Lectures on 'The Pathway to Reality' appeared, they affected one reader much as Browning's first volume affected a well-known literary man. Indeed that work might claim to be one of the most difficult to read among modern philosophical essays. And so when we read on the 'jacket' of

Lord Haldane's latest work, *Human Experience: A Study of its Structure* (Murray; 6s. net), that it is 'meant for the general reader not trained in philosophy,' we heaved a sigh of relief, while inwardly sceptical of the great man's ability to write for such a person. It is to be feared that the fear and not the relief was well founded. We should like to meet the general reader who can find his way through this book with intelligent appreciation. It need hardly be said that the book is an exceedingly able one. Its general position may be stated as follows. Combating Professor Dewey, who holds that experience is purely objective and that knowledge is evolved as a product of experience, Lord Haldane contends that experience in separation from knowledge is unreal, an abstraction. Knowledge is foundational to the actual. Knowledge is the basis of the universe. To be present to mind as its object, actual or possible, past or present, is to *be* in the only meaning that ultimately attaches to existence. All that is, however apparently self-subsistent, is resoluble into forms of knowledge which extend to feeling and volition. On the basis of this we are led through degrees of reality and are faced in the end with ultimate problems which are really solved by experience. One is the nature of God. God is mind, mind that manifesting itself in us embraces a universe that is more than one of matter and energy, a universe of spirit that in us has rest, and fashions all that is for us within and without. So also immortality. The 'soul' and 'body' may pass away. But the 'I' *for* which alone the object-world is present is not a happening which can pass in the same fashion. It will be seen that the point of view is idealistic. It will also be obvious that we are in a tenuous atmosphere in which few people will see anything like a rock for their feet. But Lord Haldane has not only a firm rock for himself in the realm of thought, he has a religion which, if it would not sustain 'the general reader,' diffuses over the reflections in this book a serious spirit that is more elevating and inspiring than any of its arguments.

POPULAR APOLOGETIC.

Professor A. C. Baird of Aberdeen University has written an excellent popular defence of the Christian faith in the form of an exposition of the Apostles' Creed, *Christian Fundamentals: A Modern Apology for the Apostles' Creed* (T. & T. Clark; 7s. 6d. net). The book is a satisfying one in many ways. It is scholarly and candid, the work of a student who knows the currents of modern thought as well as its literature, and who is able and ready to think independently. There have been many books of what may be called general apologetic issued recently, as our columns witness, but there was a real need of a work which deals with the definite Christian doctrines one by one, and this need has been met on the whole in an adequate fashion by Professor Baird. There are certain deductions one would make. The author, for one thing, is inclined to over-statement. It is a large assertion, for example, on the basis of a quotation from Professor Hobson, to say that 'in other words, the scientific thought of our day is demanding that the Infinite Being behind the Universe should have a moral and personal character.' The writer is apt to 'press' when it is not, in fact, necessary to do so. Another defect of the book is the tendency to undervalue the contribution which modern philosophy has made to positive thought. But these are after all slight defects. The main thing to say of Professor Baird's argument is that it will do just what it is meant to do, help anxious seekers for truth by showing them what can be said for the truth of Christianity. The author's independence can be seen particularly in the chapter on the Virgin Birth, which is one of the most original and suggestive contributions we have ever read on this difficult subject. The book is worth possessing for this chapter alone. Another chapter of real value is that on the Holy Spirit. We are genuinely grateful to Professor Baird for his defence of the truth of the Holy Spirit's personality. It is well done and it needed doing. But there are many other points at which we have reason to admire the force and felicity of this book. It is unfortunate that the weakest chapter is the first, which ought to have been the strongest, on 'The Credibility of the Witnesses for the Creed.' The argument for the trustworthiness of the Gospels is not convincing because it is not full enough. The author knows enough to make it both full and convincing, and we hope that later he will amplify this chapter and give an account of how the Gospels came to be what they are. But, all deductions made, this is a book that puts the Church in debt, and we hope it will be widely read.

A TYNDALE FACSIMILE.

The Clarendon Press has given us a beautiful volume and has rendered an important service to students of the history of the English Bible by the publication of *The Beginning of the New Testament Translated by William Tyndale—1525* (Limited Edition; 21s. net). The nature of the book is better indicated by the sub-title: 'The Beginning of the New Testament by William Tyndale, 1525; Facsimile of the Unique Fragment of the Uncompleted Cologne Edition, with an Introduction by Alfred W. Pollard.'

William Tyndale, who matriculated at Oxford in 1510 as William Hychyns, took his M.A. there in 1515 and then spent much time at Cambridge, where the impetus which Erasmus had given to the study of Greek had not yet died out. His Protestant proclivities led him into discussions which convinced him of the necessity of giving the laity the Scriptures in the mother tongue. Disappointed in his dream of translating the Bible into English under the auspices of Cuthbert Tunstall, Bishop of London, he left England, apparently in 1524, and in 1525 we find him at Cologne, supervising the printing of his translation. A Roman Catholic controversialist, Dobneck (Cochlaeus), got a hint of what was going on, and ascertained the details from the printers by a practical application of the principle that when wine is in, truth is out. Tyndale and his assistant Roy fled to Worms, apparently carrying with them a considerable proportion of the copies of the ten sheets of the translation which had been printed. The solitary copy now surviving (in the British Museum) has eight of the ten sheets (sixty-two pages) and contains Tyndale's Prologue and Matthew to the middle of chapter xxii. It is a facsimile of this fragment that the Clarendon Press has given us. The sheets are in quarto, with comments in the outside margin and Biblical references in the inside margin.

Tyndale was modernist and tried to substitute new renderings in cases where he thought the stock translations had in the course of time acquired a misleading connotation. Thus he substituted 'congregation' for 'church,' 'senior' for 'priest,' 'favour' for 'grace,' 'repentance' for 'penance,' and 'love' for 'charity.' 'Alike in language, rhythm, and cadence,' the 1611 version is 90 per cent. Tyndale's. To show the influence of Tyndale on subsequent translations, Mt 5 is given in six translations, beginning with Tyndale's revision of 1535, and ending with the King James Version. In vv.[21. 33] the 1611 version is the first of the six to give the mistranslations '*by* them of old time' instead of '*to* them.' V.[13] Tyndale translated: 'Yf the salt have lost hir saltness, what can be salted ther with,' and v.[42]: 'Geve to him that axeth.' In v.[29], Tyndale and his immediate successor, 'The Great Bible' of 1539, have 'pluck *him* out.' The other four have '*it*.'

In the Prologue, Tyndale says: 'The Euangelion (that we call the Gospel) is a great word, and signifieth good, merry, glad, and joyful tidings, that maketh a man's heart glad, and maketh him sing, dance, and leap for joy.' That he could be a modernist in his exegesis as well as in his translation is shown by his marginal comment on 5[33]: 'All swearing of oaths which a man of himself doeth, are hereby forbidden; nevertheless when love, need, thy neighbour's profit, or good honour requireth it, then is it well done to swear.'

Is it correct to say that in the first half of the sixteenth century *English* ecclesiastical terms had been in use for fourteen centuries? (p. xiii). In a work of this nature one hardly expects to find such misprints as ἀνασησις (Resurrection, p. xix), or 'Tyndale's 1835 revision' (p. xxi). 'Cahpter' in the heading of Mt 9 is presumably due to Tyndale's printers.

OLD TESTAMENT STUDIES.

The Rev. Charles Knapp, D.D., has joined the large army of those who are seeking to mediate the results of Old Testament scholarship to the people. He has just published the first volume, to be followed by other two, of a work entitled *The Old Testament, Studies in Teaching and Syllabus* (Murby; 16s. net). This bulky volume of four hundred and sixty-three large pages, covering the earlier part of the Old Testament, down to the days of the Judges and Ruth, is designed in the first instance for those who are engaged in teaching, and certainly Dr. Knapp has done everything that could be done to fill that study with interest and stimulus. Indeed, if one were to criticise so thorough a piece of work, one might say that, considering those for whom it is intended, it errs on the side of comprehensiveness. There can be few teachers who have the time for a study so elaborate, though for those who could spare the time it would be a liberal education.

Everything is here—archæology, history, geography with useful maps, analogies from other literatures, etc.; questions such as the date and route of the Exodus are discussed with full knowledge of recent literature; and the tribal interpretation of the patriarchal stories has ample justice done it.

There are useful prefatory essays on The Claim of the Old Testament, Difficulties in Teaching it, The Revelation of God, Miracles, etc. Of its moral difficulties, Dr. Knapp wisely says, that they 'exist only for those who have no sense of proportion.' The general aim of the book, which is carried through with an abundance of lucid detail, is 'to present the history of the Hebrews in broad outline, so that the great movements in their religious and political life and in the moral ideas of Israel may be appreciated, and that, in some degree at least, the whole wonderful story which finds its culmination in the life and work of the Messiah may be grasped.' While Dr. Knapp has furnished the teacher with all that he need know and more, he does well to emphasize the truth that no one 'should be called upon to teach it save those in whose heart the word of the Lord has found an eternal abiding place.'

The style is not always as good as the contents, though a clumsy sentence like the following is exceptional: 'turning now to the handling of the period, it is one of extraordinary difficulty' (p. 274). The book rests on a wide knowledge of the contemporary criticism of the Old Testament; it is essentially constructive in spirit, it opens up many avenues of suggestion, and an eager teacher, who could retain his sense of perspective in reproducing its contents, would find it a veritable mine of information.

LUKE'S GOSPEL.

Professor Burton Scott Easton, D.D., of the General Theological Seminary, New York, has written a critical and exegetical commentary on the Third Gospel marked by first-rate scholarship. The title of the work is *The Gospel according to St. Luke* (T. & T. Clark; 12s. net). There is ample room for such a commentary in English, and students of the Third Gospel will find in Dr. Easton's work a useful supplement to the late Dr. Plummer's volume in the 'International Critical Commentary.' Of this volume Dr. Easton truly says that it represents 'the finest type of the commentaries of the older school, rich in linguistic, grammatical, and theological explanation.' His own work is much less elaborate than Dr. Plummer's, and it is more advanced critically, and more detached theologically.

Since 1896, when Dr. Plummer's commentary appeared, new material has gathered for the exegete, such as is contained, for example, in H. Gressmann's monograph on Dives and Lazarus; and the newer attitude to the Parables in general is behind such a remark as this, 'The prodigal's return aroused an apathetic father to a sense of his duty.'

Dr. Easton assumes the ordinary conclusions of the Two Document theory of the Synoptic problem, offering a detailed proof of the justice of this in the critical discussion in the commentary. In his source-criticism of the Third Gospel itself he follows B. Weiss in postulating Three Documents (Mk, Q, and L). Q he appraises highly, and he regards it as still a 'more than plausible' hypothesis that Q is a translation of an Aramaic document written by St. Matthew. With Harnack he regards it as 'not unplausible' that Philip the Evangelist was the author of L. None of the three sources need have been written, he says, later than A.D. 65. At the same time his mind is open as to the possibility that St. Luke used a combination of Q with L; in which case, as Canon Streeter and Dr. Vincent Taylor have suggested, St. Luke may have been more than a mere reviser or compiler but himself the author of QL ('Proto-Luke').

No formal Greek text is printed in this commentary, but an attempt has been made to give all the non-orthographic variations of the editions of Tischendorf, Westcott and Hort, B. Weiss, and von Soden. An attempt is also made to connect the textual study and the exegesis as closely as possible.

A NEW VOLUME OF 'TEXTS AND STUDIES.'

The works of the Christian writers of the early centuries are worthy of study for various reasons. Sometimes they deserve to be read for their own sake, sometimes for their importance in the history of Christian thought, at times also for the light they shed on contemporary Christian feeling, as in the sympathy that Pelagius shows for the ascetic passages in St. Paul. Last, but not least, is their importance for the rich material they have to offer to the student of the text of the New Testament.

But for whatever purpose we study them, the first requisite is to have a critical edition of the text. Professor A. Souter of Aberdeen is making a notable contribution to this department of theological study. Some years have elapsed since he published his first (introductory) volume of *Pelagius's Expositions of Thirteen Epistles of St. Paul*, as No. 1 of Vol. ix. of 'Texts and Studies: Contributions to Biblical and Patristic Literature,' edited by the Rev. J. Armitage Robinson, D.D. No. 2 has now appeared containing the Text and Apparatus Criticus (Cambridge University Press; 5os. net).

This beautiful and important volume, coming as it does from a master in this department, makes a welcome addition to the monuments to British scholarship. Among other important results of this publication, Professor Souter points out that Cassiodorus and his pupils deliberately substituted the Vulgate text throughout for that which they found in their copy of Pelagius; consequently the Cassiodorian *lemmata*, as now restored by Dr. Souter, will henceforth constitute a first-class authority for the Vulgate text of the thirteen Epistles of St. Paul. He offers cordial thanks to the officials and workmen of the Cambridge University Press for the way in which they have presented 'what is perhaps the most complicated piece of Latin critical apparatus they have ever been called on to print.'

Pelagius explains that Paul has *ten* Epistles to Churches, on the analogy of the Ten Commandments, and mentions with approval the suggestion that the Epistles are arranged in order according to the spiritual state of the Churches addressed; Romans being the first, since the Roman Christians were so uninstructed that they did not realize that they were saved by grace, not by their own deserts, and Hebrews, to whom the Apostle paid the high compliment of 10^{34}, forming the climax of the series. In 1 Co 6^{20} Pelagius read: 'Glorificate *et portate* deum in corpore vestro,' which he illustrates from 1 Co 15^{49}. On 1 Co $13^{3(a)}$ there is the comment that the association of indifference to worldly goods with martyrdom cuts the ground from under those who, on various pretexts, would excise from the Gospels such passages as 'Go, sell all that thou hast.' Gal 2^{3} means that Titus *was* circumcised, to remove a hindrance to the work. Ro 13^{1} is aimed at those who think that Christian liberty involves Bolshevism in civic affairs, though there is the alternative suggestion that the 'sublime potentates' are ecclesiastical dignitaries.

On Ro 9 Pelagius tries to establish that Paul was a good Pelagian. In twentieth-century fashion he asserts that Paul's point is not the denial of human free will, but the assertion of Divine free will: the prerogative of birth has no validity with God. 9^{15} means 'I will pity him who, as I foresaw, would deserve pity.' 9^{16} should be read with a question point (or else 'only' should be added after 'not'). If Paul had really meant that it is not a matter of running but only of God's pity, how could he have said elsewhere: 'I have finished my running,' and told the Corinthians to run in such a way as to win?

SCIENCE AND ULTIMATE TRUTH.

Dean Inge describes his Fison Memorial Lecture which bears the above title (Longmans; paper covers, 1s. net; boards, 2s. net) as 'a humble attempt to sketch out a metaphysics of natural science, which may be less open to objection than the materialism, epiphenomenalism, positivism, agnosticism, and pluralism, which have, for various reasons, been found unsatisfactory' (p. 26). Some of the ideas here presented have received characteristic expression in earlier work of the Dean's, for example, his emphasis on the idea of Value, and his attitude to progress (which he is careful not to spell with a capital P): 'there is no law of progress,' unending progress is 'a nineteenth century dream,' 'we must work out our own salvation.'

He shows that much of the unsatisfactory and inconclusive thinking of the nineteenth century is the direct result of Kant's unfortunate dualism of knowledge and faith, but that Kant's position had at least the beneficial effect of introducing the idea of Value as a constituent of reality. We can only look forward with any confidence to the time which must inevitably come when life shall have died out on the earth, if we can believe that in our earthly experience there are sure traces of eternal values. These values are the Good, the True, and the Beautiful: these are the 'three paths up the hill of the Lord which, we may suppose, meet and unite near the top.' In the saint, the scientist, and the artist there are revelations of these values; and the whole duty of man and the path by which he can claim his status in the eternal world lie in

apprehending these values and in earnestly striving to co-operate with the Divine will in actualizing them.

To the Dean the theistic hypothesis seems to involve fewer difficulties than any other, and not the least interesting section of this interesting lecture is that in which he combats the view which Hegel seems to hold, that the world is as necessary to God as God to the world. He also takes issue with Professor Pringle-Pattison, to whom he confesses much indebtedness, for maintaining that we have no grounds for positing the existence of God apart from relation to our own lives or to spirits resembling ourselves. God, he argues, must be transcendent and not merely the inner side of the cosmic process. It is true that we are complete in Him, but not that He is complete in us. So the Dean's argument, for all its scientific terminology, issues in a religion very much like that of the plain man, who believes that God is above and over all, as well as in all. His philosophical position is summed up in the sentence, 'we may fairly hold that the real world consists neither of mind apart from matter, nor of matter apart from mind, but in the unity in duality of subject and object, of mind and the world perceived by mind.'

THE IDEA OF FAITH IN CHRISTIAN LITERATURE.

Under the title *The Idea of Faith in Christian Literature*, Professor William H. P. Hatch, Ph.D., D.D., D.Theol., of the Episcopal Theological School, Cambridge, Mass., has published his (successful) thesis for the Doctor's degree of Strasbourg University (Milford; 6s. 6d. net). In a previous treatise the author discussed the Pauline idea of faith; the present work continues the examination of the conception of faith in Christian writers till the end of the second century. The plan adopted is to study, in each author separately, the use of πίστις in its various forms, positive and negative, and their equivalents in Latin and other languages. The questions kept in view are such as the following: What meaning or meanings does an author attach to *pistis* (or its equivalent) in its various grammatical forms? How far is faith conceived as primarily intellectual, how far as primarily moral? Is it regarded as a gift of God or as a result of free choice? Is its object God, or Christ, or the Divine Spirit? Is there a mystical element in 'faith'? How does a writer conceive the relation between faith and justification or salvation?

Dr. Hatch shows that at an early date there was a change from a conception which was primarily ethical, trust in a person, to a conception in which the intellectual element predominated. This change made possible the type of orthodoxy represented by Justin Martyr, and opened the door to various forms of Gnosticism. This very careful study gives full references in footnotes and discussions of the text where these seem to be called for.

When we have enjoyed the sparkle of Mr. Wordsworth's style, felt astonishment at his fertility in metaphors, and smiled over his really brilliant sallies, we fear we have gathered most of the good that can be extracted from his philosophical essays—*Adventures in Philosophy*, by Mr. J. C. Wordsworth (Allen & Unwin; 15s. net). On many a hard philosophical problem does Mr. Wordsworth adventure, and if on all he is most interesting, on very few is he very satisfying.

What of his religious views? Well, he is wonderfully favourable to the Christian religion, panpsychist, and probably pantheist, though he be. All miraculous elements, of course, must go, but there remains a good deal of value in Christian doctrine. Christ may be worshipped just as we entertain regard for a distant friend. Christ still lives—but in the lives of Christians. There are no individual souls. One Soul animates and unites the whole world. You see the adventure lands us, we are not very sure where. We are not convinced that Mr. Wordsworth himself knows.

A Catalogue of the Manuscripts in the Hebrew Character Collected and Bequeathed to Trinity College Library by the late William Aldis Wright, Vice-Master of Trinity College, has been drawn up by Mr. Herbert Loewe, M.A., and published at 20s. net by the Cambridge University Press. The number of volumes and rolls amounts to one hundred and fifty-nine, but many volumes contain more than one work each, and the extraordinary variety of these works is a testimony to the versatile and indefatigable industry of Jewish scholars. Here are Commentaries on many books of the Old Testament, on Talmudic treatises, on Liturgy, Grammar, Lexicography, Qabbala, Philosophy, Ethics, Poetry, Biography, Romance, Science and Astronomy,

Homiletics, and miscellaneous material such as letters and aphorisms. Included in these are some works of peculiar value and importance, such as a commentary on portions of Canticles, apparently by Don Isaac Abravanel, rare, and in some cases unknown Qabbalistica, interesting specimens of Italian-Hebrew poetry, including some of the works of Moses Rieti, a history of the Jews of Malabar, etc. The material on which each volume is written and the nature of its contents are carefully described. The catalogue will be of particular value to students of Rabbinics.

Professor T. H. Robinson, D.D., has written a volume on *The Decline and Fall of the Hebrew Kingdoms* (Israel in the Eighth and Seventh Centuries B.C.) for 'The Clarendon Bible,' a series which has been projected 'with the object of meeting the requirements not only of the older pupils in public schools, their teachers, students in training colleges, and others engaged in education, but also of the clergy and the growing class of the general public which takes an interest in Biblical studies' (Clarendon Press; 4s. 6d. net).

The volume is admirably adapted to fulfil such an aim. Professor Robinson has the advantage of writing about the most fruitful and fascinating period of Hebrew history—the period, to say nothing of its first half-century too briefly traversed by the Book of Kings, that is covered by the prophetic movement from Amos to Jeremiah; but it cannot be denied that he has taken full advantage of his opportunity. His method is well calculated to give students a broad conspectus of the history and also an initiation into the more detailed exegetical studies on which every sound conception of the history of the Hebrew people or their religious thought must ultimately rest. A brief but thoroughly adequate presentation of the historical background, in so far as that involved Assyria, Babylonia, and Egypt, is followed by a discussion of the political, social, economic, and religious conditions of Israel and Judah, and this again by detailed discussion—'Notes' they are modestly called—of selected passages from the Books of Kings, Amos, Hosea, Micah, Isaiah, Zephaniah, Deuteronomy, Nahum, Habakkuk, and Jeremiah. Each of these discussions is in turn prefaced by an introduction which lets the reader into the secret of the literary structure and religious value of the book. There are also useful notes on the Text of the Old Testament, Eschatology, etc., and a valuable Chronological Table. The usefulness of the book is greatly enhanced by a very large number of beautiful photographs, illustrative not only of ancient but of modern Oriental life. Dr. Robinson has certainly earned his right to entertain the hope that this volume 'may do something to restore Biblical teaching to the place which it should hold in the school life of this country.' Its price brings it within the reach of all.

Dr. Eric S. Waterhouse, Professor of Philosophy at Richmond College, Surrey, has set himself a big task in his attempt to show that 'the philosophy of life behind the working creed of every good man is identified with the essential teaching of Christianity.' This is the thesis of *Everyman and Christianity: A Working Creed* (Epworth Press; 2s. 6d. net). And so we have the chapters, 'I Believe in Goodness, and therefore in God,' 'I Believe in Love, and therefore in Christ,' 'I Believe in Fellowship, and therefore in the Trinity,' 'I Believe in Truth, and therefore in the Bible,' and so through twelve chapters. It will be obvious that these are assertions difficult to establish. The truths may all be true, but the connexions are difficult to make. This is more apparent in the chapter on the Trinity than in any of the others. The reasoning, in short, is often somewhat forced. But if we put aside the special effort to reason from ordinary beliefs to the highest Christian truth as implicit in them, and regard the book as a statement of and defence of Christian beliefs, then we have nothing but praise for Dr. Waterhouse's volume. He is aware of the average man's difficulties and faces them squarely. And his arguments for the truth of Christianity are forcible and persuasive on their own merits. As a book of frank apologetic it has admirable qualities and adds not a little to the defensive work being so well done at present.

Messrs. Funk & Wagnalls published an illustrated Bible Dictionary in 1909. They have now republished it in a revised and enlarged edition under the title *A New Standard Bible Dictionary* (pp. xxiv, 965). The editors remain the same, namely, Professors Jacobus and Nourse of Hartford Theological Seminary and Professor Zenos of McCormick Theological Seminary, Chicago, but there has been considerable change in the list of American, British, and German scholars associated with them.

The contributors are predominantly American by birth or adoption; among the British contributors are such well-known Biblical scholars as Professors Milligan, Peake, Souter, and H. A. A. Kennedy. The text of the American Standard Edition of the Revised Bible has been made, as before, the standard English text of the Biblical citations and references, and the Concordance to the English Bible the basis of the list of titles. But the Dictionary has been brought up to date by the revision of the articles in the first edition and by the addition of new articles, such as the two significant introductory articles on 'The Approach to the Bible,' by Professor John E. McFadyen and Professor Moffatt. It is fairly claimed that the Dictionary in its present form is a practically new work. The claim may also be allowed that it is an evangelical, scholarly, and scientific, yet popular work.

An Anglican vicar, who knows his way about and has been much in touch with men and boys in his work, has written an unconventional apology for the Christian faith and the Christian Church which is meant to guide or to entice the outsider into the membership of the Church—*A Religion for Everyman*, by the Rev. G. B. Code (Wells Gardner; 5s. net). We hasten to say that Mr. Code's method is entirely worthy. He does not lessen the terms of admission. The one condition is belief that Christ is alive. He entices only by common-sense reasoning. The argument is quite out of the ordinary way of apologetic. The writer begins just with the fact that we all set our heart on something. This leads us to the highest thing, and we are not far off the religion of Jesus. We are led, by unforeseen ways, step by step to the essential truths and to the real Church of Christ and the Sacraments. All the arguments are such as will appeal to the 'outsider.' The writer does not disdain slang. People are 'balmy,' they 'tumble to' a truth, and so on. But the general effect of the book is admirable. It is the kind of book to put into the hands of a young man who sneers at the Church. The writer's candour and his fresh point of view and unhackneyed language will appeal to such a reader.

A posthumous book by Sir William Barrett, F.R.S., will be read with interest. It is an outcome of psychical research, *Death-Bed Visions* (Methuen; 3s. 6d. net). These are classified as visions seen by the dying of persons unknown by them to be dead, visions seen by the dying of persons known by them to be dead, visions seen by the dying of living persons at a distance, and visions of the spirit of a dying person leaving the body. It is obvious that from the point of view of belief in a future state the first class is of pre-eminent importance. Some very remarkable examples of this class are given in Sir William Barrett's collection, and the effect of these is enhanced by the candid spirit of the narrative. The writer is aware of the fact that hallucinations of the dying are not infrequent. And, frankly, many of the cases recorded under the other heads seem to us to be capable of explanation in this way. There are others that are not so easily disposed of. On the whole we are inclined to a verdict of 'not proven.' But the book will be added to the rapidly accumulating evidences of communication with the dead. Perhaps it would be a useful service if some one were to collate the best of these 'appearances' up-to-date, and show us what the state of the evidence is. This is one of the 'eerie' kind of spiritist books.

Students of the New Testament are aware of the growing importance of a knowledge of Syriac for the competent study of the New Testament, especially of the Gospels. The story of the discovery by Mrs. Lewis in 1892 of the very important palimpsest of the Four Gospels in Syriac in the monastery of St. Catherine on Mount Sinai is well known. Dr. C. F. Burney recently maintained that the Fourth Gospel was written first in the North Palestinian vernacular, not in Greek; and there are certain plays on words in the Syriac version that are lost in the Greek translation.

Struck by the absence of any English Lexicon to the Syriac New Testament, Mr. William Jennings, M.A., has now removed this reproach from British scholarship by publishing a *Lexicon to the Syriac New Testament*, revised by Ulric Gantillon, M.A. (Milford; 8s. 6d. net). This welcome book is produced in a neat and handy form modelled on Souter's 'Pocket Lexicon to the Greek New Testament.' The references are to the Peshiṭta where that is available, otherwise (in Rev., 2 P., 2 and 3 Jn., and Jude) to the Philoxenian version.

In *The Master-Key to the Apocalypse* (Simpkins; 7s. 6d. net), the Rev. W. F. Pelton, M.A., makes one more attempt to fathom the Apocalypse of John. Unlike most of those who adopt the 'futurist'

interpretation, he began his study of the Book with the conviction that the visions referred to incidents which, in St. John's day, were already in the past. It was only after reading two-thirds of the Book that this conviction gave way to the belief that the apocalyptist's foresight extended to mediæval, if not to modern times, and that he has, in fact, drawn a glowing picture of the magnificent results accomplished by the Reformation. These results the author finds, on the one hand, in the free circulation of the Scriptures; on the other, in the heavenly ideal actually realized in the present day in the form of constitutional monarchy, purified sport, humane legislation and other embodiments of a new spirit. The Book is not really an apocalypse, he finds, but an inspired parody of one, the apocalyptic form being given it to correct more impressively conceptions of the Messianic Kingdom that are grossly unspiritual. In 18^{20} the fall of the corrupt Roman Church is viewed as the sudden effect of Luther's defiance of the Pope. 20^{7-10} predict the beginning of colonization, when heathen nations, incensed by their inhuman treatment by Jesuits and so-called Christian explorers, rose against their oppressors. The author does not seem to be any fonder of the higher critics than he is of the millennarians. We are, however, assured that no one is consigned to the bottomless pit, except the Emperor Nero.

The Idea of God in the Psalms.

By F. Herbert Stead, M.A., London.

I.

A man set on the summit of the Salève and bidden describe in all weathers the overpowering grandeur of the Alpine panorama stretched before him—what Browning calls 'Earth's most exquisite disclosure, Heaven's own God in evidence'—would have an easy task compared with mine. The Idea of God—in the Psalms!—casts utterly into the shade the splendour and terror of any Alpine scene. Heights sublime, depths terrific; illimitable dome above, expanse of serene tranquillity below; tragic outbursts of wrath, disappointments overwhelming, crashing ruin, blackness and darkness trailing over the once joyous scene, the wildest tumult of passionate revulsions, then returning glimpses of the blue heaven: a whirl of agony coming to rest in a flow of unearthly music; almost all conceivable experiences jumbled and jostled together in the stupendous panorama of God as disclosed in the Psalms—one's very impotence of phrase attests the presence of the Indescribable.

Yet the most tremendous spectacle of Nature in convulsions is mirrored in a single human retina. And the kaleidoscopic and encyclopædic vastness and variety of the thought of God in the Psalms cast their reflection on (it may be) a single human consciousness. There reflected, it may yield on inspection some account, however faulty, of the Transcendent Scene.

To Hosea, more than to any other prophet, we owe the key to what, borrowing a convenient patristic word, we may call the Psalmic Deity. The domestic tragedy of Hosea's life enabled him to rise to the thought of Yahweh as faithful husband to unfaithful Israel. Marriage was troth-plight or covenant, and the closest kind of kinship. It is at once a legal bond, and constitutes man and wife one flesh. This, then, was to Hosea the best way of expressing what we moderns may term the Solidarity of Yahweh with the nation and with the members of the nation, as also of the members with one another. The relation—more than kin and still more than kind—can be named **bond-kinship**, if such a word be coined. Hosea gave to it the one Hebrew word which is untranslatable by one Greek, Latin, or English word, and has to be represented by different terms, according to the differing context. The word is חֶסֶד (*ḥeṣedh*). The Latin *pietas* comes nearest to it, but is still no true equivalent. Buxtorf's *benignitas* is far too vague. The Greek translation ἔλεος is a poor substitute. Cheyne suggests 'loyal affection' as an occasional paraphrase: which becomes 'fraternal

affection' or 'paternal affection,' according to context. Our English 'loving-kindness,' most frequently used for it, is a beautiful word, but as a translation it is imperfect. To modern ears it conveys nothing of the obligation of covenant, and nothing of the tie of kinship. As used of men, חֲסִידִים is rendered in Greek as ὅσιοι, even as of God ὅσιος is used. Ἅγιοι in the N.T. comes near to the idea of חסד as including the human community bound to God and to its members by covenant and adoption. But 'saints' or 'holiness' would utterly fail to convey to the modern mind the denotation and still less the connotation of חסד.

Now חסד is the dominant conception of God in the Psalter. Yahweh stands to His people, and they to Him as to each other in the relation of bondkinship. Their dealings with each other rest on the basis of covenant. Below this lies a layer deposited from the time when as tribal God, or God of a cluster of tribes, Yahweh was literally of kin to them, and they were kin to Him, asserting and renewing by sacrificial rites their mutual blood-relationship. Still deeper, mostly buried from view, lay and heaved the volcanic mass of the old thunder-god, ever and again bursting upwards in a way that threatened destruction alike to ancient kinship and to חסד. It is this shattering emergence of the arbitrary and fitful Wielder of the forked flame that upsets so many attempts to reach a unified concept of the Psalmic Deity. From that same seismic source come some of the non-moral and non-rational elements which Otto delights to call 'numinous,' and also those elements which by the standard of Christian ethics can only be pronounced flagrantly *im*moral.

But apart from these tribal and fulminant eruptions which caused the Psalmists more anguish than they ever cause us, the main idea of God in the Psalter is represented by חסד. Yahweh and His people were bound together by covenant and kinship. Their obligation was to show 'loyal affection' to Him, by obeying His commands and participating in His worship. The obligation incumbent upon Him was to protect His people and to reward them for their fidelity, by victory over their enemies, by triumphant peace, and overflowing prosperity.

Righteousness (צֶדֶק, or less frequently צְדָקָה) is an essential element in the character of Yahweh as presented in the Psalms. The common definition of Righteousness as 'conformity to a norm' naturally refers us to the norm as the more important and decisive factor. The norm may have been originally a physical standard, like our standard weights or measures, or plumb line, or spirit-level: then a judicial verdict, pronouncing acquittal; then, most generally, the relation and quality of bondkinship, or חסד; and persistent conformity with חסד is the general idea of Righteousness in the Psalms. This view seems to make it a dependent quality, rather than the substantial attribute which the Psalter extols. Perhaps we might help ourselves by an anatomical parallel; and think of חסד as the spinal cord, and Righteousness as the column of vertebræ. The vertebræ are there to enclose, and protect, and secure the action of the spinal cord, and have a substantial value of their own. Without the bony case, the nerve-content would, in man, be helpless and useless slush. Righteousness is the backbone of the character of Yahweh: חסד is its spinal cord. Righteousness is thus the firm and resolute purpose of Yahweh to carry out, despite all inducements to the contrary, what is involved in His חסד. He can be relied on to 'put it through.'

'Faithfulness' or 'truth' (אֱמֶת, or less often אֱמוּנָה) is a kindred idea, but may be thus distinguished: faithfulness is contractual fidelity, with emphasis on contract; righteousness is resolute and unflinching purpose, with emphasis on purpose. Faithfulness implies parallelism to the contract, however varying the line of contract might conceivably be. Righteousness implies rectilinear resoluteness, which does not swerve or wobble, nor allow חסד or covenant to wobble or swerve. And this persistent determination of Yahweh was counted on to bring about the material or temporal welfare of His people.

This theory, however modified by untoward experiences, runs through the various books of the Psalter, from first to last.

It influenced their survey of the past, and their forecast of the future. They set all history, history of Creation as well as history of Israel, to the joyous refrain, 'His חסד endureth for ever!' As Israel had come into contact with world-empires of wider and wider extent, Yahweh's protectorship of Israel must enable Him to deal with those Empires. As He had begun to protect His people in the re-

mote antiquity, so He would be bound to protect their posterity through all generations. These beliefs were hints of and prelude to a yet larger view. The leap of thought from the known world to all space and from recorded history to all time as the sphere of Yahweh's action, was a leap of faith. *Natura non facit saltum,* but here we trench on what is above Nature. The expansion of the unmeasured past and of the unmeasured future into eternity is no necessary evolution of the human mind: whether in Jewish or ethnic religion, it seems to be Something given. Like the expansion to unbounded space, and like the conception of the One Creator of the Universe, no explication of human reasoning can account for it. It is the result of that faith which is 'the gift of God.'

The **monotheism** which prevails throughout the Psalms, with only occasional lapses into the *usus loquendi* which mention 'other gods' as a sort of real entity, may or may not have been the logical development of the original monolatry which Moses imposed. But how came Moses to the initial conception of monolatry—that Yahweh alone must be worshipped by the B°ne Israel, and that therefore Yahweh was able to do all for Israel that could be expected in other nations from all their gods? Do we not there come upon a *datum Dei,* a special gift from the Unseen to the soul of Moses? And as the horizon of Israel's action and reaction extended to the bounds of the known world, monotheism may be a *logical* inference from the postulates of monolatry. But how came the *religious* certitude, which no mere logic can create? Is not monotheism, however conditioned like monolatry, a sheer gift of Divine grace to receptive souls?

These Divine data, so wonderfully portrayed in the Second Isaiah, are assumed and implied throughout the Psalms. They form the universal background behind the relation and operation of חסד; and give the widest guarantee to its efficacy.

The extended conception of חסד leads to a demand that pervades all the collections in the Psalter and is there more evident and clamant than in any other book of the Canon. That is the demand for Trust. Mostly used is the Hebrew word בטח, which may at first have meant 'to lean on': less frequent is חסה, 'to flee for refuge to.' One wonders whether there is any linguistic connexion between חסה and חסד. Is it a proof of the religious poverty of the Greek language or the fault of the Septuagint translators, that out of 43 cases of בטח in the Psalms, *πεποιθέναι* is used only 7 times, and *ἐλπίζειν* 36 times, and out of 25 cases of חסה, *πεποιθέναι* occurs again only 5 times, and *ἐλπίζειν* 19 times, and *σκεπάζεσθαι* once? Be it said with all firmness, hope is not trust; *ἐλπίζειν* is no proper equivalent to בטח or חסה. Our English word 'trust' seems admirably adapted to express either Hebrew word.

The most cursory perusal of even the English version of the Psalter shows that trust is continually urged or confessed as the proper attitude to Yahweh. The Solidarity of Yahweh and His people expressed by חסד, involves their trust in Him. 'Trust in him at all times' is the diapason of the music of the Psalms. On the very face of the Psalter lies the conviction that Yahweh is to be trusted, above princes, above all men. Confronting us on every page is this conception of the Psalmic Deity, that He is at all times to be trusted: He is the supremely trustworthy. In all trials and disappointments, in every emergency, however harrowing, He is to be trusted. He is to be trusted for certain things—for victory in war, for security from enemies within and without, from drought, famine, and pestilence, for the preservation of His people in all circumstances.

But we do not read far in the Psalms without finding that this trust at times seems to be bitterly disappointed. The people bound up so closely with Yahweh are beaten on the field of battle, are ravaged by pitiless enemies, are exiled, are overwhelmed with all manner of evils. Even the Temple is invaded, mutilated, desecrated.

We meet with frequent wails of disappointment and cries of agony. The bondkinship had somehow or other broken down. One of two things, the Psalmists argued, must have happened; either Yahweh had failed to keep the covenant, or they had. They dared not long rest in the first alternative. But they did give it expression. Yahweh had not remembered His oath-sealed covenant. He had cast off and abhorred His heritage. He had forgotten to be gracious. Why, oh why was this?

The easy answer was, 'You have been unfaithful to the covenant. You have sinned.' Job's friends were not wanting to say, 'You must have sinned.

Yahweh would never let you suffer in this way, if you had been faithful.' Then arose the frenzied protests of outraged innocence:

I have washed my hands in innocency (Ps 73^{13}).

I have walked in mine integrity.
Examine me, prove me:
I have trusted in Yahweh without wavering
(Ps $26^{1, 2}$).

Now thou hast cast us off, and brought us to dishonour;
And goest not forth with our hosts.
Thou makest us to turn back from the adversary:
And they which hate us spoil for themselves.
Thou hast given us like sheep appointed for meat;
And hast scattered us among the nations. . . .

All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,
Neither have our steps declined from thy way . . .

Awake, why sleepest thou, O Yahweh?
(Ps $44^{9-19, 23}$).

At other times, the unfortunate people were driven to the second alternative. Yes, they must have sinned. Not conscious of guilt by any verdict of conscience, they pleaded guilty before Yahweh that He might repent and turn again and be gracious to them. This was often no genuine conviction of sin as we know it: they seemed to argue: 'We suffer: suffering only comes as punishment for sin: therefore, O Yahweh! do forgive us: we plead guilty if thereby we may win thy favour.'

It is when they feel themselves arraigned, for unnumbered transgressions, before a very irascible Judge, that the Psalmic Deity is presented in the most repellent light. He is the old thunder-god, blazing out in explosions of anger against an abject and terrified crowd. Hear their pitiful lament before Him:

We are spent in thine anger,
And in thy rage we flee away.

All our days are passed away in the outburst of thy wrath:
We spend our years like a moan.

Who knoweth the power of thine anger? (Ps 90).

So they grovel before Him in terror, and hope by utter humiliation to turn away His wrath. Then, maybe, He will come to their aid: deliver them: and again be their gracious Protector.

The Psalmists seem to have felt towards Yahweh as children towards a very good-hearted parent, who is generally delightful to them, but has an unusually choleric temperament, which unaccountably bursts out into fury and vents itself on all and sundry in the family; they tremble before him in shrinking dismay; but when the explosion is over, he returns to his old loving self. While the fit of Divine rage lasted, the frightened folk thought of all manner of ways in which they might have given offence; even what was hidden from their own consciousness was exposed to the fierce light of His countenance. So they begged to be delivered from the sin that had caused Him to take such terrible umbrage: they confessed, as tortured victims on the rack confess, any crimes in order to obtain release from torment; and, for the same reason, craved to be forgiven. They could even implore Him to repent!

There was something very melancholy about the spectacle of unusually good people racking their brains and probing their consciences to find out what they could have done wrong to bring upon them such fearful suffering. There was something wrong, they had no doubt.

They were perfectly correct: there *was* something wrong; but it was not the heinous transgressions they were hunting for: it was a wrong theory of life. They held throughout the Psalter that suffering was punishment for sin, known or unknown; and they tried to argue back from the suffering to the sin. The indignant refutation of this cruel theory in the Book of Job had evidently not mastered the writers of the Psalms: still less had they advanced to the teaching of the Second Isaiah, that suffering may be the vicarious lot of the Righteous Servant of Yahweh. To the end the Psalmists hoped that Yahweh would vindicate the right by destroying the enemies who assaulted Israel and by giving to His people prosperity and peace. There may be hints here and there of His calling in a life hereafter to redress the balance of this. Eudæmonism remained a permanent element in the theology of the Psalms. And as even a modern thinker like Kant argues that there must be another life to bestow the happiness which is due to virtue and which virtue does not receive in this life, the eudæmonism of the Psalms may represent an integral element in the religious consciousness of Man.

But solution of the problem presented by the suffering of the righteous was not found in the Psalms along eudæmonistic lines. A solution was hoped for and prayed for, but not in that way

obtained. The contradiction between faith and fact led the Psalmists to feel they were in presence of the Inexplicable. The supremely Trustworthy behaved in a way that made Him utterly Inexplicable. They found the numinous element in God, as Otto might say; for to Otto the numinous is simply what is Inexplicable—beyond reason and right. But the agony of finding the Trustworthy to be acting totally otherwise than their trust demanded, the collision between the expected and the actual, did lead Jewish piety to the inner solution of its difficulty. In Yahweh Himself, in intimacy with Him, not in change of outward circumstance, not in victory over enemies, not in vindication before the world, not in abundance of prosperity, but in God they found their exceeding great reward:

> Whom have I in heaven but thee?
> And possessing thee, there is none upon earth that I desire (Ps 73^{25}).

To take up the Cross.

By J. Davies Bryan, Alexandria, Egypt.

The phrase 'Take up thy cross' has no connexion whatsoever with the fact or with the form of Christ's death by crucifixion; nor did it arise out of the custom of compelling condemned prisoners to carry their own cross to the place of execution.

The argument in the passages in which the words occur is this:

> There are two realms—the 'world' and the 'kingdom of heaven,' distinct, and by their nature inimical. There is no affinity, there can be no fusion between them.
>
> Now, 'no man can serve two masters'; he must 'deny' or renounce his citizenship of the one state before 'confessing' or acknowledging allegiance to the other. He cannot be a subject of both; he cannot even retain friendly relationship with the two. There must be an unqualified abandonment of all old values, a complete breaking away from former surroundings and attachments. A man must *pull up the stake which pins him to the old life,* and definitely turn his back on the 'world,' to go over and 'follow after' a new leader on the other side. It is the same call as that which was given to Abraham—'Get thee out of thy country, and from thy kindred, and come unto the land which I will show thee' (Ac 7^{3}).

The words, with but slight variation, are found six times in the Gospels, and were used, according to our records, on four separate occasions:

> (1) When the great charge was given to the Apostles as they were on the point of starting on a preaching and healing mission to the Jews (Mt 10^{38}).
>
> (2) In the course of, or soon after the journey to the coasts of Cæsarea-Philippi. This report is given in three of the Gospels—Mt 16^{24}, Mk 8^{34}, Lk 9^{23}—and the only marked difference in the wording is where Luke introduces the term 'daily' into his narrative.
>
> (3) Immediately after, and closely dependent on, the Parable of the Great Supper (Lk 14^{27}).
>
> (4) To the rich man (Mk 10^{21}). Though the words fit in perfectly with the spirit and the teaching of the story, they are omitted from the R.V. on the ground that they are not found in some of the oldest MSS.

The teaching in the contexts of the phrase is not directly concerned either with the suffering of Christ or with the persecution of the disciples.

In three of the chapters (Mt 10, Mk 10, Lk 14), that is, on three out of the four occasions when the words were spoken, there is no reference to the events which were to take place in Jerusalem. In the other passages there is nothing in the narrative connecting the call to take up the cross with the announcement made a few verses earlier—'From that time forth began Jesus to show unto his disciples how he must go to Jerusalem . . . and suffer . . . and be killed.' The sequence of events is not quite clear in Matthew and Luke, but Mark indicates a separate occasion and a different audience. Moreover, *in none of these forecasts* (made to the disciples only) *is there any intimation*

given of the manner of His death. The first mention of crucifixion is in Mt 20^{19}.

Further, in only two of the chapters is there any warning that the disciples were to meet with persecution (Mt 10 and Mk 10^{20}). The words 'losing his life,' 'hating his own life,' met with in the other sections, are explained in a spiritual sense—'what shall it profit a man if he shall gain the whole world and lose his own soul?' (cf. Jn 12^{25}). In Mk 10^{20} the words, 'with persecutions,' come up in a strikingly unexpected manner in the midst of promises of affection and companionship, and of satisfaction in the enjoyment of their possessions —values which would be given them a hundredfold in exchange for those which they had abandoned. In the tenth chapter of Matthew, Christ warns the Apostles of the difficulties and dangers ahead of them, but the words 'take up the σταυρός (*stauròs*)' do not fall in that part which deals with persecutions; they follow that solemn declaration—'I came not to send peace on earth, but the sword.' It is with this 'division' (Lk 12^{51}) in society that the words are connected.

But, in every instance where the phrase is found, the context is concerned with the antagonism between the two realms: in every case the man is called upon to abandon the world and all that the world meant to him in family and wealth; he must 'lose his life' that he might find his soul.

The custom of compelling prisoners to carry their own cross may have been a familiar sight in Palestine, but such bearers of the cross were malefactors. For Christ to warn His disciples that every man accepting His service must count the cost (Lk 14^{28}), and even carry his life in his hands owing to the social upheaval which He predicted, would be intelligible to His audience; but to invite the general public to assume the rôle of criminals, even in a figure of speech, could create nothing but confusion in the minds of His hearers.

Nor must it be forgotten that the words 'to take up the cross' do not stand alone: they must not be detached from what is invariably added, and without which the meaning of the appeal is not complete—'follow (or, come after) me.' It would be straining the sense to breaking-point to translate the word 'follow' as 'to go about, day by day, contemplating the danger and even probability of death by crucifixion.' Nor could it have meant in the minds of these three authors 'follow my example and carry your cross,' for not one of the three ever states that Jesus did bear His own cross. The natural conclusion from their narrative of the incidents at Jerusalem, especially as given by Matthew, is that Simon was found as soon as the company emerged from the Prætorium.

The call was not to so many Calvarys but to service (Jn 12^{26}), and 'he that followeth me shall not walk in darkness, but shall have the light of life' (Jn 8^{12}).

The equivalents in the mind of the Teacher are clearly set forth in the latter part of Lk 14:

'Whosoever doth not bear his cross, and come after me (v.^{27}),

'Whosoever he be of you who forsaketh (renounceth, R.V.) not all that he hath (v.^{33}),

he cannot be my disciple' (both vv.).

The first meaning of σταυρός is not 'cross' but 'stake,' and the word is likely to have retained this significance in the current proverbial speech of the people. It gave the Latin, not the idea of a *crux*, but *stauro*, 'a staff.'

There is no cross in the Old Testament. The word used there for stake is יָתֵד (*yathed*) (cf. Arabic *wattad*), and this is indifferently rendered in the A.V. as *pin*, *nail*, *tent-peg*, and *stake*. In almost every case it stands for an implement attaching something to a particular spot. Compare:

> 'Zion . . . a tent that shall not be removed, the stakes whereof shall never be plucked up' (Is 33^{20} [R.V.]).
>
> 'Enlarge thy tent . . . lengthen thy cords, strengthen thy stakes' (Is 54^{2}).
>
> 'To give us a nail (margin, or, *a pin*, that is, a constant and sure abode [LXX—*an establishment*] in his holy place' (Ezr 9^{8}).

The figure has been retained in our English idiom —'to have a stake in the country,' that is, to possess something there which identifies us with the place, and which makes its welfare our close concern.

The phrase has the characteristics of a proverbial expression, but it cannot have been a Greek saying, for three different verbs are used for 'to take up'—λαμβάνειν, αἴρειν, βαστάζειν. The common word for carrying—φέρειν—is not employed.

Now, *αἴρειν* acquired a special meaning. It is frequently used, without any stated accusative, in the sense of 'departing,' or 'starting on a journey.' In Ac 27^{13} we read simply *ἀράντες*—'they weighed anchor' (R.V.). Cremer states that *αἴρειν* is used, standing alone, for the departure of an army, and that Philo and Josephus employ this verb (again without an accusative), for 'setting out on a journey.'

A nomad sheikh, about to seek fresh pasture for his flocks, merely calls out *sheel* ('lift') to his harem, and his women-folk immediately start preparing for their departure by loosening cords and pulling up tent-pegs. An English officer on trek would probably call out 'Load up.'

Such expressions—*αἶρε*, *sheel*, 'Load up,' indicate the steps to be taken with the view of quitting, abandoning one place to go to another.

'To take up the *σταυρός*' belongs to this category.

It is only in this way that the words can possibly be given the modern sense of 'bearing a burthen'—taking on one's shoulders a task, or accepting a duty which makes *life*, not the prospect of an ignominious death, an agony. The cross, or that part of it which the prisoner had to carry, was not weighty or galling to the flesh. The bearing of it cannot have been taken as the most appropriate figure of mental distress when the torment of crucifixion awaited the bearer only a few paces ahead.

'I am come to set a man at variance against his father. . . . A man's foes shall be they of his own household,' said Jesus to His disciples. The coming of the 'kingdom' called for a new social basis. A new group was to be created, but this could not be done without first bursting the bonds of blood. Wherever a new faith came to be established there arose, inevitably, a conflict between the obligations imposed by blood kinship and the claims of the new fellowship. Here, there was no compromise possible to a disciple: 'He that loveth father or mother more than me . . . he that taketh not his cross and followeth after me . . . is not worthy of me.'

The ultimate unit within a group, and the most difficult to combat and supplant, was the family.

> 'The key to all divisions and aggregations of Arab groups lies in the action and reaction of two principles: that the only effective bond is the bond of blood, and that the purpose of society is to unite men for offence and defence. . . . Within such groups all other considerations disappeared before the paramount obligation that lay in every family to stand by its own people' (W. Robertson Smith, *Kinship and Marriage in Arabia*).
>
> 'Support thy brother be he the oppressor or the oppressed.'
>
> 'My brother and I against our cousin; my cousin and I against all others.'

These are Arabic proverbs, current in the Near East, testifying to the strength of the family ties.

'Who is my mother? Who are my brethren?' asked the Teacher on one occasion; and He replied to His own question—'Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother' (Mt 12^{50}).

Muhammad, throughout his public career, had to face the same problem of how to substitute the bonds of faith for the ties of blood, and tradition attributes to him a saying which is reminiscent of Christ's own words:

> 'The Apostle of God said: I swear by him who holds my being in his power, not one of you will be a believer if he has not for me more love than for his father or for his children' (*Bokhari*, vol. i. p. 13).
>
> 'To live up to God's Torah' (quoted in *Tales and Maxims from the Talmud*), 'it is necessary not only to abandon all worldliness, but one may, under circumstances, have to harden his heart to his own children and to his own household.'

It is an old claim that religious belief should prevail over the closest family or tribal relationship (cf. Dt $12^{6f.}$).

It is in the midst of this conflict of the two loyalties, discipleship and blood kinship, that the call comes to 'take up the *σταυρός*,' and follow Him. Service is no longer left to the chance of birth; allegiance must go by the choice of will. It is an essential condition of citizenship of the 'kingdom' that he who seeks it shall, first, break those bonds which, as with a stake, hold him to the world.

In the Study.

Virginibus Puerisque.

Some Little Things that are Big.[1]

'Behold, how great a matter a little fire kindleth!' —Ja 3[5].

The house where I spend my holidays among the hills and the heather stands at the edge of a birch wood. And in the garden there are some glorious trees. One of them has always been a special favourite, a tall and stately one; and yet the last few years, though it is not old for a tree as yet, more and more of its branches have been getting leafless and withered and bare, and in a year or two it seems the whole tree will have died. The other day I showed it to a man who knows most things about trees, and asked him what was wrong with it. He looked at it for a bit, and pointed to a scar a good way up the stem. 'That is what is killing it,' he said. 'Oh, nonsense,' said I, 'that's nothing at all, I remember when that happened. It was on a wild day about Christmas fifteen years ago that a great rushing wind broke off a big branch that used to be there. But the tree, though not so perfect after that, was never a bit the worse.' 'It was,' he said; 'you didn't know it, and there was nothing for a long, long time to show it you; but it was then the tree began to die. On the raw, broken wood where there was no bark left to shield it, the spores or seeds of a fungus gathered, and it has eaten farther and farther into the huge stem, has reached its very heart. Look! the wood is all soft and crumbly there, and nothing now can save your glorious tree, and in a year or two at most it will be dead.'

Well, it will make a great blank when it goes, and we shall miss it sadly. But you see how much mischief can come from quite a little thing. Why! drop a spark on a dry heather moor and you may have a fire of miles and miles, or a whole forest one great roaring furnace, or many streets ablaze, with men, women, and children running out in terror, and firemen working with their ladders, and people being burned perhaps; and one spark did it all!

And in that same place where I holiday, the first year of the War all the children everywhere were playing at soldiers. And ours asked to be allowed to dig a real big trench and to live in it through the long hot summer days, and be just like the boys out at the front. So they dug it, and played in it, and then they turned to other games, and when we were leaving we forgot to fill it in; and next year a few nettles, blown from who knows where, sprang up in the bare bit of ground, and the next summer again they had spread into quite a patch of them, and the next, why they were seeding themselves everywhere. And ever since, we have had to keep cutting them, and digging up the roots, or they would be all over the place. And it all started in a children's trench twelve years ago! So, again, you see what trouble can come from a little thing.

And you and I must take care, for we may have something like that in our lives—just a little thing as yet, and you and I may think nothing about it; but if it spreads and spreads, or if it eats into our heart, what then? Perhaps you're getting selfish and greedy. Oh, just about little things, of course. It doesn't really matter much who gets the best cake on the plate. In ten minutes we've forgotten all about it. But if your hand always goes out for it, or if, when Dad can take only one in the car you always cry 'Take me'; if it's your game that must be played, if you must get first innings every time, and the first read of the new books—why, look here, hasn't that horrid fungus selfishness blown in somehow from somewhere and isn't it spreading deeper and deeper into your heart? You may never notice, but other people will soon be saying, 'I can't stand that child, he is just a selfish little brat.'

Or, the other night Mother said, 'Now, remember, off to bed at half-past seven!' And you promised, and you meant to go. But, when you looked, it was only twenty past, and so you snuggled down for the next chapter, and at the end of it you had to peep into the next, and not read it, but just see what was to happen. And—it was ten to eight when you went off. Yet when Mother said, 'Did you go upstairs when you promised?' you said 'Yes'! Well, you meant to do it, and it was a kind of accident you didn't go, I know. But if you start that kind of thing, if you're not straight and true and honest, it will grow and grow till you can't help it and are always doing it. The nettles will keep spreading over everything. You know yourself

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

how easily a habit grows. Last session you started off quite well, not at the top perhaps, still fairly well. And yet all the last term you were about the worst in the whole class. Now why? Wasn't it because a new boy came to live three doors away; and one day you went off with him instead of turning in to work, and somehow after that you kept going nearly every night, and never really settled down to work at all? It began so easily, one little branch broke, that was all at first, yet by and by the whole tree died. If you keep on like that, a day is sure to come when some one has to be promoted in the office, and it should be you, but they will say, 'Oh, no, he's a slacker, comes in ten minutes late, and never puts his heart into his work. He is no use at all,' and they will push up some one else, and leave you where you were.

A little thing can do a heap of damage. So we must take care. My friend told me that if I had painted the raw place on the tree it would have been all right. 'Five minutes would have done it then, but you can't save it now,' he said. And if we had pulled up the five or six first nettles—a sting or two, and all would have been over. But it's hard work now to keep them down. Or if some child had set its foot on that first spark and stamped it out, there would have been no fire. But once it got agoing what could anybody do? And these things in our life, it's a pity we didn't start to cure them sooner, but we have time yet if we don't lose any more. I wouldn't wait another moment. I would go at once to Jesus Christ, who is so clever at mending broken things, like Daddy with your toys, or Mother when you fall and bark your knees. I would go off to Him at once, and say, 'Here is a little lass, or a little laddie, who has let the nettles of temper and sulks and passion into his life and can't get them pulled up, tug how he will, and oh, how they sting! who has allowed the fungus selfishness to eat into her heart and she can't put things right. Will You not help me?' And He will. But we must lose no time. Five minutes would have saved that tree once, but now it must die.

A Knitting Lesson.[1]

'The whole body, knit together . . . grows with a divine growth.'—Col 2[2] (20th Century N.T.).

Sometimes you find people studying papers of printed directions that look like a muddled algebra. There is line after line like this: 'k3, p2, repeat for 15 rows; p32, k26,' page after page of it. If you are very clever you know at once that it is not algebra but directions for knitting socks or sweaters or some such thing. But have you ever thought that making a character is very much like knitting a stocking, that both have to be done in very similar ways? Plain and purl, picking up and casting off, one stitch at a time, reach the end of the row and start afresh, following the directions and keeping to the pattern, knitting tightly or knitting loosely, all have their place in life.

Have you ever tried to knit a sock? You started out with tremendous enthusiasm. When you came home from school you could hardly wait to take your things off before you picked up the knitting. You wanted to get up early in the morning to get on with it, and sit up late at night to do a bit more at it, and you put a piece of wool in to see just how much you had done every day. But that enthusiasm did not last very long, did it? In spite of all your work and labour, progress was painfully slow. It seemed as though you never would get down to the heel. You had to work so hard and so long even to get another inch done, and you got tired of it. Still there was no way to get it finished except that steady one row at a time.

In Bedfordshire, where they make wonderful lace on big pillows by winding thread round forests of pins stuck into brown paper patterns, old people used to tell me that when they were children they had to make so much lace every day before they were allowed to play. If they went to a lace school they would have to make so much before they were allowed to go home. Sometimes they would unroll a bit of the lace they had made yesterday and have it measured up with to-day's that they might go out earlier. But you were always found out at the end of the week, for then the whole length was measured and if it was short you had to make it up. You may trick life for a little while, but it will not last, and you will have to make it up in the end.

The stocking gets finished by simply keeping on, stitch after stitch, one row at a time, stitch after stitch. A great English statesman had a friend who was splendid at starting things, but he seldom finished anything. He got tired of his knitting before he reached the heel of his stocking. 'My friend,' said the statesman to him one day, 'you need to observe the postage stamp. When you put it on a letter it sticks to that one thing till it

[1] By the Reverend Wm. J. May, Gosport.

gets there.' If you stick to one thing you *will* get there, right to the finishing-off row at the toe.

And you discover this, the longer you keep on, the easier it becomes. 'You get into the habit of it,' as people say. The first few stitches took a tremendous lot of thinking about. You had to watch carefully and go slowly, but the next row was a little easier, and before long you did not have to watch your needles very much. Some day you hope you will be able to knit as well as Granny can, who can knit and talk and look at something else all at the same time. In fact, there are times when you wish Granny could not see quite as much when she is sitting down quietly knitting.

Learning to knit is like learning to walk. Baby legs take a lot of managing. They always seem to be wanting to go in wrong directions, and Baby seems to have to stop and think what to do next. But before long you get into the habit of walking, and you walk surely and without thinking much about it. When you began to knit, the needles seemed as big and as awkward as broomsticks. Now you can make them do anything you wish.

Good habits are just as strong as bad ones. The longer you knit, the easier knitting becomes. People are always talking about the drinking habit, the swearing habit, the bad temper habit. But why not talk about the kindness habit, the courage habit, the prayer habit, the love habit. For all the things you want to be—courageous, loving, truthful, kind, are like knitting. At first they demand thought and effort, but the longer you practise them the easier they become, and you do them as naturally as Granny does her knitting. You make a habit of it.

'Oh, there! And now I've dropped a stitch!' You have had to say that before to-day. Even the most clever knitters will drop a stitch sometimes. There is only one thing to be done, go back and pick it up. Otherwise, everything will go wrong. The temptation, of course, is to say, 'I won't bother. I won't take any notice of it.' But if you do, all your knitting will be spoiled. That dropped stitch will weaken every other stitch, and the weakness will spread, and your stocking will 'ladder,' and all manner of awful things will happen. Certainly, you must put it right at once.

In South Africa there is a curious thorn known as a grapple-plant. Its long branches have sharp, curved thorns. If one hooked thorn catches itself in your sleeve the first attempt to get free will bend the long, slender branches and a score of other thorns hook themselves in you. If you are hooked by the grapple-plant the only remedy is to keep still, cut off the thorns, and remove them one by one. It is no use trying to say, 'I won't take any notice of that grappling thorn. After all, it was only one.' You will be compelled to take notice of it. You cannot ignore it.

And the longer you try to ignore a dropped stitch the worse it is. It means so much more trouble to undo several rows and go back to that weak place and pick up the dropped stitch, than it does to put it right at once. You will be sure to make mistakes, to drop a stitch now and then. When you try to knit the courage habit you will sometimes forget and be a coward. When you try to be kind you will sometimes forget and be selfish. It is only a stitch. Go back and put it right at once and no great harm will be done. But don't try to ignore it, don't delay putting it right. That way lie sorrow and trouble. Just keep on, one stitch at a time, one row at a time. It will come right at the end.

The Christian Year.

Fifteenth Sunday after Trinity.

The Symbol of Christianity.

'But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'—Gal 6^{14}.

Christianity is the religion of the Cross. Its subject-matter is called the Cross. Its Author and Lord is the incarnate, risen, and exalted Son of God who died upon the Cross. Its aim, salvation, is accomplished through the Cross. The Cross is the outstanding symbol of Christianity.

What is the meaning of this? Why is this place given within Christianity to the Cross? It is for two reasons. The one is what is vividly suggested by the Cross itself: the other is the Victim in whom Christianity is chiefly interested who suffered upon the Cross. The Cross stands for two things. It stands for the proper fate of the worst of evil-doers. It stands also for the common fate of devoted saviours of their kind. No wonder the Cross should find a prominent place in a religion whose aim is the salvation of sinful men.

But it is Jesus of Nazareth, the Crucified, who gives supreme significance to the Cross. But for Him it would never have received attention;

everything turns on Him. When faith reflected on who He was, and received God's testimony to His worth, it saw immediately that if once the meaning of that death were realized, nothing else could mean so much for men as that. And with the light of its meaning breaking in ever greater brilliance around them, Paul in an ecstasy burst forth in the words, 'God forbid that I should glory, save in the cross.' It was its double significance of shame and salvation, elements so signally blended in the experience of the Lord, that made the Cross at once draw and repel. As the poet puts it:

This, that killed Thee, kissed Thee, Lord!
Touched Thee, and we touch it: dear,
Dark it is; adored, abhorred:
Vilest, yet most sainted here.
Red of heat, O white of heat,
In it hell and heaven meet.

1. The Cross of Christ, first of all, witnesses to the completeness of the Divine understanding of, and the intensity of the Divine sympathy with, human suffering and sorrow.

In one of his sonnets in the *Vita Nuova*, Dante distils the essence of sympathy into these two lines. Speaking of one who offered him comfort in his great grief over the death of Beatrice, he says:

Our life revives, since one doth now console
Who sorrows with us, *healing grief with grief.*

That goes to the heart of things. The sympathy that we feel to be most real is that which has behind it a kindred experience, can heal grief with grief. Remember, then, who suffered upon the Cross. It was God incarnate, God in human flesh. Remember the sufferings and the shame of the Passion week which culminated in the Cross. Remember that the Father gave up the Son to suffer all this for us. Are these sufferings not the guarantee to us that God knows by experience what human suffering is, knows what bereavement is, and can feel for the creatures He has made?

Ah, that touch of sympathy! how it tells! A man as little in line with orthodox Christianity as Thomas Carlyle does not fail to appreciate this in Christianity. Carlyle moralizes on the fate of Marie Antoinette. Where must she look for consolation when, on the way to the guillotine, every heart was steeled against her? What do you think he says? 'Think not of these; think of Him whom thou worshippest, the Crucified—who also treading the winepress alone, fronted sorrow still deeper; and triumphed over it, and made it holy; and built of it a "Sanctuary of Sorrow" for thee and all the wretched.'

2. Christianity, for a second thing, bears unswerving testimony to God's absolute antagonism to sin. And the Cross is the symbol of that.

Men knew what they meant by condemning a man to the Cross. It was the brand of their utter execration on what they believed to be his way of life. They meant that they had tracked the dark doings which they utterly abhorred to their lair, and they now dragged them into the light of day; and the miscreant they nailed up upon the Cross as though to say, 'Behold a pest-infested wretch that would pollute the earth were he to remain longer upon it. Let him die the most painful and shameful of deaths.' The Cross was a human testimony against sin, expressed what man in his inmost conscience knew every sin deserved. God endorsed that judgment. It was a God-given instinct that looked with unrelenting eyes on wickedness.

There is a great fact called human solidarity. We are members of one body, and if one member goes wrong all the others suffer with it, cannot escape; personal worth is no protection. And Christ had become a member of this sin-smitten race. He might, He did, avoid all personal participation in its evil ways. But if He went into the waters of baptism, it was because He acknowledged the sin of the race to which He belonged, sin in which therefore He was involved, and He consecrated Himself to save them. And when He suffered on the Cross, submitted to death and all that led up to death there, it was just because on man's behalf He acquiesced in this way in God's judgment upon sin.

3. The human heart has always had the conviction that in certain hands the sharing of suffering and doom can be redemptive. It may be so in the case of the innocent. It may be so for all for whom the innocent stands, for all with whom he is in touch. If one could appear in touch with all humanity animated by a love wide enough, he could stand for them all. But this is to ask for the coming of God, and a Divine sacrifice. Yet men imagined that even that might be. To say nothing of the whole testimony of the Old Testa-

ment, Æschylus thought there was hope for Prometheus, if

> Some God should come to bear his woes
> And pass to Hades' sunless realm,
> And the dark cloudy depths of Tartarus.

Sophocles knew the power of love to save. Œdipus in his misery, seeking for deliverance from the fate that his unconscious sin had brought upon him, cries:

> One soul working in the strength of love
> Is mightier than ten thousand to atone.

Atonement, sacrifice, with all that it involved of substitution and propitiation, all that it expressed of submission, restitution, plea for pardon, was the method to which mankind instinctively betook itself to get rid of the burden on the conscience which we call the sense of guilt.

Now the Cross is the symbol of all that. It says that it was a true instinct in the human heart which said atonement was needed before we could be forgiven. But it also supplies the answer to the challenge and the fear. To the fear that there was no one equal to the task it offers the Son of God. To the challenge 'Why was atonement necessary?' the question 'Is not pardon free?' it offers the suffering Son of God.

Lily Douglas, in *Christus Futurus*, says: 'Reason cries, "If God were good, he could not look upon the sin and misery of man and live; his heart would break." The Church points to the Crucifixion and says, "God's heart did break." Reason cries, "Born and reared in sin and pain as we are, how can we keep from sin? It is the Creator who is responsible; it is God who deserves to be punished." The Church kneels by the Cross, and whispers, "God takes the responsibility and bears the punishment." Reason cries, "Who is God? What is God? The name stands for the unknown. It is blasphemy to say we know him." The Church kisses the feet of the dying Christ, and says, "We must worship the majesty we see."'

The only criticism on that beautiful utterance is, that it is not reason that speaks as reason is represented here, but unreason and cavil and pride and sin at bay. Reason is humble and learns at the Cross the solution of many a mystery, but also that there are mysteries like the overcoming of sin which the heart gratefully welcomes and accepts, but which human reason cannot fully fathom or understand. It learns the mystery of the Cross.

4. There is still another side of Christianity, of which the Cross is the symbol. It is the symbol of the life which the Christian is to live.

Before ever His own Cross was set up, Christ said, 'Whosoever will be my disciple, must take up his cross and follow me.' When He said this, it was simply a very vivid figure that could not fail in its message to men who knew too well the methods of a Roman execution. It meant to say that even if following Christ involved a way through life whose only parallel for crushing burden and scorn was to be found in that of a man on his way to execution with his cross on his back, a true disciple must be prepared for it. If loyalty to Christ meant the uncomplaining acceptance of imposition, misrepresentation, ingratitude, and cruelty, the true Christian must not shrink. But how enormously intensified is the force of the words when Jesus has to the very letter borne the Cross along the 'Dolorous Way,' and died on the Cross for men! In the light of that we understand what Amiel says: 'The Cross is the guarantee of the Gospel, therefore it has been its standard.'

It is seven hundred years now since St. Francis of Assisi died. And in October the minds of men will be turning to Italy and to the memorial celebrations there. So let us think of him for a moment. The old tale runs that as St. Francis was walking near the Church of San Damiano, the word came unto him in the Spirit that he should enter in and pray. Having entered in he began to pray fervently before a certain image of the Crucified One. He devoted himself to God's service, and later we have him repeating the words of the text: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'

'O my Lord Jesus Christ,' he prayed, 'grant me two graces before I die: the first, that in my lifetime I may feel in my soul and in my body, so far as may be, the pain that Thou, sweet Lord, didst bear in the hour of Thy most bitter passion; the second is, that I may feel in my heart, as far as may be, that exceeding love wherewith Thou, O Son of God, wast kindled to willingly endure such agony for us sinners.'

The more it is pondered, the more the power of Christianity is found to lie in the Cross. The incarnate Christ, the risen and exalted Christ, and

all His mysterious presence among us and experiences in our midst, become intelligible when we find Him acting for us and upon us by His death on the Cross, acting in us and through us by awakening in us the very spirit that led Him to the Cross. Of course the Cross does not say all. It is but a symbol, and no symbol can. But 'the very power of a symbol lies in the sublime inadequacy and yet practical effectiveness of its suggestion.' And this symbol is associated so intimately with the great critical, crucial event in the Saviour's work for the world's salvation, that we are not surprised that the gospel is called the word of the Cross. The Cross symbolizes the service He did for us. It symbolizes the nature of the service He expects of us. And if it reminds us that the ideal life for man is no smooth, easy progress over carpeted tracks, but strenuous, arduous, often wrestling with things repellent and cruel, it tells us, too, that Christ asks nothing of His followers harder than He has faced for them of His own gracious will, for

Not in soft speech is told the earthly story,
Love of all loves! that showed Thee for an hour;
Shame was Thy kingdom, and reproach Thy glory,
Death Thine eternity, the Cross Thy power.[1]

SIXTEENTH SUNDAY AFTER TRINITY.

Found in Christ.

'That I may be found in him.'—Ph $3^{8.9}$.

The Apostle admits us here into the very sanctuary of his being. There stand revealed to us on this page of Scripture the forces and ambitions which determined and governed his life. The impression produced on us resembles that which attends the contemplation of the huge shafts and cylinders which drive an ocean-liner through the water. What energies wrought within him! What eagerness of mind, what enthusiasm of feeling, what resoluteness of will! And all this tremendous activity was generated by the fires of a single devotion, and concentrated on a single object. If you subtract from the experience of the Apostle Paul his relationship to Jesus Christ, there is only a shell of a personality left. Christ lived in him, and he lived in Christ and for Christ.

Elsewhere in his writings he gives ample expression to the debt of gratitude under which he was conscious of living to Christ. But in this section of his Epistle to the Philippians he tells us how he is affected *towards* Christ. The two things go together like the sides of a coin. Both elements are present in the experience of Christian people. And there exists a direct correspondence between the one and the other. According as a man is affected *by* Christ, so will he be affected *towards* Christ. 'To whom little is forgiven, the same loveth little.' That principle, which our Lord enunciated at the table of Simon the Pharisee, has a wider application in reference to Himself.

The ardent emotion of the Apostle's heart leapt out in three great flames of longing—that he might know Christ, that he might gain Christ, that he might be found in Christ.

No one ever *knew* Christ more intimately than Paul did. Gifted by nature with rare powers of insight and sensibility, he had exercised them to the full on the Person of his Lord. 'Life,' as it has been well said, 'had set him at the point of view for realizing now one significant fact about Christ, now another.' Enlargement of understanding had accompanied and accrued from apostolic activity, as is always the case. But many-sided and profound as his knowledge was, there was no satisfying him. Unsearched riches in Christ inspired him with a vehement eagerness to mine away in quest of them.

No one ever *gained* Christ more signally than Paul did. The privileges which he enjoyed by birth and training, and the high position he had won in Jewish religious circles by his strictness and zeal, were renounced by him when he became a Christian. Ever since his conversion he had made it his aim to interpret life and duty according to the mind of Christ. The estimates he had formed of the relative value of competing interests and alternative lines of action, had not been cherished by him as mere sentiments. Decisions had invariably been framed on the strength of them. They had been adopted as the working principles of his conscience. His conduct had been based on no other standards, so that he has gained Christ in a most genuine and practical way, and had kept on gaining Christ to the increase of his wealth of moral experience. But to such length will the spirit of covetousness for the best gifts—for God's unspeakable Gift—go, that the ambition of his old age was for still larger acquisitions.

No man, surely, was ever *to be found* in Christ more unmistakably than Paul was. Wherever he

[1] R. J. Drummond, *Faith's Certainties*, 125.

might chance to be, in Jerusalem or Ephesus, Antioch or Athens, Corinth or Rome; whensoever he might happen to be tested—on his tours, during a shipwreck, before his judges, in the lists of controversy; under whatever circumstances he was exposed to discovery, he was to be found in Christ. But as though this relationship to Christ had never been effected before, or were only a matter of recent date, the Apostle was moved by a great impulse of desire to have it sealed and secured beyond all question.

Let us consider that last aspiration of the Apostle's in a little more detail.

1. *We are able to find ourselves.* It is quite usual in ordinary conversation for a man to say, that he found himself doing or saying a certain thing on a particular occasion. The impression which he wishes to convey is that, up to this point, his conduct had not been attended by any larger measure of thought than was required for the mere fulfilment of it. He had not been acting or speaking with deliberation, and a clear recognition of what he was about. Then all of a sudden he awoke to self-consciousness. He saw himself, and heard himself, as distinctly as other people had been doing while he was absent-minded. He found himself using certain words, and performing certain actions.

Now it is undoubtedly the case, that this experience of self-discovery can be cultivated by each one of us. More than that, it ought to be cultivated by each one of us. If, with all our finding, we never try to find ourselves, we are neglecting by far the most important object of investigation within our compass. 'The unexamined life,' wrote Marcus Aurelius, 'is not worth living.' We ought to question ourselves periodically and faithfully concerning the sources from which the guiding ideas of our minds, and the prevailing choices of our wills, come. We must ascertain to whom or to what the character, which our thinking and our conduct assume, is primarily due. We must find ourselves, and find whether we are in Christ.

2. *We are found by the events which happen within our experiences.* There is nothing unfamiliar about that thought. During periods of anxiety occasioned by international complications, no question is more frequently discussed than that of the state in which a hostile movement by a foreign Power might possibly find the defences of this country. Persons placed in positions of responsibility, like ship-captains or engine-drivers, are constantly being commended for having shown, what we describe as remarkable 'presence of mind.' Some emergency or other arose, and found them ready to cope with it.

In the case of every one of us, what we are and where we are is being proved daily by the things that happen to us. A problem, simple-looking enough perhaps, comes up for solution. What do we make of it? An opportunity for doing some one a good turn, or helping on a cause, is presented to us. What response does it get from us? A stroke of good fortune, as the saying is, befalls us. How do we take it? A wrong is done to us. How does it affect us? A sore disappointment occurs to us. In what spirit do we receive it? The events of this present life, then, test us and find us. Do they find us in Christ? The solemn and unfamiliar circumstances of the world to come will likewise test us and find us. Will they find us in Christ?

3. *We are found by those persons with whom we come in contact.* 'How can a man be concealed?' exclaimed Confucius. By what we say and do, by what we abstain from saying and doing, by our looks and our laughter and our tears, we unmask ourselves to others. Our neighbours and our friends, those who work alongside of us and those who work for us, our colleagues and our pupils and our patients find us. Our children grow up in our homes, and there comes a day when, from a remark or a glance, we realize that they have been searching us and finding us. It is inevitable that we should be found. It implies no inquisitiveness, or impertinent curiosity on the part of others, that they do succeed in finding us. What and where, in God's name, would you have yourself found? Is it not the sincere and commanding desire of your heart that, always and by all who find you, you may be found in Christ?

'In Christ.' The relation so expressed is too wonderful ever to be described adequately. But the possibility of it, the reality of it, will never be gainsaid by those who have experience of it. It is an ultimate fact of the Christian life. We are made to correlate with Jesus Christ, and He with us. To keep our union with Him in repair, to renew and strengthen it, are the objects of our worship. We would be hidden more deeply in Him, that, when found, we may be found in Him—undetachable from the Rock of Ages, as the single stone embedded in the granite boulder is inseparable

from the parent mass. We would have our lives and characters inexplicable—not in the sense of being ambiguous, inconsistent, veering between Yea and Nay—but inexplicable in the sense of being incapable of explanation apart from Jesus Christ.[1]

SEVENTEENTH SUNDAY AFTER TRINITY.

The Religious Teaching of Nature: A Harvest Thanksgiving Sermon.

'The heavens declare the glory of God; and the firmament sheweth his handywork.'—Ps 19[1].

The Harvest Festival is by no means a modern invention; its idea is not even peculiar to the Christian religion. Many of the old world people, too, had their Harvest Festivals, or something corresponding to them. The old Greeks, for instance, had them. As the grain ripened they saw Ceres tending the golden sheaves, and when it was brought home and stored and garnered they poured out libations to her, and kept high festival in her honour. Nay, more than this; what they recognized in the Harvest they recognized everywhere in the world of Nature. Everything that happened there was for them the manifestation of some Divine power, the exhibition of some Divine attribute. When the sea thundered on the beach, it was the god of the ocean rousing himself in his fury. When the sun rose in its strength, it was the god of beauty and light driving his fiery chariot up the steep incline of heaven. When the morning broke, it was the goddess of dawn drawing back with rosy fingers the black curtains of night, or lovely Aphrodite rising from the eastern waves.

What was the main idea at work beneath all these imaginative and poetical forms? Was it not this—that God reveals Himself everywhere in Nature, that it is a great book illumined with His glory, that all its forms of beauty and power are but a thin veil which He has thrown over His face, and that if we raise but a corner of that veil we are ushered into His Presence.

Now it is just the same idea which is embodied in our Christian Harvest Festivals. They are in their essence a protest against the materialistic conception of Nature: they are intended by the Church as occasions on which we are called in a special manner to study the revelation which God makes of Himself there. Through the medium of the harvest-field we are reminded that the same God whom we worship here in church, whom we partake of under sacramental forms, whom we commune with in our meditations, and address in our prayers, and glorify in our praises, is He who keeps the stars in their courses, who fills the world with sights and sounds of mysterious beauty, and who makes that world subservient to the satisfaction of human needs.

1. The first lesson we find in Nature, then, is that of *purpose and design*. Purpose is written right across the whole life of Nature: and is not the same word written across the whole life of spirit as well? Is it not true that the conscious beginning of that life dates from the time when the man realizes that he was put into the world to do some definite work, to carry out some definite design; that life with all its varied capacities and energies was not given to him to be frittered away, to be wasted in unworthy employments and frivolous pursuits; but that He who gave it to us expects us to do something with it, and that something not a vague unimportant thing, but a particular work which is part of a great design, and the neglect of which will make that design proportionately distorted and incomplete? In our hands is placed the tremendous power of free will: the power of working together with God for the accomplishment of that design, or of refusing to take our part in the struggle.

2. A second great law of the spiritual life is brought home to us in Nature—the law of *self-sacrifice*. The first assumption with which we approach the study of Nature is that everything is created for a purpose, but modern science with its doctrines of development and evolution leads us a step farther. For it tells us with increasing distinctness that that purpose is not merely the maintenance of individual life, but that often the individual must be treated as a means to an end; that often its true object is only gained by self-surrender; that Nature itself is a great living organism, in which the parts minister to each other and exist primarily for the sake of the whole. Thus, the seed sacrifices itself to maintain the life of the plant, the plant sacrifices itself to maintain the life of man, and man in turn must sacrifice himself to maintain the life of God.

Men so often fail in finding the true purpose of their lives because they look for it in the wrong place, because they try to find it in their own satisfaction, their own pleasure, their own self-

[1] A. B. Macaulay, *The Word of the Cross*, 102.

formed ideals. But there they will never find it; they must look for it outside themselves, in the living organism of which they form a part, the organism of the Church of God.

The master-motive of the Christian life is not self-culture. The perfect life unfolded to us in the Gospels is moulded on no such ideal. Christ never aimed at the development of self, the culture of self. On the contrary, He absolutely ignored self. It is true, indeed, that the experience of eighteen centuries has proved that the path He trod was in the highest sense the path of personal and social progress. But this was never His conscious motive, nor was it ever presented as such to His followers. We need to grasp this fact with special clearness in these days of educational advance and intellectual aspiration. Christianity lays small stress upon self-improvement, even upon the improvement of our intellectual and spiritual capacities, save as means to a further end. It calls us to place ourselves as instruments in the hands of a Higher Power and to make ourselves fitting instruments, so far as may be.

3. There is one more lesson we may draw from God's revelation of Himself in Nature, a lesson closely related to the last, and that is the lesson of *dependence*, the lesson that we are not complete in ourselves, but that for the full completion of our lives, nay for their very maintenance, we must depend on help given from outside, and that that help can only be gained by submitting ourselves to a definite, external, ordered system of things to which we can adapt ourselves, but which we must recognize as independent of us, and above our control.

This is obvious in the region of our material life. We can sow the seed, but we cannot create it; we can tend it, and cultivate it, but we cannot make it grow. It is the warm sun, and the rain from heaven, and the fertile soil which must do this for us, and these are powers which exist apart from us and in independence of us. If we refuse to recognize them we get no results; if we throw ourselves into opposition to them we may meet with disaster.

All this is obvious enough in the world of Nature; it is equally obvious in the world of Grace, but it is by no means so readily recognized there. We talk, indeed, in a vague way of our dependence on God, of our need of His help, of our inability to do anything in our own strength. But too often our recognition ends there, too often we seem to start with ourselves, our own wishes, our own prejudices, our own views, our own self-formed ideals, and seem to think that God's revealed will must be adapted to them, must be brought to the test of our individual idiosyncrasies.

Against this self-opinionated tendency the voice of Nature re-echoes in emphatic terms the protest of the Church. What we have to learn is this—that if we are to make any progress in our understanding of the mysteries of our faith we must approach the study of that faith as we approach the study of Nature, as something existing apart from us and independently of us, an objective order which our intellects must try to analyse and interpret, but which they are powerless to modify or reconstruct.

These, then, are the three Harvest lessons—the lesson of purpose, the lesson of self-sacrifice, and the lesson of dependence. But these stern laws which form, as it were, the woof of the web of life, are mitigated and softened by a higher law in which they merge—the all-pervading *law of love*. Go out into the countryside on some fair autumn evening during harvest-tide and see the cornfields ready to cast their golden treasures down at the feet of the reapers, look at the sun setting in its glory and bathing the blue hills in seas of liquid gold, watch the great white stars rise up and silently sail across the eternal blue dome of the heavens. What does all this mysterious beauty and splendour mean? What, but an expression of God's love, the higher note in which all Nature's voices combine to produce an eternal harmony of all-pervading praise and joy. The deep undertone of restless purpose is there, the cry of suffering and sacrifice is heard on all sides, so is the majestic utterance of authority and power. Without these the beauty could not be. But when they are combined, see the results. They at once merge their apparent discords in that higher strain which angels sing and which carries our spirits with it to the throne of God.[1]

Eighteenth Sunday after Trinity.

The Burning Bush.

'And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.'—Ex 3^3.

1. There is *hope for a man so long as he retains his curiosity*. A thing to be dreaded is the loss of

[1] W. H. Carnegie, in *Harvest Thanksgiving Sermons*, 70.

the spirit of inquisitiveness. When the wonder goes out of the world, out of great things as well as small; when no great upheaval or vast human drama can stir a man's heart, or when the softer things, 'friendship and books, light and the summer rain, beat on his senseless heart in vain,' then a man is but a pale shadow of his true self.

It is a fate that comes sometimes to the man who has fed his sensual nature too richly. He may have been over-blessed with this world's goods—he has stimulated and cajoled his senses until at last they refused to respond to him. It may come to the man who has aimed high and missed. All his dreams have been dispelled, and even actualities can no longer kindle enthusiasm.

It is wonderful how often Nature retains the last power of appeal. Sometimes he whom no human voice can move will hear a voice from a flower. The eye that looked upon the whole world without lustre may kindle even at the sight of a burning bush.

It was one of God's mercies to Moses that he could be attracted by a burning bush. For he was a man who had aimed high and missed. His life had been one of romance until futility had settled down upon it like a cloud. He had been born a slave, the son of a slave. And he who had been a slave became a prince in the House of Egypt. Motherless he seemed to be, and yet had found a wondrous wealth of affection in the slave woman who nursed him. He could never forget the day when she told him that he was not a son of Egypt, but a son of Israel. He remembered how she had taken him out and shown him the slave people toiling in the sun, how her dark eyes had flashed when she told him they were his kin and that he was destined to be their deliverer. Moses had nobly responded to her challenge. He felt the strange burning pulsation of the blood of his race in his veins; he heard the mystic call of the old religion; the moan of the slave tormented his dreams.

So he nursed in his heart a fiery indignation against Pharaoh and his system. One day he struck, but, as so often happens when the fire in a man's heart has been secretly burning, he struck with his own hand before the hand of the clock pointed to the hour. And then forestalled, unprepared, checkmated, no hero but only a common assassin, no prince of Egypt, not even an accredited son of the slave race, merely a refugee and a stranger, he had come to Midian, that little alien land where every newcomer was regarded with suspicion, and for forty years he had lived there, still a stranger. The old fiery dreams had died down into ashes; there was no pleasant thought of the past, no hopeful thought of the future, only day by day monotonous toil. Many flocks of sheep had passed through his hand. Were not all sheep alike? Were not all days alike? To and fro, between the fold and the browsing place, day after day; sun and sand, sheep and solitude, until the last sleep should mercifully come which would put an end to his futility.

Then one day, the burning bush!

What, burning still? But surely this is something strange! Was it not morning when he had first seen it burning, and now the sun is sinking in the west, the lower part of its disk is behind the hills of Horeb, and the shadow of the hills is creeping towards him folding in the sheep. Burning still? Moses is now taut, his face full of interest. 'Why is the bush not burnt?' He will turn aside and see this thing. Now he is striding forward, now he has halted. He is removing the sandals from his feet, and stands there a long while in silence. Now he comes back again. The eyes are bright and keen, the chin is firm, the figure is erect, the steps are full of spring and vitality. The fire that had died down years ago, and which he had thought was cold and dead, is burning once more. The purpose that had been his in the gallant days of his youth, but had been stifled during these forty years, is quivering in his heart again. He has heard the voice of God, and has learnt a new name for Him, a name that gathered all the past and all the present into one vital moment—I AM.

There is the eternal truth in the story, a truth that has laid hold of the imagination, even of the unimaginative West. It is a tale that has been told all the world over; the burning bush is a familiar symbol everywhere. It is the symbol of freedom, of the watchful eye of God, of the unresting, unhasting purpose of the Divine, which is all men's hope.

2. Why *is the bush not burnt?* It is the symbol of the patient God, who waits for men and women, who works deliverance for the multitude by means of individuals and small companies of folk, who

trains men, prepares them for their task, and calls them at last.

> It takes a soul to move a body,
> It takes a whole-souled man
> To move the masses even to a cleaner sty.
> It takes the ideal to blow an inch
> Inside the actual.

We have been told many times of late that we must not trust in progress. A man is only shallow nowadays who is quite persuaded that all things move onward and upward to a great and glorious goal. The fact of the matter is, mankind has an inveterate facility for sinking into bondage. If we have wealth we luxuriate, if poverty we hug our chains. Let Nature yield to men, out of her fertile bosom, stimulants, and lo, they become slaves to them—mere drunkards. Let her give to them narcotics for the assuaging of their pain, and lo, they become slaves to drugs. Let freedom be given, and it becomes low licence. Give them religious freedom, paid for with the blood of sacrifice, and lo, it becomes religious indifference. We are slaves with an almost ineradicable capacity for surrender.

But there is a steady Divine purpose of which the burning bush is the symbol and *the Bible is* very largely *the story of the call of the deliverers*, of the men who will cause the people to resume their struggle for freedom. There is Abraham going out to seek a new land where God may be more truly worshipped. There is Moses, of whom we are thinking just now. There is Samuel, called as a little child in the stillness of the night. There is David, called while he tends his sheep. There is Elijah and many more. It is the book of the call of men. It is the burning bush which manifests the out-flaming of the eternal Divine decree which calls men out of bondage to follow a prophet through the wilderness to a better land.

And it is not only in the Book. You can wander through the centuries and hear this *calling voice everywhere*. There are men and women in all times who find a flame burning in their hearts, they know not why. It burns as though it would consume them, and yet they are not consumed. Is it Luther? Is it Knox? They said of Knox, when they buried him, 'Here lies a man who never feared the face of man,' but hear Knox himself, when this call came to him, professing amid tears his fear of the task that was laid upon him. Is it Cromwell, Washington, Lincoln, Florence Nightingale, Harriet Beecher Stowe, or multitudes of others? They had not sought the task, they had not seemed to be equipped for it; often they were unlearned folk dwelling in inconspicuous solitude or undistinguished among the hosts of men.

There is a name we do not often mention with those of others. It stands alone. It is a name that does not need expressing in so many syllables. We all know it, it is the name of the called, the chosen, the anointed One. When that anointing took place nobody knows; there is a mystery in His Being nobody fathoms. Surely the voice of God penetrated far into the recesses of things when He was called to deliver men from bondage. Surely the flame that burned in His heart was whiter in its intensity and steadier in its glow than ever the heart of another knew. But there is no break in continuity; no change of method. It is only the same wonder, old but ever new, the flaming into visibility of the patient purpose of the buffeted God, the Father and the Shepherd of men. The gospel is all the more credible because it shows at its whitest the flame which is seen everywhere. The Divine quest for redeeming personality never ceases. The fire burns in many a lowly heart. Every man who ever led so much as a platoon into freedom, every woman who gave herself to a clean and noble cause, every youth who committed himself to a high task in life, knows something of that flame, the flame of the seeking eyes of the patient God.

Who knows where it comes from? Who shall say there is no element of mystery in it? Who shall say that this unobtrusive yet all-pervasive God is not continually working among the sons of men? Not progress, the smooth and placid tramping along the paved way, but the eternal conflict between right and wrong, the struggle between freedom and slavery.

> . . . History's pages but record
> One death-grapple in the darkness 'twixt old systems and the Word—
> Truth forever on the scaffold, Wrong forever on the throne,—
> Yet that scaffold sways the future, and, behind the dim unknown,
> Standeth God within the shadow, keeping watch above His own.

It is the flame of the redeeming purpose of God. Many a man has seen it and lost it again. Many a youth, conscious of this flame, has consecrated himself to a high task and then has seen it die down amid the murk and moil and confusion of things. Many a noble ideal has been slowly frittered away, many a god-like purpose weakly surrendered, but yet, even in the wilderness, we never get away from God—never!

The Influence of Philo upon the New Testament.

By J. Rendel Harris, Litt.D., LL.D., D.D., Birmingham.

Students of the New Testament, especially those who, like ourselves, belong to the older generation of scholars, will be sensible that there has been a good deal of change in the estimate which is made of the reaction upon the New Testament from the writings of Philo. It used to be a common and uncontradicted opinion that in certain writings of the New Testament one must not expect to obtain a correct understanding, or produce a useful commentary, without allowing a first place to the great Alexandrian. St. John and the Epistle to the Hebrews were especially marked out as being permeated by Philonean teaching and allegory and symbolism. Was there not the Logos as creative force and immanent being? and whence could it have come except from Greek philosophy, either from Heraclitus at the first, or Philo at the latest? and then there was the Logos as the Manna, and as the Great High Priest, to say nothing of the other terms that describe either the Messiah (in whom Philo did not believe) or the Logos (in whom he believed profoundly). As we have said, there has been a great reduction in the estimate of possible or probable influence from Philo. This has arisen in various ways. The most significant is the discovery that behind the Logos of the New Testament there lies another figure, the Sophia of Proverbs, of whom Philo knows next to nothing, and Sophia herself is thought, on good grounds, to be Palestinian and not Alexandrian. Thus, at one stroke, Philo disappears from the Prologue to the Gospel of John, where he seemed to be most at home. This does not mean that he could not find a place for the sole of his foot elsewhere in the Gospel or in the Epistle to the Hebrews, but it certainly reduces the *à priori* probability that Alexandrian philosophy holds the key to Christian mysticism.

Then there is the further reflection that, if we are going to look for philosophy in the Christian writings, we shall have to remember before we begin the quest, that Philo is not so original in his outlook, as the older schools of criticism assumed. He uses Stoic writers on the grand scale, and we may even have to specify particular Stoic writers like Poseidonios, who were quite capable of influencing the New Testament on their own account; for, if there is any Greek philosophy in the New Testament, it is Stoic philosophy. Thus we may find ourselves relieved from identifying New Testament modes of thought with those of Philo, though, of course, this will not apply to what is properly exegesis of the Mosaic writings; for we can scarcely imagine Poseidonios with a Pot of Manna, or Zeno as introducing the High Priest of the Confession.

In another direction there arises a question as to the reality and extent of Philonean influence. Why do we not find any quotations directly from Philo, such as we might mark by special type in our Greek Testament, or allude to speculatively upon its margins? Why should we, for example, find Tobit and Judith and Wisdom, and Maccabees and Enoch (this last *passim*), and not detect the one who might have been suspect of a larger influence than all the others? Let us see if we can find an actual quotation from Philo in the New Testament.

If we turn to 2 Ti 3^4 we have, amongst the various terms in which the Apostasy of the Last Days is described, those days in which Antichrist puts his *anti-* upon everything that is good and Christian, turning the sheep into wolves, and love into hate (as the Teaching of the Apostles would say), the statement that men shall become

> 'Pleasure-lovers rather than God-lovers';
> φιλήδονοι μᾶλλον ἢ φιλόθεοι.

Now if we turn to Philo, *De fuga et inventione* (c. 15, p. 558), we shall find a description of persons and manners who are to be expelled from the Sanctuary, as being

> φίλαυτοι μᾶλλον ἢ φιλόθεοι,
> 'Self-lovers rather than God-lovers.'

It will be admitted that this is a good parallel (though it is not, I think, noted in Grinfield's Hellenistic New Testament), but is it more than an accidental coincidence in the terms or in the turn of the sentence? Is it any more than a popular religious phrase, presented in two slightly variant forms? To answer this question we must examine both of the witnesses more closely.

The passage in 2 Ti introduces its long list of apostate characters as follows:

> 'Men shall be *self-lovers* (φίλαυτοι), *money-lovers* (φιλάργυροι) . . . and *pleasure-lovers rather than God-lovers* (φιλήδονοι μᾶλλον ἢ φιλόθεοι).'

So here is the other term of the Philonean antithesis, and the sentence in 2 Ti is merely an expansion made between two adjectives in Philo. By quoting the whole passage in 2 Ti we establish a complete coincidence.

We can, perhaps, find a further and even closer, though incomplete, parallel; for in Philo's treatise *De agricultura* (p. 313) we find him allegorizing the attempt of the Israelites to return to Egypt; Egypt is the *body*, with its claims and passions; yield to it, and it will make one

> φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον,
> 'A *pleasure-lover* and a sensualist, *rather than* a lover of virtue and a *lover of God*.'

The agreement in language and in the form of expression in the two passages should be convincing that in 2 Ti 3^4 we are under the influence of Philo's teaching; Stoic teaching in the first instance, but developed in Philo as we find it in the New Testament. Neither of the parallels to which we have drawn attention appears to be noted in the Berlin edition of Philo. The passage from the *De agricultura* is quoted by Wetstein, and from Wetstein by Dr. Lock in his commentary on the Pastoral Epistles. Philo deserved a closer examination.

Entre Nous.

Henry Jackson.

A handsome volume has been published by the Cambridge University Press in memory of Dr. Henry Jackson. It contains a Memoir by R. St. John Parry, Obiter Scripta and Discourses. The title is *Henry Jackson, O.M.*, Vice-Master of Trinity College and Regius Professor of Greek in the University of Cambridge (15s. net). The Obiter Scripta covers a very wide field, but the Memoir is of primary interest, and it is to it that we turn. Henry Jackson was born on the 12th of March 1839, and he lived until September 1921. He carried on his classes till within a few months of the end, although he had retired from the office of Vice-Master of Trinity College two years previously. On his eightieth birthday, which was also the occasion of his retirement, he was presented with an Address by the Master and Fellows of the College. 'From the day,' this says, 'when first you were elected a Fellow of the College, no measure has been undertaken for the promotion of its welfare or the increase of its efficiency which has not been furthered by your zeal or due to your initiative.' He owed his eminence and the place he had in their hearts, it goes on to say, 'to the broad and true humanity of your nature, endearing you alike to old and young, responsive to all varieties of character or pursuit, and remote from nothing that concerns mankind.'

These words are the keynote to Dr. Jackson's life. For more than half a century he lived within the walls of Trinity. 'The College,' he said on one occasion, 'has been very good to me.' There is no doubt that he did a great deal for Trinity during these years. After he was elected to a Fellowship, movements were on foot for 'the reform of Triposes, including the Classical Tripos; for the admission of women to University education; for the abolition of tests; and for a general reform of University and College Statutes.' Jackson threw himself unsparingly into all these movements. From 1882 to 1906 he sat on the Council of the Senate, and he was an active member of a number of Boards. Much of his remaining time was spent in the task of helping other students in their work. Some idea, Mr. St. John Parry says, may be

gathered of the amount of time and labour he spent on this from the many references 'to his assistance which appear in the prefaces of learned works.' Perhaps it is not wonderful, then, that he left no *magnum opus*. It was said of him that most of his erudition 'found its way into other men's books.' His old friend, Mr. R. D. Hicks, writes: 'In the nineteenth century the Chair of Greek in Cambridge was held by scholars eminent in their day and generation. From Porson and Monk to Jebb they have left behind them permanent memorials of their achievements and live in their writings. With Henry Jackson the case is different. His fame rests mainly upon his lectures and his pupils: it is inadequately represented by his writings. But so great was that fame it seems hardly possible to enhance it, even if his lectures could now take permanent shape. Not that he left little in writing: on the contrary, he was a regular contributor for more than forty years to the *Journal of Philology*.' He wrote also encyclopædia 'articles on the Sophists, Plato, Aristotle, and other thinkers.' It will be remembered that two of the most important of these—'Aristotle' and 'Plato and Platonism'—appeared in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS.

Dr. Jackson founded no school; indeed, he rather challenged opposition. But he permanently influenced the character of the students who passed through his hands by impressing upon them a standard of thoroughness and sincerity in statement and a scrupulous loyalty in judgment. 'It was said of Dugald Stewart that he breathed the love of virtue into whole generations; it may as truly be said that every man who attended Jackson's lectures could learn from him to prize intellectual honesty and to spare no pains in the pursuit of truth.' Dr. Jackson's scrupulous truthfulness and transparent honesty were marked from his very earliest years. It is interesting to notice that his Mother—a striking personality—had a strong dislike to inaccuracy of any kind. It is said that a servant in her employment told her an untruth and she at once gave her notice, saying, 'I cannot have my children taught to tell lies, and if they hear you they also may learn to be untruthful.' When Henry Jackson was at Sheffield Collegiate School, the Headmaster, the Rev. W. S. Grigson, wrote to Mrs. Jackson on the occasion of some trouble in the school: 'I can only repeat to you what I said not many days ago to one of the Sheffield clergy who asked me about the subject, "I would take Henry Jackson's word as readily as that of, I do not say any boy, but any man that I know."' It is possible that he carried this love of exactitude too far. Indeed, he admits it in the advice which he gave to a Girton student to cultivate the art of quick reading. 'Reading slowly, and reading quickly, are distinct arts, both of them valuable. Don't try to quicken your slow reading, but cultivate quick reading also, (1) in Greek and Latin by re-reading quickly what you have read slowly, (2) in English by skimming books. There was a time when I fell a victim to slow reading, so that I morbidly read every reference, and, if I omitted any, seemed to myself to have told a lie. This disease must be defied.'

The Missionary a Refashioner.

The Twenty-sixth Hartley Lecture was delivered by Mr. Edwin W. Smith, a Fellow of the Royal Anthropological Institute. It has now been published with the title *The Golden Stool* (Holborn Publishing House; 5s. net). In this book Mr. Smith begs in the words of Livingstone, to draw our attention to Africa. The sub-title is 'Some Aspects of the Conflict of Cultures in Modern Africa.' Mr. Smith is well qualified to deal with his subject. He was born in South Africa, and he has had seventeen years' experience there as missionary and pioneer. Although the scope of the work—the volume contains 325 pages—does not allow Mr. Smith to go as fully into the problem as we should like, still this is a book which should not be overlooked even by those who have considerable knowledge of the subject.

After the manner of Sir James Frazer, Mr. Smith begins with a legend—the legend of the Golden Stool. Treasured by the people of Ashanti as the embodiment of the nation's soul, the Governor, through his ignorance of the African mind, looked upon it as a kind of Stone of Scone, the symbol of supreme authority, and, as such, expected it to be brought out as his throne. The story of the Golden Stool is the story of the Conflict of Cultures in miniature, and serves as an introduction to the problems that the white and the black man is faced with in the New Africa of to-day. After dealing with the problems raised by Commerce and Industry, questions of Population and Land, the Government of the African and Disintegration of African Social Life, Mr. Smith passes to a consideration of the value of Islam to the African, closing his chapter with the opinion of Bishop Hine that 'It is Christianity alone which can purify the inner life; and it is, after all, the "inner life which is the real life" of man, it is the "inner life which is the working power."'

Mr. Smith next discusses the contribution that Christianity has to make towards the solution of the African problem. He pleads for the 'Christianization of everything that is valuable in the African's past experience and registered in his customs.' He would not have the African called upon to make a complete break with his past in every respect. 'My old friend the Kasenga blacksmith,' he says, 'had (to my mind) a truer conception of the missionary's task and method. "I take,"

he was wont to say, "an old hoe or the remnant of an axe and of it make a new tool. I do not throw the iron away because in its present form it is no longer usable: I fashion it anew into a thing of use and beauty. I am a refashioner (*musemunuzhi*), and it seems to me that the missionary is trying to do much as I do. He, too, is a *musemunuzhi*."'

Teaching.

Messrs. Scribner's have just published a book by Mr. Lloyd C. Douglas entitled *These Sayings of Mine* ($1.50). We all want to get back to Christ. How shall we do it? This book of Mr. Douglas' starts with the theory that it is not Jesus' life and deeds that men are not sufficiently informed about, but rather His teaching. The bulk of the book deals with the parables of our Lord. These are not treated as units, but are grouped so that they can be studied in relation to each other. There are, for example, Parables addressed to the Adolescent Mind, and Parables specially addressed to the Disciples. Mr. Douglas' point of view, then, is that the best method to get back to Christ is to know him as the great Teacher. When we remember this, what he says about Ecclesiastical Art is understandable. 'A cursory glance,' he says, 'at ecclesiastical art—so largely responsible for shaping public thought about Jesus—reveals the astonishing fact that almost every great picture finds Him either in His mother's arms or dying on His cross. One wishes to say it reverently, but one must say it strongly, that when the Lord Christ does contrive to project His message into the minds of Christians, He has literally to fight His way past His baby pictures. This is not quite fair to a great teacher. No other eminent teacher in the world's history has fared so badly, nor Socrates, nor Plato, nor Aristotle, nor any other. Great teachers deserve to be remembered for their teachings, and most of them are—all of them are, but the greatest of all.'

Charity.

'Jesus has a word to say about the processes of Charity. Almsgiving, properly administered, should be so quietly performed that the donor's own left hand would not be aware what the right hand had been doing. There is a peculiar psychology involved here which baffles explanation. Do your good deed and keep it a secret. You will achieve a great deal of satisfaction. Tell somebody you did it, and you divide your joy in half. Tell a dozen, and the joy is all gone. Kind-hearted Mr. Jones has met his old College chum on the street. The old College chum has been in great misfortune. He has been ill and poor, and is now out of work. Moreover, he is having trouble making business connexions. Perhaps it is because he is shabby and discouraged. Jones goes down into his pocket and produces a roll of banknotes. . . . Together they would see what could be done about a new position for him.

'All day Jones goes about in a sort of golden mist. Never had he done anything in his life that gave him this particular kind of spiritual satisfaction. In the evening his closest friend and neighbour drops in for a call. Jones decides to share his little confidence. He thinks he can report it in such a manner that the emphasis will rest upon the fact that he had happened to meet his old chum, in his hour of dire emergency—strange coincidence, and all that. So Jones tells the story; and even while he is telling it, he feels the ecstatic joy of the thing gradually oozing out! Why? Who knows? But it is true. One can depend upon whatever Jesus said about these practical considerations.'[1]

Two Prayers.

Any suggestions and helps to prayer are to be welcomed, and so we call attention to a small book published by 'Teachers and Taught' (6d. net). The title of the book is *Private Prayer*, and it has been prepared by the Rev. A. Herbert Gray, D.D., and the Rev. George Barclay. The object of it is to help learners in the life of prayer.

Among the Prayers of Confession there is one which dates from the year 1560, and among those of Petition a short prayer from an unknown source, both of which we quote below:

Confession.

'Forgive me my sins, O Lord—the sins of my youth and mine age, the sins of my soul, and the sins of my body, my secret sins and my whispering sins, my presumptuous sins and my crying sins, the sins I have done to please myself, and the sins I have done to please others. Forgive me those sins which I know, and those sins which I do not know: forgive them, O Lord, forgive them all of Thy great goodness.'

Petition.

'Dear Lord, of Thee three things I pray:
To know Thee more clearly,
To love Thee more dearly,
To follow more nearly,
Day by day.'

[1] L. C. Douglas, *These Sayings of Mine*, 224.

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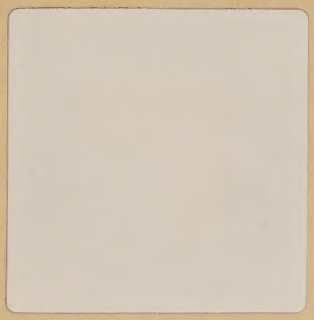

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